

# Bible Study 101

I. First One Thing, Then Another

# Confusing Conversations

- Acts 19:...29-32

‘...most of them did not know why they had come together’ (32).

- Acts 21:34

‘...and some among the multitude cried one thing and some another.’

# Neighbors read / study together

Mk.1:1-15

- ‘Teaches us to be baptized; immersion’
- ‘No; should be baptized with Holy Spirit’
- ‘To me: slow down; go to woods; meet God’
- ‘God told me: will send HS to me as a dove’
  - ‘I don’t think so’
    - ‘You’re disagreeing with God’
- ‘This shows how rich the Bible is: it can mean so many things’

EVEN IF these later realize the error of this approach . . . . they are confused about the way to repair it.

- ‘We need miracles’
- ‘We need enlightenment of Holy Spirit’  
(‘lay it on my heart...’)

Corinth had miracles – 1 Co.1:7

They are most gifted – revelations  
of Holy Spirit, 1 Co.14:30

- 1 Co.1-4, INFATUATED with preachers
- 1 Co.5:1, IMMORAL in public; (ch. 6)
- 1 Co.5:9-10, IGNORANT of passage
- 1 Co.15, INFIDELIC in position

1 Co.10, Israel: daily miracles.  
Divine guidance, but stubborn,  
faithless, disobedient. Also, Corinth.

- Corinth embraced false teachers (2 Co.10-13).
- Spiritual gifts did not prevent someone believing a lie.
- They contradicted one another.

- 1 Co.14, INTRIGUINGLY
- 1 Co.5:1, IMMORAL in p... (ch. 6)
- 1 Co.5:9-10, IGNORANT c... sage
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1 Co.3:1-3; 14:20.

‘Neighbors’ have NT but prefer personal  
opinions over God’s revelation.



# The Real Solution

- Mt.16:13-17 . . .

13, easy question

▶ Claims + signs = certainty (Jn.3)

14, *some . . . others* **confused**

15-16, disciples: **clarity**

▶ 17, what made them different?

AVOIDED flesh & blood...

ACCEPTED revelation of Father

I. First One Thing, Then Another

II. What Is Your Reading Of It?

# Luke 10:...26

- Two questions –

- 1) What is written?

- 2) How do you read [it]?

God → writer → reader (hearer)

- We can understand it (Mt.15:10, 16)
- We understand it alike (Mt.24:15)

# Luke 10:...26

37  
Four score and seven years ago our fathers brought forth upon this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived, and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives, that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here, have, thus far, so nobly advanced. It is rather for us to be here dedicated to the great task remaining before

**“Four score”?**  
**“Hallow”?**



The text:  
a collection of  
letters

The beginning of  
the gospel of  
Jesus Christ, the  
Son of God. As it  
is written in the  
Prophets:

"Behold, I send  
My messenger  
before Your face,  
Who will prepare  
Your way before  
you."

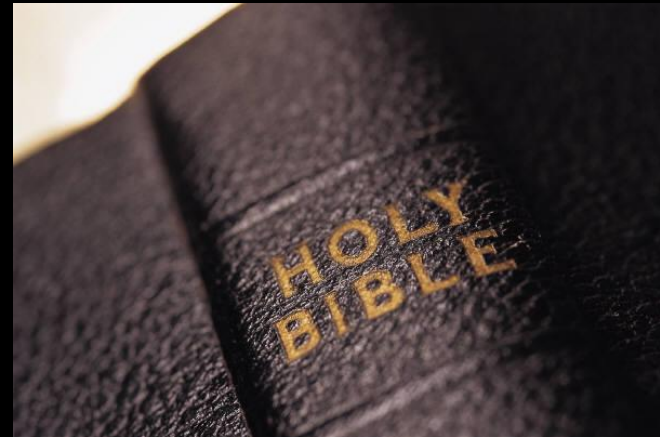
Meaning:  
result of thought

# Writer, not reader, determines meaning of the text

God → writer → reader (hearer)

Ep.3:4

- Inkblot test
- Bork / Thomas





Writers imply;  
readers infer

Then he read  
from it in the  
open square that  
was in front of  
the Water Gate  
from morning...

until midday,  
before the men  
and women and  
those who could  
understand...

—Neh.8:3

Readers discover meaning;  
do not create meaning

# Writers explain unusual usage

<sup>19</sup>Jesus answered and said to them, "Destroy this **temple**, and in three days I will raise it up." <sup>20</sup>Then the Jews said, "It has taken forty-six years to build this **temple**, and will You raise it up in three days?"  
<sup>21</sup>But He was speaking of the **temple** of His body  
– Jn.2:19-21

*Baptism* < Gr. *baptisma*, immersion < *baptizein*, to plunge, immerse. 1. ...the ceremony or sacrament of admitting a person into Christianity or a specific Christian church by dipping him in water, or sprinkling water on him... – Webster, 116.



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**Church:** 1. building set apart or consecrated for public worship... 2. public worship ... 3. All Christians. 4. A particular sect, denomination, or division of Christians... 5. The ecclesiastical government of a particular religious group... 6. the profession of the clergy. 7. group of worshippers –262

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*Saint*: 1. holy person. 2. person who is exceptionally meek, charitable, patient, etc. 3. member of any of certain religious groups calling themselves *Saints*. 4. in certain churches, a person officially recognized as having lived an exceptionally holy life, and thus as being in heaven & capable of interceding for sinners; canonized person. – 1285

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II. What Is Your Reading Of It?

III. Be Not Unwise, But Understand

# Eph.5:17

- Lk.9:43-45, simple words, strong bias
- Gal.1:6-9, context: Judaizers
- Eph.5:18, do not get drunk on wine

'So, I can get drunk on vodka!  
To understand passage, must  
understand principle:  
avoid drunkenness

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II. What Is Your Reading Of It?

III. Be Not Unwise, But Understand

IV. What Does It Mean?

# Ep.4:9

Jg.5

- Original context

Ps.68

- Advanced application

Ep.4

- Ultimate fulfillment

# Acts 17:20

- A great mind alone will not discover truth

<sup>25</sup> At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.

<sup>26</sup> Even so, Father, for so it seemed good in Your sight" – Matthew 11

- Attitude is just as important