

***Opening***

- My journey!
- Why did I name this study “How to prepare to teach the Bible”?
- Why didn’t I call it – How to read your Bible or How to study your Bible?

***Questions***

- What’s your opinion on the purpose of the Bible – why did God give it to us?
- Biblical Theory
- What do you hope to gain from this course?
- How long have you been in church?
- Do you believe the Bible is the inherent word of God? Yes or No – Why?
- Why are you here tonight, spiritually speaking?
- If spiritual maturity were measured on a scale, where do you think you would rank? 1-10

**Based on the scale, why do you feel you are where you are?**

- Do you believe Verse by Verse teaching / preaching is the only method of Biblical teaching?

**Yes / No – Why?*****VBV vs. Topical (Pro’s – Con’s)***

What can you expect?

- Once you complete this course you will have a format or approach on how to prepare to teach your Bible.
- Once you complete this course you will be able to study for yourself and answer basic doctrinal and theological questions?
- Once you complete this course you maybe asked to lead, help facilitate or attend a small group. The small group will pick a book of the Bible and Teach it
- Homework?

Why should we study our Bible in a preparation format?

How do you learn best? Visual – Hearing – Hands On?

How do most people learn best?

**According to the NEA – National Board Certification**

National Board-Certified Teacher

***How children learn best :*** I do it – We do it – You do it!

***Our Calling / The Process :***

Conviction / Salvation / Spiritual Growth / Ministry / God Glorified

**Conviction**

**John 17:17 Sanctify them in the truth; Your word is truth.**

**Salvation / Sanctification**

**Romans 10:17 So faith *comes* from hearing, and hearing by the word of Christ.**

**Acts 2:37** Now when they heard *this*, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brothers, what are we to do?”

I’m saved, now what? / And how does all this happen?

Spiritual Growth

**Hebrews 4:12** For the word of God is living and active, and sharper than any two-edged sword, even penetrating as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Equipped for the work of the Ministry

**Mathew 28:19** Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:  
**Mathew 28:20** teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

**1 Peter 3:15** but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who ask you to give an account for the hope that is in you, but with gentleness and respect;

Picking up where we left off- from Part 1

New American Standard Bible - 1995

Preach the Word:

**2 Timothy 4:1 I solemnly exhort *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:**

**2 Timothy 4:2 preach the word; be ready in season *and* out of season; correct, rebuke, *and* exhort, with great patience and instruction.**

**2 Timothy 4:3 For *the* time will come when they will not tolerate sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires, 2 Timothy 4:4 and they will turn their ears away from the truth and will turn aside to myths.**

**2 Timothy 4:5 But *as for* you, use self-restraint in all things, endure hardship, do the work of an evangelist, fulfill your ministry.**

God's word is a living breathing, active document of antiquity. But what does that mean?

- It means once ingested (mentally) properly (context), it does something to the person studying it!

Another way to say it is: A reaction takes place – When Gods Word meets His Spirit that lives inside of you – and the merger of the two equals Spiritual Growth.

But what does it really mean to grow spiritually?

- You become more like Jesus
- Your conviction grows stronger
- You begin to love what He loves; and hate what He hates
- You become broken, humble
- You began to display the attributes of the spirit
- You are able to discern – you are able to hear the spirit &

And the result is:

Reduction of – Sin, Struggles, Stress, Anxiety, Confusion, Depression

Increase in – Joy, patience, peace love, happiness

Tears down & builds up

Put on your armor

**Ephesians 6:10-17 – 10 Finally, be strong in the Lord and in the strength of His might. 11 Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. 12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. 13 Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done**

everything, to stand firm. 14 Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil *one*. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

The phrase “full armor of God” comes from verse 11

**Ephesians 6:12** For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*.

[Ephesians 6:12](#) clearly indicates that the conflict with Satan is spiritual, and therefore no tangible weapons can be effectively employed against him and his minions. We are not given a list of specific tactics Satan will use. However, the passage is quite clear that when we follow all the instructions faithfully, we will be able to stand, and we will have victory regardless of Satan’s strategy.

The first element of our armor is truth (verse 14). This is easy to understand, since Satan is said to be the “father of lies” ([John 8:44](#)).

- Deception is high on the list of things God considers to be an abomination.
- A “lying tongue” is one of the things He describes as “detestable to Him” ([Proverbs 6:16-17](#)).

We are therefore exhorted to put on truth for our own sanctification and deliverance, as well as for the benefit of those to whom we witness.

Also in verse 14, we are told to put on the [breastplate of righteousness](#).

- A breastplate shielded a warrior’s vital organs from blows that would otherwise be fatal. This righteousness is not works of righteousness done by men.
- Rather, this is the righteousness of Christ, imputed by God and received by faith, which guards our hearts against the accusations and charges of Satan and secures our innermost being from his attacks.

Verse 15 speaks of the preparation of the feet for spiritual conflict.

- In warfare, sometimes an enemy places dangerous obstacles in the path of advancing soldiers.
- The idea of the preparation of the [gospel of peace](#) as footwear suggests what we need to

advance into Satan's territory, aware that there will be traps, with the message of grace so essential to winning souls to Christ.

- Satan has many obstacles placed in the path to halt the propagation of the gospel.

The [shield of faith](#) spoken of in verse 16 makes Satan's sowing of doubt about the faithfulness of God and His Word ineffective.

- Our faith—of which Christ is “the author and perfecter” ([Hebrews 12:2](#))— is like a golden shield, precious, solid, and substantial.

The [helmet of salvation](#) in verse 17 is protection for the head, keeping viable a critical part of the body.

- We could say that our way of thinking needs preservation.
- The head is the seat of the mind, which, when it has laid hold of the sure gospel hope of eternal life, will not receive false doctrine or give way to Satan's temptations.
- The unsaved person has no hope of warding off the blows of false doctrine because he is without the helmet of salvation and his mind is incapable of discerning between spiritual truth and spiritual deception.

Verse 17 interprets itself as to the meaning of the sword of the Spirit—it is the Word of God.

- While all the other pieces of spiritual armor are defensive in nature, the [sword of the Spirit](#) is the only offensive weapon in the armor of God.
- It speaks of the holiness and power of the Word of God.
- A greater spiritual weapon is not conceivable. I
- In Jesus' temptations in the desert, the Word of God was always His overpowering response to Satan.
- What a blessing that the same Word is available to us!

In verse 18, we are told to pray in the Spirit (that is, with the mind of Christ, with His heart and His priorities) in addition to wearing the full armor of God.

- We cannot neglect prayer, as it is the means by which we draw spiritual strength from God.
- Without prayer, without reliance upon God, our efforts at spiritual warfare are empty and futile.
- The full armor of God consists of —truth, righteousness, the gospel, faith, salvation, the Word of God, and prayer—are the tools God has given us, through which we can be spiritually victorious, overcoming Satan's attacks and temptations.

### *Terms and Definitions*

How to approach Biblical interpretation? Hermeneutics, Exegesis, Eisegesis, Expository

### **Definitions: Exegesis, Eisegesis, and Hermeneutics**

**Exegesis Definition:** Exegesis essentially means using the words of the text in Scripture, through the lens of their original context, to determine their intent. In other words, if one analyzes Scripture exegetically, they won't come to the text with any conclusions.

They let the text itself reveal what the writer is revealing to the reader. By doing this, we don't read anything into Scripture that wasn't there before, and we study the meaning of the passage that was intended for a specific audience.

**Eisegesis Definition:** Eisegesis means reading into the text with a preconceived notion we may have. This can often mean coming to the Scripture with a biased cultural lens that didn't exist during the time the Bible was written. Of course, theologians frown upon this approach because it isn't rooted in Scripture.

At its worst, it can be used to twist Scripture to assert a certain belief. Politicians or other leaders may take a Bible verse out of context and interpret it using their own biased perspective to justify implementing a policy.

**Hermeneutics Definition:** Hermeneutics goes somewhat hand in hand with exegesis. Hermeneutics is more concerned about how you interpret a passage (if you choose to do one process versus another), and exegesis means actually researching and discovering the meaning behind the text. Usually, theologians pair hermeneutics with exegesis because you cannot have one without the other.

### **HERMENEUTICS: HOW TO INTERPRET THE BIBLE - [2 Peter 1:19,20](#) NASB**

“And so we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation.”

We can't have a “sure word” about the meaning of Scripture (or anything else) unless we have a sure method to interpret the words.

The following eight rules are the center of all grammatical interpretation.

- They have been accepted and used by scholars from Socrates to the present.
- While my hope is that they will be used to “rightly divide the word of truth” of the Holy Bible, they are equally applicable to legal, historical, and other such language.
- Since the [Bible](#) teaches that God is not the author of confusion [[1 Cor. 14:33](#)], how can the many disagreements today between Christians and the proliferation of the cults be explained since all, or nearly all, claim to use the Bible as the basis of their doctrines?

Nearly all false doctrines taught today by Christians and cultists alike can be traced to the distortion of the meaning of Biblical words. These eight rules are prayerfully offered in the hope that they may help many come to the truth of what God says in His Word.

*The Rev. Guy Duty wrote:*

“When two interpretations are claimed for a Scripture, the construction most in agreement with all the facts of the case should be adopted. When all the facts of an interpretation are in agreement they sound together in harmony, like notes in a chord. Biblical interpretation is more than knowing a set of rules, but it cannot be done without the rules. So, learn the rules, and rightly apply them....”

## THE 8 RULES OF BIBLE INTERPRETATION

- The rule of DEFINITION: What does the word mean? Any study of Scripture must begin with a study of words. Define your terms and then keep to the terms defined. The interpreter should conscientiously abide by the plain meaning of the words. This quite often may require using a Hebrew/English or Greek/English lexicon in order to make sure that the sense of the English translation is understood. A couple of good examples of this are the Greek words “allos” and “heteros”. Both are usually translated as “another” in English – yet “allos” literally means “another of the same type” and “heteros” means “another of a different type.”
- The rule of USAGE: It must be remembered that the Old Testament was written originally by, to and for Jews. The words and idioms must have been intelligible to them – just as the words of Christ when talking to them must have been. The majority of the New Testament likewise was written in a milieu of Greco-Roman (and to a lesser extent Jewish) culture and it is important to not impose our modern usage into our interpretation. It is not worth much to interpret a great many phrases and histories if one’s interpretations are shaded by pre-conceived notions and cultural biases, thereby rendering an inaccurate and ineffectual lesson.
- The rule of CONTEXT: The meaning must be gathered from the context. Every word you read must be understood in the light of the words that come before and after it. Many passages will not be understood at all, or understood incorrectly, without the help afforded by the context. A good example of this is the Mormon practice of using [1 Cor. 8:5b](#): “...for there be gods many and lords many...” as a “proof text” of their doctrine of polytheism. However, a simple reading of the whole verse in the context of the whole chapter (e.g where

Paul calls these gods “so-called”), plainly demonstrates that Paul is not teaching polytheism.

- The rule of HISTORICAL BACKGROUND: The interpreter must have some awareness of the life and society of the times in which the Scripture was written. The spiritual principle will be timeless but often can't be properly appreciated without some knowledge of the background. If the interpreter can have in his mind what the writer had in his mind when he wrote – without

adding any excess baggage from the interpreter's own culture or society – then the true thought of the Scripture can be captured resulting in an accurate interpretation. Oliver Wendell Holmes said, “Our only interest in the past is for the light it throws upon the present.”

- The rule of LOGIC: Interpretation is merely logical reasoning. When interpreting Scripture, the use of reason is everywhere to be assumed. Does the interpretation make sense? The Bible was given to us in the form of human language and therefore appeals to human reason – it invites investigation. It is to be interpreted as we would any other volume: applying the laws of language and grammatical analysis.

*As Bernard Ramm said:*

“What is the control we use to weed out false theological speculation? Certainly the control is logic and evidence... interpreters who have not had the sharpening experience of logic... may have improper notions of implication and evidence. Too frequently such a person uses a basis of appeal that is a notorious violation of the laws of logic and evidence.” (*Protestant Biblical Interpretation*, Boston: W. A. Wilde, 1956)

- The rule of PRECEDENT: We must not violate the known usage of a word and invent another for which there is no precedent. Just as a judge's chief occupation is the study of previous cases, so must the interpreter use precedents in order to determine whether they really support an alleged doctrine. Consider the Bereans in [Acts 17:10-12](#) who were called “noble” because they searched the Scriptures to determine if what Paul taught them was true.
- The rule of UNITY: The parts of Scripture being interpreted must be construed with reference to the significance of the whole. An interpretation must be consistent with the rest of Scripture. An excellent example of this is the doctrine of the Trinity. No single passage teaches it, but it is consistent with the teaching of the whole of Scripture (e.g. the Father, Jesus, and the Holy Spirit are referred to individually as God; yet the Scriptures elsewhere teach there is only one God).
- The rule of INFERENCE: An inference is a fact reasonably implied from another fact. It is a logical consequence. It derives a conclusion from a given fact or premise. It is the deduction



of one proposition from another proposition. Such inferential facts or propositions are sufficiently binding when their truth is established by competent and satisfactory evidence. Competent evidence means such evidence as the nature of the thing to be proved admits.

Satisfactory evidence means that amount of proof which would ordinarily satisfy an unprejudiced mind beyond a reasonable doubt. Jesus used this rule when he proved the resurrection of the dead to the unbelieving Sadducees in [Matt. 22:23-33](#).

### **RULES ARE NO SUBSTITUTE FOR THE GUIDANCE OF THE HOLY SPIRIT**

Learning these eight rules and properly applying them will help keep any interpreter from making errors and will hopefully alleviate many of the disagreements unfortunately present in Christianity today.

However, these eight principles are no substitute for the Holy Spirit which will, if you let Him, guide you in the truth [[John 14:26](#)].

- If you receive Christ into your heart, God will give you the Holy Spirit freely as a gift [[Acts 2:38](#)].
- I urge you, if you have not already done so, to examine the claims and the work of Jesus Christ and to receive Him as your Savior.

This paper will close with some words from King Solomon, the wisest man who ever lived, excepting our Lord Jesus Christ: [Proverbs 1:5,6](#)

**“A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation.”**

***Expository:*** (*adjective*) intended to explain or describe something. "formal expository prose"

***Critical thinking*** is the process of evaluating information, identifying problems, and making judgments based on evidence. It involves questioning, analyzing, and interpreting information from an objective perspective.

*Steps of critical thinking:*

- Identify a problem or question
- Gather relevant information
- Analyze and evaluate the data
- Consider other points of view
- Draw logical conclusions
- Develop and communicate solutions
- Reflect and learn from the process

*Benefits of critical thinking include:*

- Learning how to make reliable judgments
- Helps you see problems in new ways
- Helps you connect learning across different subjects
- Helps you make sound judgments.
- And finally – when you become a critical thinker, you will learn how to solve a problem correctly with a solution that lasts.

Remember - God's Word is God

**John 1:1-5**

**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 came into being through Him, and apart from Him nothing came into being that has come into being. **4** In Him was life, and the life was the Light of men. **5** The Light shines in the darkness, and the darkness did not comprehend it.

*Homework 1 (Optional- we will go over in Part 3)*

Read Matthew 6:1-13

**1** “Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. **2** “So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. **3** “But when you give to the poor, do not let your left hand know what your right hand is

doing, [4](#) so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you. [5](#) “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. [6](#) “But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you. [7](#) “And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. [8](#) “So do not be like them; for your Father knows what you need before you ask Him.

[9](#) “Pray, then, in this way:  
    ‘Our Father who is in heaven,  
    Hallowed be Your name.

[10](#) ‘Your kingdom come.  
    Your will be done,  
    On earth as it is in heaven.

[11](#) ‘Give us this day our daily bread.

[12](#) ‘And forgive us our debts, as we also have forgiven our debtors.

[13](#) ‘And do not lead us into temptation, but deliver us from evil.

Let me begin by establishing at least 3 ground rules: *(These are my rules!)*

- Rule 1: Every single word in the Bible has purpose and meaning

(The Rabbis said – even the spaces between the words have meaning)

- Rule 2: God's word has the meaning you read (the surface message), and then the message you don't read – which requires study to extract
- Rule 3: Many of the answers to your questions will show up in the text itself – simply back up and re-read what came before it

### ***Questions to Examine:***

Who is Jesus speaking to?

What's this section of scripture about?

What commands or instructions is Jesus giving?

Why is He giving these commands?

Why does Jesus emphasize praying in secret?

Why did Jesus feel the need to teach them how to pray?

Is Jesus instruction on prayer a mandate on the words we are to say when we pray?

Why did Jesus structure His prayer the way He did?

What is daily bread?

What does Jesus mean when He speaks about God forgiving our debts and us forgiving our debtors?

What is Jesus saying, when he says do not lead us into temptation, but deliver us from evil.  
[For Yours is the kingdom and the power and the glory forever. Amen.]

Who wrote Matthew?

- Homework Review: Read Matthew 6:1-13

**1** “Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. **2** “So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. **3** “But when you give to the poor, do not let your left hand know what your right hand is doing, **4** so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you. **5** “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. **6** “But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you. **7** “And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. **8** “So do not be like them; for your Father knows what you need before you ask Him. **9** “Pray, then, in this way:  
 ‘Our Father who is in heaven,  
 Hallowed be Your name.  
**10** ‘Your kingdom come.  
 Your will be done,  
 On earth as it is in heaven.  
**11** ‘Give us this day our daily bread.  
**12** ‘And forgive us our debts, as we also have forgiven our debtors.  
**13** ‘And do not lead us into temptation, but deliver us from evil.

- Let me begin by establishing at least 3 ground rules: *(These are my rules!)*
  - Rule 1: Every single word in the Bible has purpose and meaning
    - (The Rabbis said – even the spaces between the words have meaning)
  - Rule 2: God's word has the meaning you read (the surface message), and then the message you don't read – which requires study to extract
  - Rule 3: Many of the answers to your questions will show up in the text itself – simply back up and re-read what came before it
- Questions to Examine:
  - Who is Jesus speaking to? Disciples
  - What's this section of scripture about?
    - It's part of the Sermon on the Mount – which took place on the Mount of Beatitudes, which was a hill in Northern Israel
    - It's considered one of the most famous speeches in history

- It includes the Beatitudes and the Lord's Prayer
  - It emphasizes humility, forgiveness and caring for others.
- What commands or instructions is Jesus giving?
  - The first three petitions in the Lord's Prayer deal with God, and the last three deal with us.
  - Some Christians believe that Jesus gave this prayer for the use of His disciples only before He sent the Holy Spirit on the day of Pentecost.
- However, I see no good reason for this limitation of its use. As with the rest of the Sermon on the Mount, this teaching also was intended for all inter-advent disciples of Christ. One of Jesus' unique emphases, as I have already mentioned, was that His disciples should think of God as their heavenly "Father." It was not characteristic of believers to address God as their Father until Jesus taught them to do so.
  - "Only fifteen times was God referred to as the Father in the Old Testament, and where it does occur, it's used of the nation Israel or to the king of Israel. Never was God called the Father of an individual or of human beings in general (though isolated instances occur in second temple Judaism, (Sirach 51:10). But in the New Testament we have numerous references to God as Father.
  - Why is He giving these commands?
    - Jesus gave His disciples a model prayer commonly known as "The Lord's Prayer."
    - It was not His prayer in the sense that He prayed it, but in the sense that He taught it.
    - He introduced this prayer as a model or example. Here is a way to pray that is neither too long, pretentious, nor unnecessarily repetitious. But in fact, contains all the essential elements of prayer!
  - Why does Jesus emphasize praying in secret?
    - Pride of the Religious Rulers of the day
  - Why did Jesus feel the need to teach them how to pray?
    - Is Jesus instruction on prayer a mandate on the words we are to say when we pray? NO
  - Why did Jesus structure His prayer the way He did?
    - What is daily bread? - Food? Money? Sustenance?
  - What does Jesus mean when He speaks about God forgiving our debts and us forgiving our debtors?
    - Debts is a Greek word (*opheilemata*) that translates into the Aramaic word (*hoba*) – which was a common synonym for sins.
    - This is why some versions of the Lord's Prayer have "trespasses" in place of "debts".
    - The Greek word means "a failure to pay that which is due, a failure of duty". Viewing sins as debts was thoroughly Jewish.

- What is Jesus saying, when he says do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.']
  - Some interpreters view verse 13 as containing one petition, while others believe that Jesus intended two.
  - In one sense, one petition is correct, in view of the close connection of the two ideas. They are really two sides of one coin. If there were two, the argument goes, the connection would normally be "and" rather than "but."
- However, Matthew may have intended seven petitions, since seven was a number indicating completeness to the Jews.
  - Because this verse contains two parts, there really are seven petitions. "Temptation" translates the Greek *peirasmós*, and in this case it means "testing."
  - It refers not so much to solicitation to evil, here, as to trials that test the character. God does not test (*peirasmós*) anyone (i.e., He does not seduce people to sin; James 1:13-14).
- Why then do we need to pray that He will not lead us into testing?
  - Even though God is not the instrumental cause of our testing, He does permit us to experience temptation from the world, the flesh, and the devil (cf. 4:1; Gen. 22:1; Deut. 8:2).
  - Therefore, this petition is a request that He would minimize the occasions of our testing that could result in our sinning (cf. 26:41).
  - It expresses the humble disciple's felt weakness to stand up under severe trials, in view of his or her weakness and sinfulness (cf. Prov. 30:7-9).
  - "But" introduces the alternative. "Deliver us" could mean either "spare us from" or "deliver us out of."
- The meaning depends on what "evil" means. Is this a reference to evil generally or to the evil one, Satan?
  - When the Greek preposition *apo* ("from") follows "deliver" elsewhere in the New Testament, it usually refers to deliverance from people.
  - When *ek* ("from") follows it, it always refers to deliverance from things.
- Here *apo* occurs. Also, the adjective "evil" has an article modifying it in the Greek text (*tou*), which indicates that it is to be taken as a substantive: "the evil one." God does not always deliver us from evil, but He does deliver us from the evil one.
  - However, the evil one is part of evil, so probably all evil was intended. "It makes very little difference whether we understand by the word 'evil' the devil or sin."
- "Why should we ask that we may be kept from evil? For the great and wonderful reason that our fellowship with God may never be broken.
- Who wrote Matthew?
  - There is no explicit mention of an author in the text of Matthew.
  - However, Christian tradition attributes the Gospel to Matthew, who was also known as Levi, a former tax collector and disciple of Jesus.

**Topics that help you learn**

- Eschatology - the part of theology concerned with death, judgment, and the final destiny of the soul and of humankind.
- "Christian hope is concerned with eschatology, or the science of last things"

**The Tribulation****Soteriology - the doctrine of salvation.****Speaking in Tongues – Gifts of The Spirit****Church History – denominational history****Reformation****Baptismal Regeneration****Replacement Theology****Reformed****Arminian****Mormons****Jehovah Witness****Scientology****Calvinism****Molinas – Molinist – Provisionist****Catholicism****Bible Versions****King James Only****Infant Baptism****Suggested Resources:**

McArthur Study Bible

Accordance Bible Software

Logos Bible Software

Teachers – Verse by Verse Ministry International

Debates – Dr. James White vs. and others

Bible Hub - Hebrew – Greek translations

Sonic Light – Dr. Thomas Constable

**Dangers of Knowledge****Tunnel Vision / Blinders****Quit Church****Legalism****Isolation****Hardened****Recommended Items Needed**

Bible

Note Pad / Paper

Pen – Highlighter

IPAD – Computer – Not required

**Resources**



Bibles Versions: KJV, NASB, Legacy Standard Bible (LSV), NIV – ESV etc.....

Internet – IMORTANT – Source must be trustworthy!

Concordance – Strong’s Exhaustive Concordance

- Remember – Concordances are translation specific
  - A Bible concordance can be a helpful tool for studying the Bible. A concordance contains an alphabetical index of words used in the Bible and the main Bible references where the word occurs. A Bible concordance is useful in locating passages in the Bible. If you can remember just one word in a verse, you can often find what you’re looking for.
  - Most Bible publishers place a short concordance among the back pages of the Bible. Longer, more thorough concordances, such as *Young’s Analytical Concordance*, are available separately. If a concordance contains *all* the words in the Bible (including *a*, *an*, and *the*!), it is called an “exhaustive” concordance. The classic exhaustive Bible concordance is *Strong’s Exhaustive Concordance of the Bible*.
    - Lexicon – a dictionary, especially of Greek, Hebrew, Syriac, or Arabic
    - Online – Blue Letter Bible

## Part 4 - Building Lesson Framework

Step 1 – Pray about a book to teach

Step 2 – Remember the rules of interpretation – Hermeneutics

Step 3 – Remember – God must be glorified

Step 4 - Introduction

- Takes notes
- Study background of book – Who, what, where, when?
- Remember to use trusted sources
- Give discovery background

Step 5 – Start from the beginning of Book - Pick a section of verses

- Remember, the Bible was not written in Chapters and verses. Read several verses, and determine what verse to stop with. Many times, you may find yourself only completing a few verses.
- NOTE – It's all about quality not quantity.

Step 6 – Let the Holy Spirit guide you – Remember – steer away from opinion if it's not validated by scripture.

Step 7 - As you study the verses, note key words that you may want to cross-reference. Use concordance if unsure where words show up in other parts of the Bible.

Step 8 – Remember – just because Bible doesn't mention a person, place or thing, doesn't mean it didn't exist. Example – Cain and Able

Step 9 – After taking extensive notes – and cross-referencing – begin the process of putting the message together.

Notes:

- *Teaching* – What does it mean to teach?
- When you take a college course; how does the teacher teach the course?
- Take a book, flip to the middle and teach, or start in the beginning?
- Build off it
  - Example – Math – Science

**Berean Way :** The term "*Berean*" has come to signify someone who demonstrates a similar approach to discerning truth, characterized by:

- Eagerness to learn: They are open to new ideas and teachings.
- Critical thinking: They don't blindly accept information but instead examine it carefully.
- Scriptural foundation: They compare teachings to the Bible to ensure they align with God's word.

After many years of study, you can discern the truth without having the scripture available when someone presents you with a controversial or conflicting verse of scripture

- **Truth** – based on what?

*Small Group*

- Start on time – end on time
- Have a purpose
- No one dominates the conversation in a group
- Opinions must be based on scripture
- Stay on track
- No judgement zone – it's okay if you don't know the pronunciation of words

#### How to begin putting a small group together?

##### 1 – Choose 5-10 people you would like to attend.

- When choosing your group, ask for input from others and choose people who might normally not attend church.

##### 2 – Choose a venue, possibly something with food, snacks, coffee

##### 3- Choose a day and time of the week

##### 4 – Follow guidelines from the curriculum

##### 5- Gather input on which book of the Bible to teach

##### 6- After choosing a book, read verses and find breaks in the passages.

- The breaks will establish the framework and time frame of the teaching.

#### Building a General Framework to Teach

- Questions to ask yourself :
  - Who – What – When – Where – Why
- CIT – Central Idea of the Text
  - Tension – Implications – Bottomline – Today's Application

#### Summary – Conclusion – Steps of the Christian Walk!

- It begins with Salvation – then Sanctification – Result of which is Spiritual Maturity
- Who is God?
- What is His Character?
- Context – Context – Context

#### Popular verses taken out of context

##### HEB. 53:5 – *By His stripes we are healed*

“But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being *was laid* upon Him, And by His wounds we are healed.”

##### 1TIM 6:10 – *Money is the root of all evil*

10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

##### PROV. 13:24 – *Spare the rod spoil the child*

[24](#) He who withholds his rod hates his son,

But he who loves him disciplines him diligently.

James 4:2 – *God wants me to be wealthy, all I have to do is ask*

[2](#) You lust and do not have, *so* you commit murder. And you are envious and cannot obtain, *so* you fight and quarrel. You do not have because you do not ask.

GAL. 5:22-23 - *Fruits of the Spirit*

Kindness	Modesty
Generosity	Patience
Joy	Peace
Charity	Gentleness
Self-Control	Chastity
Faithfulness	Goodness

How does God's Word do what it does?

- Creates confidence inside you, as it relates to knowing God
- Specifically – to this life, God's creation and the life awaits after death
- The Bible Calls it "Blessed Hope"
- Transformation from the inside out!

ROM. 12:1 Therefore I urge you, brothers *and sisters*, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. [2](#) And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.