

# DIGGING TOOLS FOR BIBLE STUDY



# Introduction

By John Orr

There are many methods used for studying the Bible through the centuries. Most of the time, someone will read a passage of scripture and then ask others,

“What do you think”?

Then, one will give his opinion, then another, then the teacher says, “Great, let’s move on to the next passage.”

Or when studying personally, many will read the stories in *Genesis* and some in *Exodus*, then skip to *Judges*. The *Kings*, the *Psalms* and *Proverbs* are OK, but the prophets are too hard, so we go on to Matthew. If we do decide to read the Bible though in one year, we will often “skate” through the hard parts, skip the genealogies and slide into Revelation kicking and screaming!

Need Help?

In this study, you will be provided

## **7 DIGGING TOOLS**

to use along with exercises, to help develop your spiritual muscle. Before you begin, consider the following:



1. The Bible was written by over 40 men, over a period of 1600 years. Some words, names, and genealogies may differ slightly, but are the by-product of the age and language of the writer.
2. The Bible (meaning the “Book”) is all about Jesus. A few verses in John chapter 1 explains: “1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life and the life was the light of men. 14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Jesus and the word He brought from the Father are throughout the Old and New Testaments—from Genesis to maps!
3. The Bible is designed to create FAITH. Romans 10:17 says: “So then faith comes by hearing, and hearing by the word of God.” However, unless you start with the belief that Jesus truly is the Son of God, and that everything in the Bible is accurate and happened exactly the way it said it did—then you will be at a great disadvantage. Why? The apostle Paul said in I Corinthians 2:13,14, “13 These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 14 But the

natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.” The worldly mind will never understand the Bible. When you begin studying and searching the Bible with an open heart of faith, then you will discover a greater world. Your thinking will expand beyond the five senses.

Also, you will miss out on some amazing facts that we are taught are not possible—for instance, Job, chapter 41.

What is God talking about in this chapter? \_\_\_\_\_

How does having full trust and faith in the accuracy of the Bible figure in to your conclusion?

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4. Find two good versions to study from. Go to the used book store and get an older English dictionary. Then purchase a good concordance, preferably a Strong’s Exhaustive Concordance of the Bible. These tools will help in your study. Another good idea is getting a spiral notebook for every book of the Bible. You can write your own commentary. But don’t be surprised if you have to go back and rethink it every time you study again. Someone described God’s word as “shallow enough for a child to wade in but deep enough for an elephant to drown in. “

5. PRAY. Pray for guidance and understanding before you begin, and then pray what you have learned back to God. Your teacher is the spirit of God. A first grader is not given Algebra. He doesn't understand it. He needs 1 plus 1 equals 2. And so it is with Bible study. Sometimes if you go back and study the same passage, you will learn more than you did the first time. If not, keep studying. The Bible is like a great puzzle that is put together one piece at a time. The more familiar you become with its history, its language and its context; the more you will learn. Outside sources for history, places, things, events, etc. can help, but be very careful with outside opinions.
6. WOW PASSAGES . . . Don't be afraid to mark up your Bible. As you are studying, underline passages that really explode onto the page. Write to the side a simple note. Then go back through occasionally and revisit your WOW passages. For instance, let's try Psalm 1:

1 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;

2 But his delight is in the law of the Lord,  
And in His law he meditates day and night.

3 He shall be like a tree

Planted by the rivers of water,  
That brings forth its fruit in its season,  
Whose leaf also shall not wither;  
And whatever he does shall prosper.

4 The ungodly are not so,

But are like the chaff which the wind drives away.

5 Therefore the ungodly shall not stand in the judgment,  
Nor sinners in the congregation of the righteous.

6 For the Lord knows the way of the righteous,  
But the way of the ungodly shall perish.

What was your WOW passage from this chapter?

WHY? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Decide when you plan to study EACH DAY and begin underlining your own WOW passages. We will examine this again toward the end of these lessons.



# **LESSON ONE:**

## **FUN WITH THE CONCORDANCE**

Using a concordance is an outstanding tool in Bible study. One of the best is the Strong's Exhaustive Concordance of the Bible. It was compiled by Dr. Strong in the 19<sup>th</sup> century and is keyed to the King James Version. It can also be purchased in other versions as well. If you use Strong's, be sure and have a King James Version along with the version you use in order to match up the exact wording. The exhaustive concordance, unlike those in the back of your Bible, contains every word in the Bible. You can use it to:

1. Locate any word in the Bible.
2. Locate a scripture (by using key words in the verse).
3. Understand a simple definition of the word in Greek (New Testament) or in Hebrew (the Old Testament). This is logged in the back of the concordance, and can be located by the number posted to the far right of each word.
4. Use it as a word study. Count the number of times this word is used in the Old Testament versus how many times it is used in the New Testament.
5. Also, you can see how your word or verse is used in other passages of scripture. If you do this, use words with the same index number located to the far right of the word (if possible).



Try it yourself! The following words are used in Christian circles today. Look up the word in your concordance. Count the number of times it is used. Then use the dictionary in the back of the concordance to find its meaning.

CHRISTIAN

BAPTISM

PROPITIATION

ORIGINAL SIN

PRIEST

SAINT

PULPIT

PASTOR

CHURCH OF CHRIST

BAPTIST

THE SINNER'S PRAYER

EASTER

CATHOLIC

LOVE

SLAIN IN THE SPIRIT

ALTER CALL

PRIEST

SPRINKLING

# LESSON TWO:

## QUALIFY

### (THE FRAMER)

Good Bible study habits begin with framing a context. A context is a setting involving a theme or a story. Most of the Bible is in Sermon form, especially the prophets and the New Testament letters. The Bible is not a historical narrative, although it contains accurate historical settings and documents. It is not a book of science, politics, or any other industry of man. It is a message from God to man.

2 Timothy 3:16, 17 explains the purpose of the Bible: “16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.”

How much scripture is inspired by God? \_\_\_\_\_

Then 2 Peter 1:20, 21 tells us how it was written: “20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”

How did these prophets know what to write?

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So, in framing the context of your study, remember:

1. The purpose the author has in writing the Book
2. The culture or time in which he wrote
3. The people to whom he was writing
4. How this context fits with the rest of scripture
5. The scriptures before and after

Let's begin with a popular scripture:

“For where two or three are gathered together in My name, I am there in the midst of them.” —Matthew 18:20

How would you interpret that passage? Most people connect this statement with worship. Now let's look at the context:

“15 Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’ 17 And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. 18 Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. 19 Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. 20 For where two or three are gathered together in My name, I am there in the midst of them.”

So what is this passage REALLY talking about?

It's not worship—it's church discipline. The two or three are witnesses against the unrepentant brother.

Now you see the importance of interpreting scripture BY scripture.

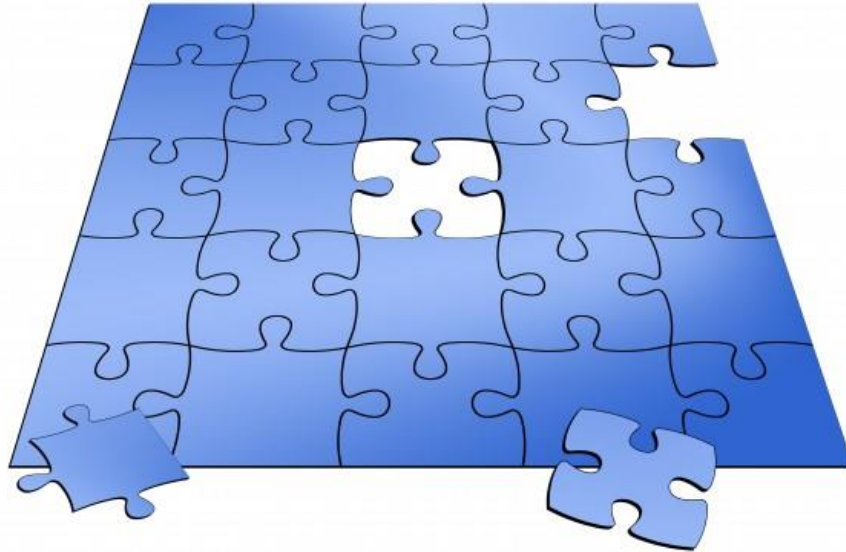
You begin by framing the context.

Then you can interpret scripture with a better understanding of what is going on in the context.

The next question is “how do you determine the context?”

1. Often, Bibles have headings over a certain group of scriptures. This helps, but it isn't always accurate. That is a good reason for having two different versions.
2. Also, the Bible is divided up into chapters. The chapters indicate a general idea of the text. But remember—it is only a general idea, and sometimes chapter division does not include the entire context. For instance, Daniel chapter 10 concludes in Chapter 11, verse 1. Chapter 11 really doesn't begin until the second verse. This doesn't really matter as far as interpretation is concerned, but it spells out the need to “keep reading”. For instance, if you received a letter from a loved one, you wouldn't read part of it. You would read the entire text in order to understand the overall meaning.
3. In getting more specific, you can look for key words which may start a text such as “now concerning” or “now” or “there is” or a complete change of thought. A good word to look for in concluding a context is “therefore.” When you see that word you might ask—why is this verse THERE?”
4. Also, remember that a context can be fluid. That is, there are often multiple subjects or themes presented in a context. It's like playing dominoes or cards; you line up those that match before you make your play. For instance, Romans 6:3-7 is often used to describe baptism. It does, but in the broader context, Paul is talking about putting to death our old way of thinking. He is also talking about the misuse of grace.

5. You will learn more about context as you become more familiar with Bible study.
6. Framing a context is like putting together pieces of the puzzle. You start with the edges or boundaries. Once the puzzle is “framed”, you can begin putting in the pieces.



Now, let's frame a context. Begin reading Matthew, chapter 7, using the website [www.biblegateway.com](http://www.biblegateway.com). This site presents scripture in multiple versions of the Bible.

### Do Not Judge

“1 Judge not, that you be not judged. 2 For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. 3 And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? 4 Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank is in your own eye? 5 Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the

speck from your brother's eye. 6 "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

### Keep Asking, Seeking, Knocking

7 Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 9 Or what man is there among you who, if his son asks for bread, will give him a stone? 10 Or if he asks for a fish, will he give him a serpent? 11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! 12 Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

### The Narrow Way

Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. 14 Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

### You Will Know Them by Their Fruits

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. 16 You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? 17 Even so, every good tree bears good fruit, but a bad tree bears bad

fruit. 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Therefore by their fruits you will know them.

### I Never Knew You

21 Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

### Build on the Rock

24 Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: 25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

26 But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:

27 and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.

28 And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, 29 for He taught them as one having authority, and not as the scribes."



## Summation:

Where does the context begin and end concerning JUDGEMENT?  
(Don't be fooled by the subtitles)

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The answer is verses 1-12. Why?

1. The subject change did not occur until verse 13.
2. The word "therefore," often used as a summary word, did not appear until verse 12.
3. In verse 12 you find the standard for good judgment.

Now then, all the rest of the pieces of the puzzle can begin to be put together. For instance, casting pearls before swine has been used in other scenarios such as benevolence (or the lack thereof).

Verses 7-11 have often been used as God answering any prayer; all you have to do is ask. Yet in context, it is asking for guidance in sound judgment. And if you looked up the word "judge" in your Strong's concordance you would find:

2919 krínō – properly, to separate (distinguish), i.e. judge; come to a choice (decision, judgment) by making a judgment – either positive (a verdict in favor of) or negative (which rejects or condemns).

By using that definition in your context, you will get a better understanding of each verse or phrase. This will be discussed further as we go along in our study.

# Assignment

Study Romans chapter 6 and write down more themes involved. Work on phrasing your theme as you would a title on a book or tract.

“1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death that just as Christ was raised from the dead by the glory of the Father even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. 12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not have dominion over you, for you are not under law but under

grace. 15 What then? Shall we sin because we are not under law but under grace? Certainly not! 16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? 17 But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18 And having been set free from sin, you became slaves of righteousness. 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. 20 For when you were slaves of sin, you were free in regard to righteousness. 21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. 22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

Now, form questions that can title any context within a context.

Example: can we keep on sinning because of grace? (Vs 1, 2)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_

7. \_\_\_\_\_

8. \_\_\_\_\_

9. \_\_\_\_\_

10. \_\_\_\_\_

# LESSON THREE:

# IDENTIFY

# (THE REPORTER)

A good reporter always begins with a thorough background investigation of their story. Then, as facts and sources are collected, they piece together the truth before they report on it. In studying the Bible, you need to be a good reporter. There is an old saying:

*Six close friends,*

*They taught me all I knew*

**WHAT and WHERE and WHEN**

**WHY and HOW and WHO.**

1. What is a request for specific information.  
For example: What is a *seah*? What town was destroyed?  
It can also be used to discover the true nature of something—for example—what kind of stone was he talking about?
2. Where denotes “at what place”.  
For example: Where did Joseph go from Potiphar’s house? It can also identify a place where something happens. For example: Joseph and Mary went to Bethlehem, where Jesus was born.

3. When describes “at what time” something will happen.  
For example:
  - a. Past—The Israelites obeyed God after they were punished for their sins.
  - b. Present—when is a person saved?
  - c. Future—The Lord will come back and judge the world.
  
4. Why points toward a reason or purpose.  
For example:
  - a. By what reason—Why did Saul break God’s command?
  - b. For what purpose—Why were the stones called Ebenezer?
  - c. Because—Why Demus turned away was unfortunate.
  
5. How explains the way something is accomplished.  
For example:
  - a. How much/many men did Gideon have to fight with him?
  - b. In what manner did David spare Shemei?
  - c. By what means did Joshua expose Achan?
  
6. Who identifies the person(s) involved.  
For example:
  - a. Who is speaking to Jacob?
  - b. To whom was John the Baptist speaking?
  - c. To whom does this passage apply?
  - d. Who is Simon the Sorcerer?

Now let’s use what we have learned on a passage of Scripture.

# **Psalms chapter one**

1 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;

2 But his delight is in the law of the Lord,

And in His law he meditates day and night.

3 He shall be like a tree

Planted by the rivers of water,

That brings forth its fruit in its season,

Whose leaf also shall not wither;

And whatever he does shall prosper.

4 The ungodly are not so,

But are like the chaff which the wind drives away.

5 Therefore the ungodly shall not stand in the judgment,

Nor sinners in the congregation of the righteous.

6 For the Lord knows the way of the righteous,

But the way of the ungodly shall perish.

1. WHAT

2. WHERE

3. WHEN

4. WHY

5. HOW

6. WHO



# **LESSON FOUR**

## **CLARIFY**

### **(THE INVESTIGATOR)**

Clarifying questions are created by taking a statement or sentence in your context and rewording it in the form of a question. You find your answer in the context. You use the six reporting questions, but you go deeper into the text and focus your investigation. Clarifying helps you narrow down your answers. Let's use Malachi 1:7 as a Biblical example:

#### STATEMENT

You offer defiled food on My altar.

#### QUESTION

But you say, 'In what way have we defiled You?'

#### ANSWER

By saying, 'The table of the Lord is contemptible.'

Now let's try another example. Romans 10:17 states:

“So then faith comes by hearing, and hearing by the word of God.”

Now let's turn it into a question...

1. How do we get faith? Answer—by hearing
2. What are we hearing? Answer-- the word of God
3. How often are we to hear the word of God?  
Answer—continually.
4. So, what have we learned from this? (write your answer in one sentence) \_\_\_\_\_  
\_\_\_\_\_

5. Now, try it on your own. Write all the questions down with the answer from the text.

1 John 1:6-10: “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.”

Question: \_\_\_\_\_

Answer:

Question: \_\_\_\_\_

Answer:

Question: \_\_\_\_\_

Answer:

Question: \_\_\_\_\_

Answer:

Question: \_\_\_\_\_

Answer:

# **LESSON FIVE:**

## **AMPLIFY**

### **(THE DISSECTOR)**

Amplify is the study of individual words and how they affect the meaning of a context. After clarifying the thoughts of the verse, let us now go further by dissecting the key words. To dissect the words, you need scripture, and a dictionary. By using the Concordance, you can find both. However, your context will be the final determination of the definition of the word. Sometimes an English dictionary will help as well. For instance, let's revisit our text in Romans 10:17 used in our last lesson: So then faith comes by hearing, and hearing by the word of God.

1. Faith. What is faith?

Hebrews 11:1 – “Now faith is the substance of things hoped for, the evidence of things not seen.”

Hebrews 11:6 - “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”

Definition from the concordance:

4102 πίστις (from 3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith.

Faith (4102/pistis) is always a gift from God, and never something that can be produced by people. In short, 4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4).

Final definition—Faith is coming to God under His terms, and being persuaded by the will of a Being that cannot be seen with human eyes. All hope and evidence in life is seen through the eyes of faith.

## 2. Hearing. What is hearing?

James 1:22 - "But be doers of the word, and not hearers only, deceiving yourselves."

Definition from the concordance:

akoé: hearing, the sense of hearing

Original Word: ἀκοή, ἡς, ἡ

Part of Speech: Noun, Feminine

Transliteration: akoé

Phonetic Spelling: (ak-o-ay')

Short Definition: hearing, faculty of hearing, ear

Definition: hearing, faculty of hearing, ear; report, rumor.

189 akoé – properly, hearing; used of inner (spiritual) hearing that goes with receiving faith from God (Ro 10:17), i.e. spiritual hearing (discerning God's voice; see also Gal 3:2,5, Gk text).

Final definition

What is the difference between hearing and reading?

Reading doesn't always translate into doing. Hearing (in the continual sense) is motivated by faith toward action. Hearing also requires understanding. Continual hearing creates a foundation upon which to grow your faith.

3. The word of God? What is the word of God?

John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God."

Definition

Final definition

4. Now, summarize this verse

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Dissecting the words also requires observation of the tense of a verb. "Hearing" does not include a one-time action, but something that is continually done. This means faith doesn't come at once, but over a lifetime of study. This would be a part of defining the word in the text

Now you try it. Dissect the chief words in this verse.

1 John 1:7: “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”

1. Key word \_\_\_\_\_  
Scripture from concordance \_\_\_\_\_  
Definition from concordance \_\_\_\_\_  
Definition from context \_\_\_\_\_  
\_\_\_\_\_

2. Key word \_\_\_\_\_  
Scripture from concordance \_\_\_\_\_  
Definition from concordance \_\_\_\_\_  
Definition from context \_\_\_\_\_  
\_\_\_\_\_

3. Key word \_\_\_\_\_  
Scripture from concordance \_\_\_\_\_  
Definition from concordance \_\_\_\_\_  
Definition from context \_\_\_\_\_  
\_\_\_\_\_

# **LESSON SIX:**

## **MAGNIFY**

### **(THE EXAMINER)**

After you have completed your initial research, now it is time to determine your subject. Once you have determined a subject (and some texts have more than one), you use that as a magnifying glass to examine each phrase or verse in your context.

1. You begin by framing a context.
2. Make note of similar words, statements, or ideas.
3. Determine a subject or topic.
4. Then begin application to each verse or phrase.

Let us begin with Galatians 6:1-10:

“1 Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. 2 Bear one another’s burdens, and so fulfill the law of Christ. 3 For if anyone thinks himself to be something, when he is nothing, he deceives himself. 4 But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. 5 For each one shall bear his own load. 6 Let him who is taught the word share in all good things with him who teaches. 7 Do not be



deceived, God is not mocked; for whatever a man sows, that he will also reap. 8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. 9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. 10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.”

Now let’s examine our text.

1. Paul begins by talking about a brother or a sister caught up in a sin that becomes obvious, or causes them to be absent from the body. (vs. 1)
2. He talks about bearing burdens.( vs. 2)
3. He tells the burden-bearer to be humble. (vss.3-4)
4. He talks about bearing our own load. (vs. 5)
5. He tells us to share. (vs. 6)
6. He tells us to consider what we sow and reap. (vss. 7-8)
7. He tells us not to grow weary in well doing. (vs. 9)
8. He tells us to do good when the opportunity presents itself. (vs. 10)

So what idea brings all this together? The answer is in verse 2—  
“Bear one another’s burdens.”

Now, let’s re-examine the context in light of the subject.

Verse 1 - Going to a brother or sister that is caught up in a sin, and showing concern and instruction is BEARING A BURDEN. There is no greater burden than sin.

Verse 2 - According to Jesus, you fulfill (or satisfy) His law when you BEAR THE BURDENS of others.

Verse 3 - those that will not BEAR THE BURDENS of a brother or sister overwhelmed by sin are arrogant in God's eyes. I Corinthians 5:1-2 says the same thing: "It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife! 2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you." When we see continual sin and do nothing about it, we become selfish and unloving—which is arrogance and pride. To do nothing is to place yourself above Christ when he has commanded you to go. Saying "it is none of my business" is deceitful, because it allows that individual to fall away. Some even rejoice at the fall of others, considering them unworthy of saving.

**Bearing**



**Burdens**

Verse 4 - when you BEAR BURDENS, then you have something for which to rejoice. Every time someone has a burden dragging them down spiritually, it should cause everyone to examine their own life. If they are brought back to the Lord, then there is cause for rejoicing. In Luke 15:7, Jesus explains the importance of the entire church BEARING THE BURDEN of just one soul: “I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.”

Verse 5 - some use this verse to justify “minding your own business”, and to “not get involved in the problems of others”. But Jesus was not referring to such opinions. The word “load” is defined in Strong’s concordance as a different word for burden in verse 2. It means “load” or “cargo”. What is the cargo or load of the spiritual person in verse 1? “It is to restore such a one in a spirit of gentleness”. That’s the load or cargo God gives to you to carry—“BEARING OTHERS BURDENS.” How do we know it is ours to bear? The answer is when we hear of it or see it, or when it comes to our attention.

Verse 6 - Not only are you to BEAR THE BURDENS of the weak, but God instructs each one of us to BEAR THE BURDENS of those that teach us.

The apostle Paul says in 1 Corinthians 9:7-11

“7 Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? 8 Do I say these things as a mere man? Or does not the law say the same also? 9 For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about?

10 Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. 11 If we have sown spiritual things for you, is it a great thing if we reap your material things?”

Many ministers, missionaries and preachers have suffered needlessly because the ones they teach, counsel and lead to Christ forget about them and their family’s needs.

Verses 7-8 - The familiar proverb of sowing and reaping is also applied to BEARING BURDENS. If you don’t continually look to BEAR THE BURDENS of others, then why should anyone help you when sin is dragging you down? Remember the words of Jesus in Matt 5:7:

“Blessed are the merciful. For they shall obtain mercy.”

Why? Because merciful people BEAR BURDENS.

Verse 9 - Now, Paul tells them to continually BEAR BURDENS, because eventually it will pay off. How many times has kindness been shown to others, only to have them finally repent and obey the Gospel? Paul said in Romans 2:4—

“Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?”

In other words, you are to never give up on anyone. God will reward your persistence in “BEARING BURDENS”, if you don’t lose heart or become discouraged. Remember: God can take the little you and I do and make great things happen. The power belongs to God and His word!

Verse 10 - tells us when we are to BEAR BURDENS, and for whom:

1. As you have opportunity.
2. Do good (in this case the doing good is to BEAR SOMEONE'S BURDEN)
  - a. Unto all men
  - b. Especially your brothers and sisters in Christ (the household of faith)

You can see the importance of applying the subject of a context as a magnifying glass to every verse.

Now you try it. Ephesians 5:17-21 says:

“17 Therefore do not be unwise, but understand what the will of the Lord is. 18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God.”

1. What is the subject that ties these verses together?

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2. Question clues:

a. What will help us avoid being unwise (vs 17)

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b. What is unwise (vs 18)\_\_\_\_\_

c. What is *dissipation* (excess in the KJV)?

\_\_\_\_\_

d. Instead of being filled with wine, what should we seek to be filled with? \_\_\_\_\_

e. What are the ways in which you are filled with the spirit?

Vs 18-- \_\_\_\_\_

\_\_\_\_\_

Vs 19-- \_\_\_\_\_

\_\_\_\_\_

Vs 20-- \_\_\_\_\_

\_\_\_\_\_

Vs 21-- \_\_\_\_\_

\_\_\_\_\_

3. Now go back and apply the magnifying glass (being filled with the spirit) to the context.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

e. \_\_\_\_\_

f. \_\_\_\_\_

g. \_\_\_\_\_







# LESSON SEVEN:

## TYPIFY

### (THE EXPLORER)

TYPIFY is one of the most important and most misunderstood concepts in the Bible. The word “type” is used many different times and in many different ways. In the Greek it is from the word tupos. The Strong’s concordance defines it as:

5179 týpos (from 5180 /týptō, "strike repeatedly") – properly, a model forged by repetition; (figuratively) the correct paradigm, based on reliable precedent for others to then follow, (i.e. the right example, a proper pattern).

[In the papyri, 5179 (týpos) means "pattern" (P Ryl II. 75.8). 5179 (týpos) is also used of a judicial proceeding, "Let an inquiry be made into his means; only there is a principle according to which I have often judged" (MM, 645).]

Hebrews 8:1-6 uses the word, or one like it, 3 times:

“1 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man. 3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer.

4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; 5 who serve the **copy** and **shadow** of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, ‘See that you make all things according to the **pattern** shown you on the mountain.’ 6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.”

What is the point? The worship and the keeping of the Old Covenant was a type or pattern for the new covenant. This explains the importance of studying the Old Testament, so that we can see what the original pattern was behind the “heavenly pattern” we follow today.

Consider the “Model T” Ford. In its day, it was the pattern for the modern automobile. It was considered the most influential car of the 20<sup>th</sup> century. It was not the first car, but it was the most affordable because it was mass produced.

However, in comparison to the Ford Mustang, it’s out of date. It can’t even compare to the engine, features, speed or comfort of any current Ford vehicle. It was the pattern, but it is no longer necessary or desirable as a family vehicle. Its top speed was 45 mph, and your ride would be very uncomfortable on the poor road system of the day.

Another consideration is that there were several model upgrades between the “Model T” and the Ford Mustang, which was offered to the public on April 17, 1964. So, each upgrade would be considered an “antitype” or improvement over the one before.

And although the “Model T” is not manufactured today, it stands as a symbol or pattern of the past. Some have even referred to themselves

as “Model T’s, speaking of their age. Even though the new Mustang has more “gadgets” than the Model T, it still has many things in common.

List at least 10 parts the Model T and the current Mustang have in common. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Likewise, the Bible has a type/antitype relationship between Old Testament History, Poetry, the Prophets and finally, the New Testament.



Jonah was a type of Christ, since he was in the belly of the great fish 3 days and three nights. In Mathew 12:39-40 ... (Jesus) “39 answered and said to them, ‘An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. 40 For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.’” Notice how Jesus used Jonah as a type of Himself. He referred to him as a “sign” or symbol of His death, burial and resurrection. Jonah was the type while Jesus was the “antitype”. Therefore, the type would become a symbol of something or Someone greater, which is known as the antitype. The antitype is also the fulfillment of the type.

Consider the comparison of the Old and New Testaments. Jesus said in Matthew 5:17-18, “17 Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.” Jesus WAS the fulfillment of the Old Testament.

Or as Paul said in Col 2: 24, “Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.” Even though we are no longer under the commands of the Old Testament, we still use it as a “tutor” or instructor to bring us to Christ, that we may understand more about him. The New Testament would not make sense without the Old Testament. And the Old Testament would be incomplete without the New Testament.

Another example of scripture is found in I Peter 3:20,21:

“ 20 Who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 There is also an antitype which now saves us—BAPTISM (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ.”

1. What does Peter use as a type?

\_\_\_\_\_

2. What is the antitype? \_\_\_\_\_

3. What were the two purposes of the flood?

a. \_\_\_\_\_

b. \_\_\_\_\_

4. What are the two purposes of Baptism?

a. \_\_\_\_\_

b. \_\_\_\_\_

5. Define the word “Baptism”

a. To immerse

b. Ships that sink at sea

c. To drown

d. All of the above

6. Discuss how the flood is a symbol or pattern of Baptism:

\_\_\_\_\_

\_\_\_\_\_

Now, let's look at another example.

Matthew tells us in Matthew 2:14-15:

“14 When he (Joseph) arose, he took the young Child and His mother by night and departed for Egypt, 15 and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called My Son.”

Now this was a fulfilled prophesy. However it was fulfilled from a type or symbol of Israel in Hosea 11:1 ““When Israel was a child, I loved him, and out of Egypt I called My son.”

Now the text in Hosea was not specifically referring to Jesus being taken to Egypt, but it found its fulfillment in Jesus. Instead, God was reminding Israel of His love for them and their betrayal in worshipping other gods.

Of course, Hosea 11 gets its pattern from the original command of God to bring Israel out of Egypt. “Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.” (Exodus 3:10)

So, what do we take from this?

1. The original type was God's command to bring Israel out of Egypt.
2. The second type or antitype to that was the symbol of God's love and faithfulness vs. Israel's treachery.
3. But the completed antitype or fulfillment was God protecting Jesus in Egypt until Herod died, and then bringing him back to Bethlehem.

Notice, each time the current circumstance used a past experience as a symbol to express its importance. We do the same thing today.

If someone is a traitor to his country, we may call him a Benedict Arnold. However, though the original man was a traitor to us in the Revolutionary war, he was considered a hero in England.

So, understanding the “story” behind the statement (or the original type) gives greater meaning to the antitype (the current circumstance). Sometimes, a commentary of the Bible or the reference section in your Bible can help you find the location of the type or antitype to the passage you are studying.

Now, you try it.

In Revelation chapter 13, John refers to the mark of the Beast.

“16 He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, 17 and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name. 18 Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.”

1. Where is this number found in the Old Testament that we can use as a type? \_\_\_\_\_
2. To whom is this referring? \_\_\_\_\_
3. How does he compare to the Beast?

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4. What does 666 refer to in Revelation?

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5. What Old Testament symbolism goes with the mark on their right hand and forehead?

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6. How does this information add to the meaning of the text?

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# **LESSON EIGHT:**

# **VERIFY**

# **(THE INSPECTOR)**

After all your research is finished, you need to test what you have learned. I John 4:1 states:

“Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.”

Although this is primarily talking about inspecting the teachings of others, it also applies to what you teach and believe.

1. The best way to verify your findings is to talk it out.
  - a. After you have studied a passage of scripture, make notes and keep a notebook. If you are ambitious, began working on your own commentary.
  - b. Pray what you have learned back to God. Spend some time telling Him everything you’ve learned. He knows what you know, but He wants you to confess it. Confession means to put into words the same thing that is in your heart.
  - c. Spend time during the day meditating on what you have studied. Give it careful thought. Remember the word of

God is “living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.”

- d. Then talk to others about what you have learned. Listen to their interaction. Some of the best evangelism begins with discussing passages of scripture you have read personally. By asking your co-workers, schoolmates, family and friends their opinion, you open up opportunities for Bible study. Do not discuss things you have heard or known for a while, but what you have recently discovered.
2. Don't be afraid to mark up your Bible The most useful Bibles are the ones you make notes in.
    - a. Underline all WOW passages. These are scriptures that make you stop and think. Sometimes a whole section can be a WOW passage, like the Beatitudes in Matthew chapter 5. But sometimes, you'll be reading along in a text, and something very memorable will stick out. For instance, what would be a WOW passage in this context?

“13 Thus King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam was forty-one years old when he became king; and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put His name there. His mother's name was Naamah, an Ammonitess. 14 And he did evil, because he did not prepare his heart to seek the Lord.”  
(2 Chronicles 12:13 & 14)

This context summarizes Rehoboam's life and reign. But the last verse goes beyond the summary and explains God's view of good and evil. WOW!

Now you try it:

2 Chronicles 16:7–12 - “7 And at that time Hanani the seer came to Asa king of Judah, and said to him: “Because you have relied on the king of Syria, and have not relied on the Lord your God, therefore the army of the king of Syria has escaped from your hand. 8 Were the Ethiopians and the Lubim not a huge army with very many chariots and horsemen? Yet, because you relied on the Lord, He delivered them into your hand. 9 For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him. In this you have done foolishly; therefore from now on you shall have wars.” 10 Then Asa was angry with the seer, and put him in prison, for he was enraged at him because of this. And Asa oppressed some of the people at that time. 11 Note that the acts of Asa, first and last, are indeed written in the book of the kings of Judah and Israel. 12 And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not seek the Lord, but the physician.”

Underline your WOW passage from that context. Please note: not everyone at every time will see the same thing.

- b. Take your Bible to class and worship. Don't be afraid to take notes, and write comments on the sides of the scripture.
  - c. Whenever you read a passage in the Old Testament that sounds familiar, write the New Testament reference to the side or in the middle. Some Bibles will have references in the middle column, but they are NOT exhaustive. It will also help you when you go back and typify. Use the reverse linking as you read the New Testament. It will surprise you that most of what Jesus and the Apostles quoted are from Old Testament prophecy. Also, remember prophecy is simply scripture. The word *prophecy* means to "tell forth".
  - d. When you finish going through the entire Bible, then acquire another one and do the same. You might want to try a different version this time. Then, when you are through, go back and compare notes, references, and WOW passages. You will be amazed at what you have forgotten, and what you have learned.
3. Finally, once you have studied on your own, THEN go to a commentary, or some other reference book for affirmation. There are many helpful tools you can use. But most of these are very expensive. The following are some of the Bible tools that can help:
- a. Verse by verse commentaries. Remember, these may be written by scholars, but all of them have certain religious biases. Check out the church library or the minister's office for their preferences. **DO NOT RELY SOLELY ON A COMMENTARY, NOR GO TO ONE FIRST.**

- b. Bible encyclopedia. These can help identify words, phrases, even doctrinal concepts. However, use prudence with the latter, so as not to contradict the Bible.
- c. Bible dictionary. These are smaller than a Bible encyclopedia, but useful as a quick tool of identification.
- d. English dictionary. It can be a great tool for understanding words. Sometimes, the older ones are the better ones.
- e. The internet. This resource can provide some good information. It can also provide bad information. Use what you have learned to glean the good and reject the bad.

These reference tools may give you more background and meaning behind a word, a place, or an event. Do not use them as a definitive source of doctrinal truth.

- 4. After all this, verify your findings with someone you respect in the faith. Do not be a loose cannon with knowledge that can cause problems with brethren. Be a peacemaker, not a troublemaker. Make sure you can confidently back up what you teach with scripture.
- 5. Most of all, pray for guidance. The Holy Spirit was given to us as a teacher. But first graders are not taught Algebra. You have to build on your knowledge from continual, daily Bible study. The Holy Spirit teaches by bending your will to the will of God, from the word of God.
- 6. The more you study, the more God can help. But the age of instant knowledge and direct prophesy has passed. You'll have to learn the old fashioned way—STUDY!

1 Corinthians 2:12-16 states—

“12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 13 These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. 15 But he who is spiritual judges all things, yet he himself is rightly judged by no one. 16 For ‘who has known the mind of the Lord that He may instruct him?’ But we have the mind of Christ.”

**HAPPY DIGGING!**