

*The Epistle
to the
Hebrews*

*An Inductive Book Study
For The Serious Bible Student
RSV*



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Published by

OTC Publishing

12650 Larch St NW

Coon Rapids, MN 55448

(763)757-8102

2009

Introduction:

*The washing of water by the Word
(Eph 5:26)*

We are embarking upon a glorious adventure. There can be nothing more awesome and tremendous for a human soul than to come into a conscious experience with the Living God. And the Lord has opened the door for us to turn that initial experience into a wondrous life of constant personal fellowship with Him in His Rest.

God has provided His written word and given us His Holy Spirit to accomplish this awesome work of grace. As the Holy Spirit teaches us, we will share God's thoughts, come to know His mind, see as He sees, and hear as He hears. Our minds will learn by the Holy Spirit what God has thought and what He thinks. We will have our being washed as it were by the water of the Word. God's own thoughts will remake our minds, renew them and structure them according to His design. We will follow with heart and mind how God presents His entire Truth to us in His word 'building concept upon concept' fully dependent upon the Holy Spirit and His personal revelation.

Although this takes discipline, prayer and study we will with great joy dig deep into the unsearchable riches of Christ and discover with the greatest confidence the 'eternal purpose' of complete reconciliation God has accomplished for us in Christ Jesus our Lord.

The Bible study course is undertaken in several steps. We need to do each one thoroughly and competently before we proceed to the next step. The wonderful benefit of studying one book at a time in-depth is that not only do we discover God's great and personal truths but we build a tremendous spiritual foundation and can stand upon it with confidence.

Step 1: Becoming immersed in the Epistle

The Epistle to the Hebrews:

Our Hebrew study will proceed through three of the observational study steps one at a time. Over the years I have used R.A. Traina's "Methodical Bible Study" that I have enhanced by carefully incorporating elements from R.A. Torrey's "How To Study The Bible For Greatest Profit", Irving Jensen's "Independent Bible Study" and O. Wald's "The Joy of Discovery". I have further modified it in my own personal practical application to study method and have formulated it into several Bible study steps for an in-depth approach to individual Bible book study. It is a focused and disciplined study that requires personal motivation but I know that you will be tremendously blessed by what you learn from the Bible, our wonderful Teacher - the Holy Spirit, and from yourself.

Our in-depth study method certainly does not exclude other devotional reading and studying but it makes the primary study of one Epistle at a time central. From this foundation we build our understanding and personal theology into a confident and strong spiritual house: concept by concept.

Our first task is to gain an overview. The first step in this is accomplished by developing a living understanding of the content, words, phrases, thought patterns and all the elements contained in the Epistle. We do this by pouring our life into it: by reading the Epistle 10 times through. (without stopping to study, ask questions, or refer to other books, etc.) We read it completely through and then read it again and again until we have done it 10 times. Again, the purpose is to have our mind become very comfortable with the content and familiar with each chapter. We want to get to know what is said in a given section and then what to expect in the next. With this general light reading we get to know the Epistle as you would a map and all its locations.

So, your initial arduous assignment is to read the Epistle to the Hebrews thru 10 times without stopping. Do this at one sitting, but if you fail, try this again another day until you have accomplished all 10 readings without stopping. (Nobody said it would be easy in our shallow age of short attention spans)

Step 2: Introducing ourselves to the author and readers of the Epistle

Introduction to the Epistle

The Second Step in Effective Bible Book Study

We find ourselves surrounded today by many useful and excellent helps to Bible study. These, for most of us, are readily available and easily put to instant use when we approach the study of the Scriptures. These tools have a proper place and time to be utilized in our study and when used correctly as a complement and as sounding boards they can prove to be very beneficial. Now is not the time.

One of the general goals throughout our study is to develop our own confidence in our ability to become a good and reliable interpreter of the Word of God and to know personally what the Holy Spirit has said. Using outside sources to broaden what we have learned, verify questionable aspects and clarify material in areas that we lack, implemented after we have done all our own work, allows them to be the most valuable.

The second step in our study is to write our own introduction to the book. Without any outside aids we will observe and record all the relevant material we need for our introduction. It is guaranteed, we will not only be challenged but that we will also be quite surprised at all the information the Biblical text has to give us in this regards. When we are done with our own introduction we then can compare with an outside source.

Why an Introduction?

The Bible is the most exciting of all books. It is the only book that opens up to us an opportunity to read and study the actual thoughts of God. Each of the Books of the Bible has been a book of a historical time, of people, places, events, and teachings long ago. Not one of these things is this list occurred in our time or are personally known by us but by the book itself and the teacher of the book, the Holy Spirit. We need to discover what the writer of the book had to say and what he meant by his words and thoughts. Here is where we start to dig!

By using only the written Bible text and no outside helps we will seek to discover the following items and write down all the information we can pertaining to each. Use the questions suggested and feel free to create your own.

Who was the writer?

The name of the writer is not as important as any and all items from the book that can help us get to know the person of the writer. What is the character of the writer? What are the feelings and concerns of the writer? Try and imagine the writer's state of mind and circumstances. What was the writer experiencing at the time of writing the book? What type of person was the writer and what made up his character? Was the writer an educated person? Was the writer a deep thinker or a simple person?

What is the historical context of the book?

When was the book written? Where was the book written? Are there any indications within the book of an historical nature? Are there any statements or thoughts presented that indicate a time in history, a place in history or a circumstance in history? If there is an historical element does it have importance for the author?

What was the writer's reason or purpose in writing the book?

Does the author state clearly the reason for writing the book? How is the purpose for writing the book presented? Brought out? Why did the author write the book? Is there an occasion for the writing of the book? What was in the mind of the author when the book was written?

Who were the intended readers of the book?

Does the book tell us anything about the readers of the book? What were their circumstances? Does the book tell us anything about the historical context of the readers? What were they like in character, person or other areas? Did the readers know the author? If so, how or by what means? Try to imagine being with the readers at the time when they first received the book. What would that be like? By the things the author says and the direction or advice that the author gives can you draw any conclusions as to the problems, characteristics or situation of the readers?

What are the main characteristics of the book?

What is the epistle about? What is its main theme? What is the atmosphere of the book?
What would be a good summary statement of the content?

What are the central topics of the epistle? What are the main truths expressed?

Make note of the most important words of the book. Note the things that are compared. Note the things that are contrasted. Note the things that are repeated. Are there reasons why these logical relationships exist in the book? Does the author's thought build and progress? Does the author's thought present a climax? If a progress or climax what is it built upon and how does the author build it?

How is the epistle structured?

Are there content and subject divisions in the epistle, if so where do they occur? Give a single phrase title to any divisions you make note of. If there are any warning sections describe what they are about and give them a title.

What do I feel the Holy Spirit is emphasizing to me at this point in my study of the book?

List them out and note if I feel that the Holy Spirit is telling me anything in specific.

At this point how do I see this book fitting in with the other books of the New Testament?

Does there seem to be a unique reason why the Holy Spirit has it in the Bible? If so, what is it as far as you can tell right now?

Are there any presuppositions that I am bringing to the study of this book?

List out any ideas or thoughts that you may have regarding the content of this book that may dictate how you might interpret the content. Do you have any doctrines or theological structure that will keep you from an open mind as you study the book? If the Holy Spirit showed you a new truth regarding your Christian life and how you live it is there any reason why you will not follow Him in that regard? Are there personal cautions that you use when reading the book that forces you to a given conclusion?

Step 3: Discovering the content structure of the Epistle

We have now:

1. Read through the Epistle of Hebrews 10 times. We are now reading it through once each day for review.
2. Done our own unassisted Epistle introduction to author, readers, concepts, etc.

Our next step is to begin a chapter by chapter and paragraph by paragraph content study of Hebrews. From this one book thoroughly studied will come confidence, insight, and a great degree of spiritual understanding that you can apply to the other books of the Bible. And from our well-studied Bible will also come a very solid and balanced foundation to rightly deal with all the 3rd party books we will be exposed to as we press on hard after the Holy Spirit! Discipline and the right exercise of all our faculties is the great key to the WISDOM we seek in humble dependence upon the Holy Spirit and the wonderful fellowship of our Triune God.

So, we are now ready to dig into the content structure of the Epistle. We will use the various paragraph and verse groupings of each chapter, chapter upon chapter, to get an understanding of how the Holy Spirit has built the Epistle. Thought upon thought and teaching upon teaching He has built the Epistle like a building, with a foundation and a structural plan. The assignment is to read each chapter through and give a brief one line or one sentence title to each paragraph division on the attached study pages. After doing that give each chapter a short conceptual title covering its content. Lastly for this step give the Epistle your own book title. Use your own words and simply aim at a descriptive phrase or sentence for each of the above. Do not use your Bible titles but just use the study sheets included below. It is an easy thing to get this from various sources but refrain from doing that. What we are after is for ourselves to produce it out of our own study with the Divine Teacher. At the end of doing this put all the chapter titles and the Book title on the main page. After this step we should have a good general understanding of how the Holy Spirit has presented the 'so great salvation' in the Epistle to the Hebrews. Then we will be ready to move ahead to Step 4!

| The Epistle to the Hebrews <i>Revised Standard Version</i> Content Structure Paragraph/Chapter/Book | |
|---|------------------|
| | |
| Book Title | Phrase/sentence= |
| | |
| Chapter Title 1 | Phrase/sentence= |
| Chapter Title 2 | Phrase/sentence= |
| Chapter Title 3 | Phrase/sentence= |
| Chapter Title 4 | Phrase/sentence= |
| Chapter Title 5 | Phrase/sentence= |
| Chapter Title 6 | Phrase/sentence= |
| Chapter Title 7 | Phrase/sentence= |
| Chapter Title 8 | Phrase/sentence= |
| Chapter Title 9 | Phrase/sentence= |
| Chapter Title 10 | Phrase/sentence= |
| Chapter Title 11 | Phrase/sentence= |
| Chapter Title 12 | Phrase/sentence= |
| Chapter Title 13 | Phrase/sentence= |

| The Epistle to the Hebrews | |
|----------------------------|---|
| Chapter 1 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | <p>1 In many and various ways God spoke of old to our fathers by the prophets; 2 but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. 3 He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has obtained is more excellent than theirs.</p> |
| Phrase/sentence= | <p>5 For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? 6 And again, when he brings the first-born into the world, he says, “Let all God’s angels worship him.” 7 Of the angels he says, “Who makes his angels winds, and his servants flames of fire.” 8 But of the Son he says, “Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. 9 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.”</p> |
| Phrase/sentence= | <p>10 And, “Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; 11 they will perish, but thou remainest; they will all grow old like a garment, 12 like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end.” 13 But to what angel has he ever said, “Sit at my right hand, till I make thy enemies a stool for thy feet”? 14 Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?</p> |

What Does The Bible Teach? Heb 1

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

20 *Passage*

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 2 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | <p>1 Therefore we must pay the closer attention to what we have heard, lest we drift away from it. 2 For if the message declared by angels was valid and every transgression or disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him, 4 while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will.</p> |
| Phrase/sentence= | <p>5 For it was not to angels that God subjected the world to come, of which we are speaking. 6 It has been testified somewhere, “What is man that thou art mindful of him, or the son of man, that thou carest for him? 7 Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, 8 putting everything in subjection under his feet.” Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. 9 But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one.</p> |
| Phrase/sentence= | <p>10 For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. 11 For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, 12 saying, “I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee.” 13 And again, “I will put my trust in him.” And again, “Here am I, and the children God has given me.”</p> |
| Phrase/sentence= | <p>14 Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong bondage. 16 For surely it is not with angels that he is concerned but with the descendants of Abraham. 17 Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. 18 For because he himself has suffered and been tempted, he is able to help those who are tempted.</p> |

What Does The Bible Teach? Heb 2

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

24 *Passage*

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 3 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | <p>1 Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession. 2 He was faithful to him who appointed him, just as Moses also was faithful in God’s house. 3 Yet Jesus has been counted worthy of as much more glory than Moses as the builder of a house has more honor than the house. 4 (For every house is built by some one, but the builder of all things is God.) 5 Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later, 6 but Christ was faithful over God’s house as a son. And we are his house if we hold fast our confidence and pride in our hope.</p> |
| Phrase/sentence= | <p>7 Therefore, as the Holy Spirit says, “Today, when you hear his voice, 8 do not harden your hearts as in the rebellion, on the day of testing in the wilderness, 9 where your fathers put me to the test and saw my works for forty years. 10 Therefore I was provoked with that generation, and said, ‘They always go astray in their hearts; they have not known my ways.’ 11 As I swore in my wrath, ‘They shall never enter my rest.’” 12 Take care, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. 13 But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin.</p> |
| Phrase/sentence= | <p>14 For we share in Christ, if only we hold our first confidence firm to the end, 15 while it is said, “Today, when you hear his voice, do not harden your hearts as in the rebellion.” 16 Who were they that heard and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? 17 And with whom was he provoked forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did he swear that they should never enter his rest, but to those who were disobedient? 19 So we see that they were unable to enter because of unbelief.</p> |

What Does The Bible Teach? Heb 3

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

∞ **Passage**

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT ?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 4 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | <p>1 Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. 2 For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers. 3 For we who have believed enter that rest, as he has said, “As I swore in my wrath, ‘They shall never enter my rest,’” although his works were finished from the foundation of the world. 4 For he has somewhere spoken of the seventh day in this way, “And God rested on the seventh day from all his works.” 5 And again in this place he said, “They shall never enter my rest.”</p> |
| Phrase/sentence= | <p>6 Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, 7 again he sets a certain day, “Today,” saying through David so long afterward, in the words already quoted, “Today, when you hear his voice, do not harden your hearts.” 8 For if Joshua had given them rest, God would not speak later of another day. 9 So then, there remains a sabbath rest for the people of God; 10 for whoever enters God’s rest also ceases from his labors as God did from his.</p> |
| Phrase/sentence= | <p>11 Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience. 12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. 13 And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do.</p> |
| Phrase/sentence= | <p>14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.</p> |

What Does The Bible Teach? Heb 4

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

3
2
Passage

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT ?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 5 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | <p>1 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. 2 He can deal gently with the ignorant and wayward, since he himself is beset with weakness. 3 Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. 4 And one does not take the honor upon himself, but he is called by God, just as Aaron was. 5 So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “Thou art my Son, today I have begotten thee”; 6 as he says also in another place, “Thou art a priest for ever, after the order of Melchizedek.”</p> |
| Phrase/sentence= | <p>7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. 8 Although he was a Son, he learned obedience through what he suffered; 9 and being made perfect he became the source of eternal salvation to all who obey him,</p> |
| Phrase/sentence= | <p>10 being designated by God a high priest after the order of Melchizedek. 11 About this we have much to say which is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you need some one to teach you again the first principles of God’s word. You need milk, not solid food; 13 for every one who lives on milk is unskilled in the word of righteousness, for he is a child. 14 But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil.</p> |

What Does The Bible Teach? Heb 5

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

36 *Passage*

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT ?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 6 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | 1 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, 2 with instruction about ablutions, the laying on of hands, the resurrection of the dead, and eternal judgment. 3 And this we will do if God permits. |
| Phrase/sentence= | 4 For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt. 7 For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned. |
| Phrase/sentence= | 9 Though we speak thus, yet in your case, beloved, we feel sure of better things that belong to salvation. 10 For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do. 11 And we desire each one of you to show the same earnestness in realizing the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. 13 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, 14 saying, “Surely I will bless you and multiply you.” 15 And thus Abraham, having patiently endured, obtained the promise. |
| Phrase/sentence= | 16 Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. 17 So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, 18 so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. 19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, 20 where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek. |

What Does The Bible Teach? Heb 6

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

40 *Passage*

| | | |
|-------------------|---------------|-----------------------------|
| Scripture Passage | Observations | Questions for Understanding |
| | | |
| WHO? | WHERE? | WHEN? |
| | | WHY? |
| | | HOW? |

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 7 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | 1 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him; 2 and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 3 He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever. |
| Phrase/sentence= | 4 See how great he is! Abraham the patriarch gave him a tithe of the spoils. 5 And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brethren, though these also are descended from Abraham. 6 But this man who has not their genealogy received tithes from Abraham and blessed him who had the promises. 7 It is beyond dispute that the inferior is blessed by the superior. 8 Here tithes are received by mortal men; there, by one of whom it is testified that he lives. 9 One might even say that Levi himself, who receives tithes, paid tithes through Abraham, 10 for he was still in the loins of his ancestor when Melchizedek met him. |
| Phrase/sentence= | 11 Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? 12 For when there is a change in the priesthood, there is necessarily a change in the law as well. 13 For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. 14 For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. |
| Phrase/sentence= | 15 This becomes even more evident when another priest arises in the likeness of Melchizedek, 16 who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. 17 For it is witnessed of him, "Thou art a priest for ever, after the order of Melchizedek." 18 On the one hand, a former commandment is set aside because of its weakness and uselessness 19 (for the law made nothing perfect); on the other hand, a better hope is introduced, through which we draw near to God. |
| Phrase/sentence= | 20 And it was not without an oath. 21 Those who formerly became priests took their office without an oath, but this one was addressed with an oath, "The Lord has sworn and will not change his mind, 'Thou art a priest for ever.'" 22 This makes Jesus the surety of a better covenant. 23 The former priests were many in number, because they were prevented by death from continuing in office; 24 but he holds his priesthood permanently, because he continues for ever. 25 Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them. |
| Phrase/sentence= | 26 For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself. 28 Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever. |

What Does The Bible Teach? Heb 7

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-----------|-----------------|
| Bible | | |
| God | | |
| Father | | |
| Son | | |
| Holy Spirit | | |
| Angels | | |
| Good | | |
| Evil | | |
| Satan | | |
| Demons | | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

44 *Passage*

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 8 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | <p>1 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, 2 a minister in the sanctuary and the true tent which is set up not by man but by the Lord. 3 For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. 4 Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. 5 They serve a copy and shadow of the heavenly sanctuary; for when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern which was shown you on the mountain.”</p> |
| Phrase/sentence= | <p>6 But as it is, Christ has obtained a ministry which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. 7 For if that first covenant had been faultless, there would have been no occasion for a second. 8 For he finds fault with them when he says: “The days will come, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah; 9 not like the covenant that I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I paid no heed to them, says the Lord.</p> |
| Phrase/sentence= | <p>10 This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. 11 And they shall not teach every one his fellow or every one his brother, saying, ‘Know the Lord,’ for all shall know me, from the least of them to the greatest. 12 For I will be merciful toward their iniquities, and I will remember their sins no more.” 13 In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away.</p> |

What Does The Bible Teach? Heb 8

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-----------|-----------------|
| Bible | | |
| God | | |
| Father | | |
| Son | | |
| Holy Spirit | | |
| Angels | | |
| Good | | |
| Evil | | |
| Satan | | |
| Demons | | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

4∞ Passage

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT ?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|---|
| Chapter 9 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | <p>1 Now even the first covenant had regulations for worship and an earthly sanctuary. 2 For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. 3 Behind the second curtain stood a tent called the Holy of Holies, 4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; 5 above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. 6 These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; 7 but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.</p> |
| Phrase/sentence= | <p>8 By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing 9 (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered which cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation. 11 But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) 12 he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. 13 For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.</p> |
| Phrase/sentence= | <p>15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant. 16 For where a will is involved, the death of the one who made it must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even the first covenant was not ratified without blood. 19 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the covenant which God commanded you." 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. 22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.</p> |
| Phrase/sentence= | <p>23 Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. 24 For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf. 25 Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own; 26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself. 27 And just as it is appointed for men to die once, and after that comes judgment, 28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.</p> |

What Does The Bible Teach? Heb 9

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

5
2
Passage

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT ?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 10 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | 1 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered? If the worshipers had once been cleansed, they would no longer have any consciousness of sin. 3 But in these sacrifices there is a reminder of sin year after year. 4 For it is impossible that the blood of bulls and goats should take away sins. 5 Consequently, when Christ came into the world, he said, "Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me; 6 in burnt offerings and sin offerings thou hast taken no pleasure. |
| Phrase/sentence= | 7 Then I said, 'Lo, I have come to do thy will, O God,' as it is written of me in the roll of the book." 8 When he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), 9 then he added, "Lo, I have come to do thy will." He abolishes the first in order to establish the second. 10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. |
| Phrase/sentence= | 11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, 13 then to wait until his enemies should be made a stool for his feet. 14 For by a single offering he has perfected for all time those who are sanctified. 15 And the Holy Spirit also bears witness to us; for after saying, 16 "This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and write them on their minds," 17 then he adds, "I will remember their sins and their misdeeds no more." 18 Where there is forgiveness of these, there is no longer any offering for sin. |
| Phrase/sentence= | 19 Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, 20 by the new and living way which he opened for us through the curtain, that is, through his flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful; 24 and let us consider how to stir up one another to love and good works, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. |
| Phrase/sentence= | 26 For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful prospect of judgment, and a fury of fire which will consume the adversaries. 28 A man who has violated the law of Moses dies without mercy at the testimony of two or three witnesses. 29 How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? 30 For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." 31 It is a fearful thing to fall into the hands of the living God. |
| Phrase/sentence= | 32 But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, 33 sometimes being publicly exposed to abuse and affliction, and sometimes being partners with those so treated. 34 For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. 35 Therefore do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that you may do the will of God and receive what is promised. 37 "For yet a little while, and the coming one shall come and shall not tarry; 38 but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him." 39 But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls. |

What Does The Bible Teach? Heb 1-

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

5
6 *Passage*

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT ?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 11 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | 1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old received divine approval. 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear. |
| Phrase/sentence= | 4 By faith Abel offered to God a more acceptable sacrifice than Cain, through which he received approval as righteous, God bearing witness by accepting his gifts; he died, but through his faith he is still speaking. 5 By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. 6 And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him. 7 By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith. |
| Phrase/sentence= | 8 By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. 9 By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. 10 For he looked forward to the city which has foundations, whose builder and maker is God. 11 By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. 12 Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore |
| Phrase/sentence= | 13 These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. 14 For people who speak thus make it clear that they are seeking a homeland. 15 If they had been thinking of that land from which they had gone out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city. |
| Phrase/sentence= | 17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son, 18 of whom it was said, "Through Isaac shall your descendants be named." 19 He considered that God was able to raise men even from the dead; hence, figuratively speaking, he did receive him back. 20 By faith Isaac invoked future blessings on Jacob and Esau. 21 By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. 22 By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his burial. |
| Phrase/sentence= | 23 By faith Moses, when he was born, was hid for three months by his parents, because they saw that the child was beautiful; and they were not afraid of the king's edict. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. 26 He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. 27 By faith he left Egypt, not being afraid of the anger of the king; for he endured as seeing him who is invisible. 28 By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the first-born might not touch them. |
| Phrase/sentence= | 29 By faith the people crossed the Red Sea as if on dry land; but the Egyptians, when they attempted to do the same, were drowned. 30 By faith the walls of Jericho fell down after they had been encircled for seven days. 31 By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies. |
| Phrase/sentence= | 32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets-- 33 who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, 34 quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. 35 Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. 36 Others suffered mocking and scourging, and even chains and imprisonment. |
| Phrase/sentence= | 37 They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated-- 38 of whom the world was not worthy--wandering over deserts and mountains, and in dens and caves of the earth. 39 And all these, though well attested by their faith, did not receive what was promised, 40 since God had foreseen something better for us, that apart from us they should not be made perfect. |

What Does The Bible Teach? Heb 11

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

6 Passage

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT ?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|--|
| Chapter 12 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | 1 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, 2 looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. 3 Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. |
| Phrase/sentence= | 4 In your struggle against sin you have not yet resisted to the point of shedding your blood. 5 And have you forgotten the exhortation which addresses you as sons? --"My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. 6 For the Lord disciplines him whom he loves, and chastises every son whom he receives." 7 It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? 8 If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. 9 Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live? 10 For they disciplined us for a short time at their pleasure, but he disciplines us for our good, that we may share his holiness. 11 For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it. |
| Phrase/sentence= | 12 Therefore lift your drooping hands and strengthen your weak knees, 13 and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. 14 Strive for peace with all men, and for the holiness without which no one will see the Lord. 15 See to it that no one fail to obtain the grace of God; that no "root of bitterness" spring up and cause trouble, and by it the many become defiled; 16 that no one be immoral or irreligious like Esau, who sold his birthright for a single meal. 17 For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears. |
| Phrase/sentence= | 18 For you have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest, 19 and the sound of a trumpet, and a voice whose words made the hearers entreat that no further messages be spoken to them. 20 For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." 21 Indeed, so terrifying was the sight that Moses said, "I tremble with fear." 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, 23 and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel. |
| Phrase/sentence= | 25 See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less shall we escape if we reject him who warns from heaven. 26 His voice then shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." 27 This phrase, "Yet once more," indicates the removal of what is shaken, as of what has been made, in order that what cannot be shaken may remain. 28 Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe; 29 for our God is a consuming fire. |

What Does The Bible Teach? Heb 12

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

64 *Passage*

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT?

WHERE?

WHEN?

WHY?

HOW?

| The Epistle to the Hebrews | |
|----------------------------|---|
| Chapter 13 Title: | |
| Paragraph Title | RSV Text |
| Phrase/sentence= | <p>1 Let brotherly love continue. 2 Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. 3 Remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body. 4 Let marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the immoral and adulterous. 5 Keep your life free from love of money, and be content with what you have; for he has said, "I will never fail you nor forsake you." 6 Hence we can confidently say, "The Lord is my helper, I will not be afraid; what can man do to me?"</p> |
| Phrase/sentence= | <p>7 Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. 8 Jesus Christ is the same yesterday and today and for ever. 9 Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. 10 We have an altar from which those who serve the tent have no right to eat. 11 For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp.</p> |
| Phrase/sentence= | <p>12 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. 13 Therefore let us go forth to him outside the camp and bear the abuse he endured. 14 For here we have no lasting city, but we seek the city which is to come. 15 Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. 16 Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. 17 Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you.</p> |
| Phrase/sentence= | <p>18 Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. 19 I urge you the more earnestly to do this in order that I may be restored to you the sooner. 20 Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, 21 equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22 I appeal to you, brethren, bear with my word of exhortation, for I have written to you briefly. 23 You should understand that our brother Timothy has been released, with whom I shall see you if he comes soon. 24 Greet all your leaders and all the saints. Those who come from Italy send you greetings. 25 Grace be with all of you. Amen.</p> |

What Does The Bible Teach? Heb 13

| <i>Topic</i> | <i>Vs</i> | <i>Teaching</i> |
|---------------|-------------|-----------------|
| Bible | | |
| God | | |
| | Father | |
| | Son | |
| | Holy Spirit | |
| Angels | | |
| | Good | |
| | Evil | |
| | Satan | |
| | Demons | |
| Man | | |
| Believers | | |
| Non-Believers | | |
| Church | | |
| Salvation | | |

Who? What? Why? Where? When? How?

OBSERVATIONAL CHART

∞ **Passage**

| Scripture Passage | Observations | Questions for Understanding |
|-------------------|--------------|-----------------------------|
| | | |

WHO?

WHAT ?

WHERE?

WHEN?

WHY?

HOW?

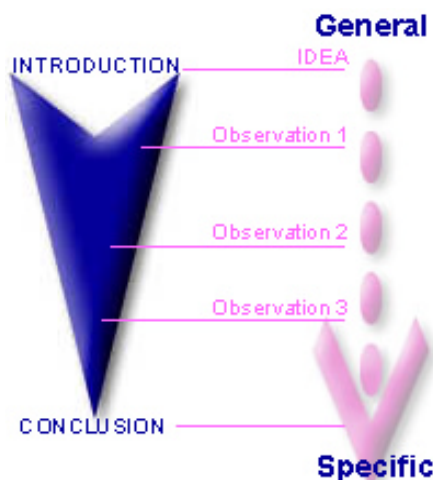
Supplements

What Is Inductive Bible Study?

Inductive Bible Study involves the use of inductive reasoning to study the Bible. It includes the observation of evidence, the examination of evidence, and a conclusion based upon the evidence. Inductive goes from specific to general. In this way, one would observe or examine the evidence, take notes, and draw a conclusion.

On the other hand...

Deductive goes from general to specific. Perhaps you have heard of Deductive Reasoning before. The fictional character, Sherlock Holmes, used deductive reasoning to solve mysteries. He was very successful and there is nothing wrong with deductive reasoning, but it is not recommended for Bible Study.



Deductive Reasoning

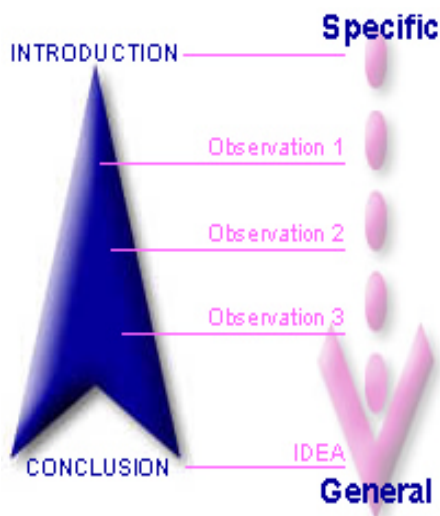
— from General to Specific

Why Study Inductively?

Deductive Reasoning begins with a hypothesis (fancy word meaning to conclude by guessing) or an IDEA. After the hypothesis has been made, one gathers evidence to prove one's point. If the hypothesis is correct, the evidence will support it. If the hypothesis is wrong, the evidence won't support it. We all use deductive reasoning.

Children are taught in school that scientists use The Scientific Method to learn. It is deductive in nature — it begins with a hypothesis like, "Air is a gas" (a general idea). Then, evidence is gathered to prove that air is a gas, or more accurately, a blend of gasses. The evidence gathering process usually involves a series of tests, or observations, to prove that "Air is a gas." Does it act like a gas? Does it smell like a gas? (the specific part) And, so on.

The answers to these questions may not necessarily determine whether or not the hypothesis is true. For instance, if one asked whether "air" smelled like a gas, the answer would be no. It has no odor. Some gasses have odor where others do not. Yet, if this was the ONLY question asked about "air", then one might be led to conclude that "air" is not a gas.



In the area of Bible study, one can fall into the same trap; many do. For example, using deductive reasoning (general to specific) in Bible study would be like making a hypothesis that states "money is evil." Then, one would have to gather evidence to prove that "money is evil." In the Bible in the book of 1st Timothy chapter 6, verse 10 reads, "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 a pang." This could be taken out of context by simply seeing the words **money** and **evil**, and re-reading it in such a way that changes the verse to look something like "...money is ... evil...".

But, this is absolutely NOT what this passage teaches. First, by using the passage this way is taking the phrase out of its context. Yet, if one has made up his mind that "money is evil", this might seem to be "proof" enough. This is the danger of deductive Bible Study.

Inductive Reasoning —
from Specific to General

The inductive method says that one will study, observe, and gather evidence (the specific part) on whatever topic and then draw conclusions (the general part) based on the observations. This is a much stronger way to establish truth than any other method of Bible Study.

By using inductive reasoning with the same passage, we would take the whole context of the passage. It says that the love of money is the root of all sorts of evil. Does this mean that money is evil? No. What then is evil? The **love of money** is the root of all sorts of evil.

So, the deductive process uses a series of observations to prove whether the hypothesis or idea is true or not. The IDEA is stated before the observations are made and, hence the conclusion is a statement of whether the idea is true or not. The inductive process uses the process of deduction at every observation. But, unlike deduction, the inductive process states the IDEA *after* the observations are made. In this way, each observation leads to a new discovery of truth.

Process in Methodical Bible Study

If you desire to develop a methodical pattern in your study of the Bible, there are definite procedures to follow and it is best if they are done in a certain order. We shall list the procedures as steps, but do not think of them as “stair-steps.” Rather they are processes which lead from one to another and over-lap each other at times

Step 1—OBSERVE . exactly what the author has written.

This is the most important step in Bible study and must come first. The more careful and thorough you are in your observations, the more meaningful will be your interpretations and applications, and the fairer will be your evaluations.

Step 2—INTERPRET ... objectively what the author has written.

You are to try to determine what the *author* really meant by the words which he has written. What was he seeing, feeling, thinking, what had *he* experienced to make him write as he did?

Step 3—SUMMARIZE ... concisely the main thoughts presented.

While summarization is listed as Step 3, it really is a process which should be done in connection with both observation and interpretation. First, you observe individual facts and then you try to summarize the major message these facts are presenting. This also should be done after interpreting the facts. When studying a passage, you must always try to understand the relationship of the individual statements in the verses to the entire message in a chapter and book. It is very important that you see the “parts” in relation to the “whole.”

Step 4—EVALUATE . . . fairly what the author has written.

Not until you have a clear concept of what the author has written and what he meant by what he wrote can you honestly judge the validity of what has been said. Thus evaluation must come after observation and interpretation.

Step 5—APPLY . . . personally the message revealed.

Note that application is listed fifth in the process. This is not to imply that it is fifth in importance, but to point out its relationship in the whole process. The temptation often is to apply before you really have observed all that is in a passage.

While we list application as a separate step, we might think of it as the fruit which comes forth through the other processes. As a person disciplines himself to observe carefully what has been written in a Scriptural passage and as he objectively tries to determine what the author meant—when all of this is done in a spirit of receptivity —THEN the Holy Spirit has opportunity to reveal, to reprove, to convict, to comfort, to teach. Application is a growing process, not superimposed in a superficial way, but rising out of the other processes.

It is true that we can study the Word of God in an intellectual and impersonal way, but not if the main desire in our study is to “grow in grace and knowledge of our Lord and Savior Jesus Christ.”

Step 6—CORRELATE . . . specifically the Bible truths.

While correlation is listed as a final step, it does not mean that you might not do some correlation when in the process of interpretation. Correlation is the association of Biblical truths, the comparing of Scripture with Scripture.

Why the emphasis on logical steps?

Maybe you are saying that you see no real sense in following such a logical procedure, that it makes Bible study so mechanical. We admit that there is a danger of method becoming an end in itself and that we cannot separate the study process into neat categories. One step overlaps with another. You will find that while one process leads into another, the procedure will be like a spiral in which you come back to previous processes. Interpretation will help you gain new insights into observation; application will give you additional insights into both observation and interpretation.

BUT there is real value in deliberately trying to do one process at the time. Most of us have one track minds. We accomplish the most when we concentrate on one thing at a time. This is especially true when we first try to understand something, whether it is a piece of literature or a scientific problem.

The scientist makes no interpretation and draws no conclusions until he has observed all of the facts. So it should be with the Bible student. First OBSERVE! No interpreting! No applying!—UNTIL you have observed carefully what the author has written—all that he has written!

Wald, Oletta, *The Joy Of Discovery in Bible Study in Bible Teaching*, (Mpls: Bible Banner Press 1956, Revised Ed) p.6-8.

Observational Study Steps

1. Reading of the Epistle for overview and content exposure.
2. Writing an introduction to the Epistle.
3. Chapter and paragraph overview by means of content titles.
4. Structural Diagram.
5. Verse by verse analysis.

Discovering the Structural Building Blocks of the Epistle

One of the most exciting things in effective Bible Study is when we begin to discover God's thoughts and the wonderful way He communicates to us in His Word. Just as a building is built from the foundation up, layer by layer and floor by floor the Holy Spirit has used the structure of language to convey His message. Using a simple outline type of format we can begin to discover how God has built His message, thought block upon thought block.

We have read the Epistle many times and continue to read it daily. We have looked generally at the content and answered questions pertaining to the author, readers, etc. We have titled each chapter and paragraph. This has given us an overall understanding of the whole Epistle. Now we are going to study each chapter by its paragraph and build the Epistle from the ground up. We will always keep in mind the whole Epistle by continuing to read daily.

There are **two aspects of this rather extensive step in our study**. They are: the structural diagram of each paragraph and memorizing each paragraph using observational questions. As a result of the work we will do in this step we will be ready to do the evaluation, interpretation and application of each paragraph and chapter in the next step.

Our method for this step in our study will be to take one paragraph at a time beginning with Chapter one, paragraph one and bring each one to completion. This means doing a structural diagram of paragraph one, memorizing it with observational questions and then evaluating, interpreting and applying what we have learned.

With each passing paragraph we will be building the truths and content of the Epistle, keeping a journal of our work and disciplining ourselves to keep each discovery within the context of the whole Epistle. We will learn to allow each truth to take on its fullest God intended meaning always from a position of its placement within the Epistle and not standing on its own, as a single verse. As we study we will see the importance of this approach and safe guarding the Word of God as He has intended it to be presented.

Memorizing the Paragraph using Observational Questions

We will use the six faithful friends of Kipling:

I have six faithful serving men
that have taught me all I know,
they are who and what,
why and where and when
and sometimes how.

Write the paragraph out on a 3 x 5 card. It is shirt pocket size for ease of use. Keep it with you all the time. At an opportune time take the card out and read it aloud or quietly, stopping to ask yourself the above questions about each phrase and element of the text.

An example would be for the first phrase of Heb. 1.1-4:

1 God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, 4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

Who? What? Why? Where? When? How?

1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,

2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through

whom also He made the worlds; 3 who being the brightness of His glory and the express image of

His person, and upholding all things by the word of His power, when He had by Himself purged our

sins, sat down at the right hand of the Majesty on high, 4 having become so much better than the

angels, as He has by inheritance obtained a more excellent name than they.

When
When did God
What kind of days
Did what
To who
How=by what means
Who is His Son
What does this mean
How=by what means

The main purpose for asking ourselves questions is to make ourselves think more seriously about the meanings, implications and relationships of words, phrases, clauses, sentences, paragraphs, chapters and books. We are trying to determine what the author meant or implied by the words he used.

Several kinds of questions:

1. *Explanatory*: What does the term mean? How can it be defined? Characteristics? Is there a deeper meaning in the idea than appears on the surface?
2. *Reason*: What is the reason for the term or idea? Why has the author used these particular terms? Would it make any difference if this idea were left out? Or stated differently? Could another term be used instead of this one? Would it change the meaning? Why is this term used in this particular place?
3. *Implication*: what is involved in the ideas presented? What do the various terms imply? What is the importance of the terms used or of the combination of ideas? What is the significance of the verb tenses, connectives, grammatical constructions? Significance of the literary patterns used such as comparisons, contrasts, logical arrangements?
4. *Relationship*: What is the relationship of words to other words? One part of the verse with other parts? Verses with verses? Paragraphs with paragraphs? Chapters with chapters? Relationship of the beginning and the ending of a chapter or a section?
5. *Progression*: Is there progression in the thought pattern? Does it move toward a climax? Is one idea built on another? In a series of words or ideas, is there any significance in the order?

The assignment then is to daily spend time reading the paragraph and asking yourself these type of observational questions. You do not need to answer them but just ponder, reflect, and delve into the passage. We are not really after memorizing the passage but trying to become so very familiar with it that it becomes a part of us and we know its thought and concept. We should be able to put it into our own words with the same understanding as the passage when we are done. We should also be able to see how it fits in to the whole of the Epistle and its relationship to the chapter.

As we memorize the paragraph we also will do the other aspect of this step and that is the Structural Diagram of the Paragraph. This may take one to two weeks for each paragraph, doing both the memorizing and the Structural Diagram.

Just by way of reminder you should be continuing to read the Epistle each day as time permits. This will keep you grounded in the whole Epistle and its message.

A presentation of the Diagram is next.

How to Observe Structure of Paragraphs

In order to see how material in a passage is arranged, you need to get the passage in front of you on one sheet of paper, if possible. There are several ways to record material so that you can best see how the ideas are arranged. We will use the following method.

Make a “Structural Diagram”

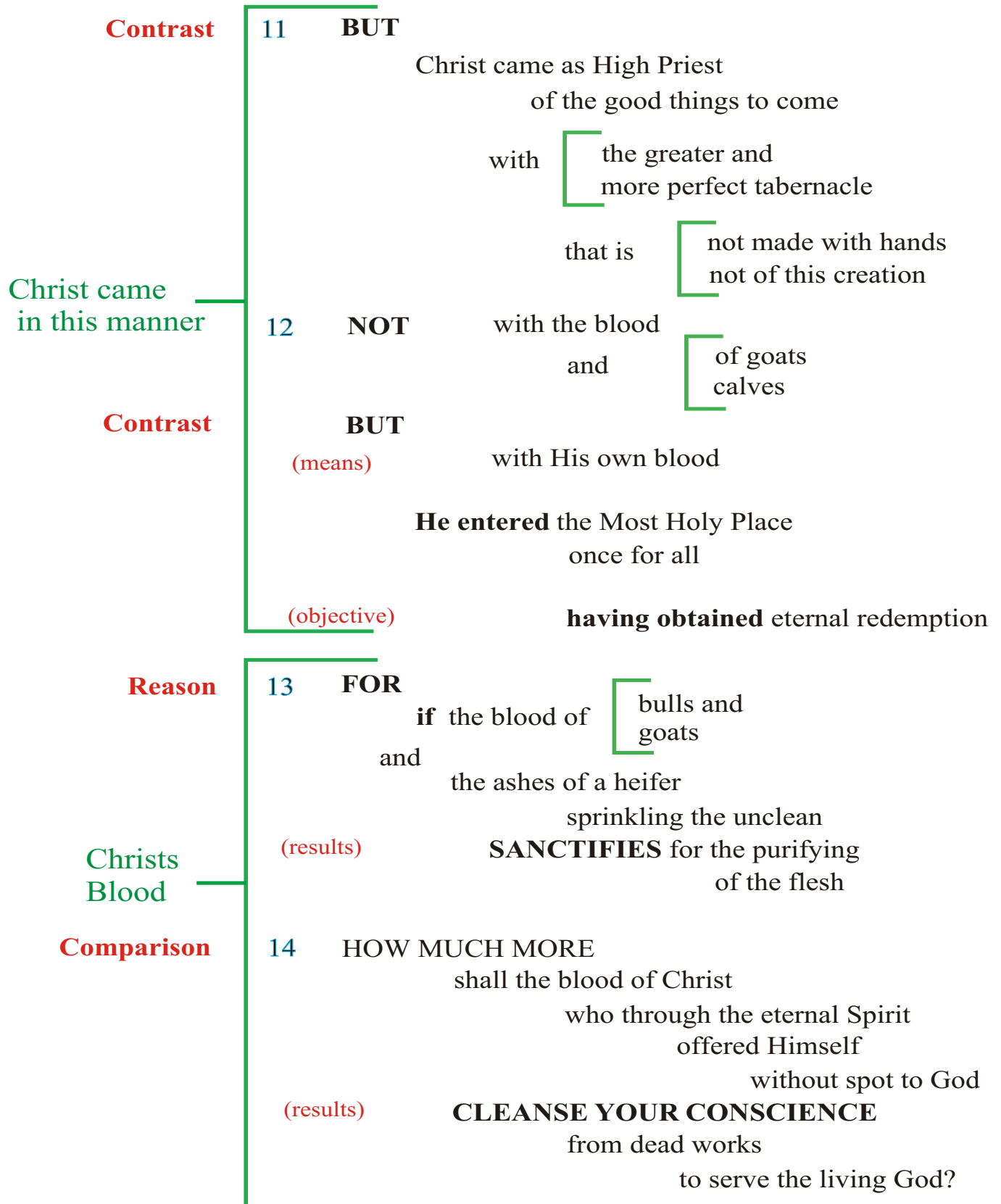
“Structural diagram” is a title given to a process in which you copy on a sheet of paper all of the words in a paragraph, but arrange the material in as graphic a way as possible.

Suggestions: (Note the example of a structural diagram of Hebrews 9: 11-14.)

1. Copy down the units of phrases and clauses; separate the units so that they will be most meaningful to you.
2. Line up major clauses and ideas so that key ideas can easily be seen.
3. Place modifying phrases and clauses under the words which they describe. Do not do this to the extent that you break up the thought pattern.
4. Place series of words, phrases, clauses, parallel thoughts and parallel constructions under each other. Sometimes it is helpful to bracket them.
5. Emphasize the important connectives such as, “but” “yet,” “for,” “therefore,” “then,” etc. Place them by themselves.
6. Arrange your diagram so the **KEY** words and **KEY** ideas stand out. This can be done by **CAPITALIZING** words and by underlying words and phrases. It is also helpful to use colored pencils to highlight ideas. For instance, you might encircle or underline in red the words that are repeated.
7. Analyze the passage which you have diagramed.
 - a. Study your verses and bracket those which seem to be on the same topic. Summarize the main thought in each grouping of verses and write your summary in the left margin. Try to summarize with one word or brief phrase.
 - b. Make note of commands, warning, conditional clauses, reasons and results, illustrations, etc. List comments in margin.
 - c. Use arrows and lines to show relationships, contrasts, comparisons and repetitions

Structural Diagram Example

Heb 9: 11-14



Appendix Supplement A

Class Notes Observation of Terms & Structure

I. DEFINITION AND PURPOSE OF OBSERVATION

Web. “the act or faculty of . . . taking notice; the act or result of considering or marking attentively.”
Kuiist. “the art of seeing things as they really are.” seeing “impartially, intensely, and fearlessly.”

A. Observation is essentially awareness.

1. to observe is to be mentally aware of what one sees.
2. transcends pure physical sight.
 - a. involves perception.
 - b. we may see a particular term but do we perceive its specific meanings; its peculiar connotations.

B. General function of Observation.

1. enable one to become saturated with the particulars of a passage.
2. become thoroughly conscious of their existence and need of their explanation.
3. means of data gathering for the mind for interpretation. observation provides the raw materials upon which the mind may operate.

II. REQUISITES OF Observation

“In my judgment, your first care should be to learn to observe. . . Do you see the thing exactly as it is? Do you strip away from it your own likings and dislikings, your own previous notions of what it ought to be? Do you come face to face with things?” George Herbert Palmer

A. Will to Observe.

1. Unwilled observation is soon satiated and goes to sleep.
2. Willed observation, vision with executive force behind it, is full of discernment, and is continually making discoveries which keep the mind alert and interested.
3. Get a will behind the eye, and the eye becomes a searchlight, the familiar is made to disclose undreamed treasure.

B. Exactness in Observation.

1. Precise observation of details.

C. Persistence in Observation

1. “Discoveries are missed each day By men who turn too soon away.” Flynn.

III. ANALYSIS OF OBSERVATION

Four main constituents of any Biblical passage are: terms; the relations and interrelations between terms, or structure; the general literary form or forms; and the atmosphere.

A. Observation of Terms.

1. Definition of a Term.

- a. a given word in a given context.
 - 1) a term has one meaning.
 - 2) a word may have several meanings.

2. Kinds of Terms.

a. Routine and Non-routine Terms.

- 1) routine
 - a) common, ordinary
 - b) meaning is immediately obvious
 - c) not very significant for understanding a passage.
- 2) non-routine or strong.
 - a) those difficult to understand
 - b) crucial terms and those significant for understanding the statements of a passage.
 - c) express profound concepts.

note: this distinction meant to develop discretion; and the more one's discretionary powers are developed, the more one will see terms which will need special consideration. Eventuate in more incisive and therefore more thorough observation.

note: care should be exercised in not forcing hermeneutical importance to the routine or accidental in a sentence.

b. Literal and Figurative Terms.

- 1) literal
 - a) interpret according to the letter
 - b) convey primary or usual meaning.
- 2) figurative
 - a) symbolic
 - b) express a secondary idea distinct from their original meaning.

3. Identity and Inflections of Terms.

a. grammatical categories: nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, interjections, and articles.

- 1) utilize those categories
- 2) aware of their functions

b. note the inflection of the terms.

- 1) change of form to indicate their case, gender, number, tense, person, mood, voice, etc.
- 2) important in relation to nouns, pronouns, verbs, and adjectives.

Specific Rules Unnecessary and Impracticable.

- A. Words should be understood in their literal sense unless such literal interpretation involves a manifest contradiction or absurdity.
 - 1. In practice, an appeal to every man's rational judgment.
 - a. What to one seems very absurd and improbable may be to another altogether simple and self-consistent.
 - b. Some see necessity for departing from the literal sense where others saw none.
 - c. Impossible to establish any fixed rule that will govern in all cases.

- B. Essential Information to be Considered.
 - 1. General character and Style of the particular book.
 - 2. Plan and Purpose of the Author.
 - 3. The Context and Scope of the Particular passage in question.
 - 4.* A thorough collation and comparison of all parallel passages.

- C. The same general principles, by which we ascertain the grammatico-historical sense, apply also to the interpretation of figurative lang.

- D. Figurative portions of the Bible are as certain and truthful as the most prosaic chapters.
 - 1. Metaphors, allegories, parables, and symbols are divinely chosen forms of setting forth the oracles of God, and we must not suppose their meaning to be so vague and uncertain as to be past finding out.

“By a careful and judicious discrimination the interpreter should aim to determine the character and purport of each particular trope, and explain it in harmony with the common laws of lang., and the author's context, scope, and plan.”

B. Observation of Relations and Interrelations Between Terms - Structure

- 1. Definition of Structure and Various Structural Units
 - a. structure
 - 1) general sense: involves all of the relations and interrelations binding terms into literary units, from the minutest to the broadest, from the least significant to the most significant.
 - 2) restricted sense: denotes the framework or skeleton of a passage, that is, its more essential relations.

note- both of the above senses of structure will be used through-out the text.
 - b. various structural units
 - 1) phrase - a group of two or more terms constituting a partial unit of thought and expression.
 - 2) clause - a group of terms, including a subject and verb and sometimes one or more phrases, constituting a partial (or whole) unit of thought and expression.
 - 3) sentence - one or more clauses constituting a unit of thought and expression.
 - 4) paragraph - a group of sentences constituting a unit of thought and expression.

- 5) segment - a group of paragraphs constituting a unit of thought and expression.
- 6) subsection- a group of segments constituting a unit of thought and expression.
- 7) section - a group of subsections (or segments) constituting a unit of thought and expression.
- 8) division - a group of sections constituting a unit of thought and expression.
- 9) book - a group of divisions constituting a unit of thought and expression.

2. Importance of structure

a. Two areas

- 1) for the accomplishment of the artist's purpose
- 2) awareness of structure on part of the observer in order to comprehend the artist's purpose.

b. Become Structure-conscious

note - the discovery of structure is "one of the crucial points where conditions of growth have to be carefully maintained and fostered."

3. Types of Structure

note - classified by comparative ease of discovery and their relative importance.

a. Surface and subsurface structure

1) surface structure

- a) explicit structural elements: immediately apparent to the trained observer.
- b) structural elements which lie on the exterior of a passage.

ex. Ro. 1: 18-24 v. 1:24 "therefore" indicates passage construction in terms of cause and effect.

2) subsurface structure

- a) implicit structural elements: may not be observed as readily as those which are expressed.

ex. David and Ammon in 2 Sam. 11-13 Judah and Joseph in Gen. 38-39

3) Facts concerning the distinction between surface and subsurface structure

- a) primarily concerned with the more obvious and the less obvious.
 - (1) not necessarily involving the difference between the less profound and the more profound.
- b) not all passages have both explicit and implicit structure.
 - (1) be alert to structural elements which lie on the interior of a passage.
- c) the discovery of subsurface structure frequently comes in partial completion of interpretation.
 - (1) observation primarily concerns noting surface structure.
- d) Surface and subsurface structure are effected by the same laws of composition.

b. Primary and Secondary Structure.

1) some connections of structural elements primary.

- a) primary emphasis given to primary relations.

2) other connections of structural elements secondary or subordinate.

- a) secondary structural elements conceived as subservient to primary relations (if the author's stress is to be ascertained)

note- in certain instances partial completion of interpretation is needed to make the above distinctions.

- be aware of the distinctions and utilize them as far as possible in the initial step of study.

4. Specific Laws of Structure.

Premise: 1) the laws to be stated are laws of logic;

2) they reflect the mental processes of men as they think and as men express themselves in any specific medium.

3) the observer does not apply them to a work of art; he simply discovers them and thereby ascertains the message of the artist.

4) the same relations which provide the universal means of communication also provide the universal avenues for interpretation.

quote: "All one needs to do, therefore, is to observe the composition of various artistic productions and by so doing discover the means used by artists in effecting the structural unity of their works." (Traina, p.39)

a. Structural Relations Within Phrases and Clauses, Between Clauses, and Between Sentences - Within Paragraphs.

note: the paragraph (groups of sentences which actually form units of thought and expression) will be used as the basic structural unit rather than the sentence-the relations between sentences will therefore be surveyed together with the relations within sentences.

: syntax- structure as related to clauses and sentences.

Webster def.- "the due arrangement of word forms to show their mutual relations in a sentences."

: "paragraphical relations" - the structural relations considered together of both syntactical relations and similar relations which exist between sentences.

1) Presentation of Paragraphical Relations.

a) The relation of subject to verb. The subject may be a noun, pronoun, infinitive, gerund, or dependent clause.

b) The relation of verb to predicate, which may involve a direct object, an indirect object, a predicate noun, a predicate adjective or adjectival clause, or an adverb or adverbial clause.

c) The relation of modifier to modified includes adjectives, participles, adverbs, articles, demonstrative pronouns, prepositional phrases, and adjectival and adverbial clauses.

d) The relation of preposition to object,

e) The relation of pronoun to antecedent.

f) The relation of independent (coordinate) clauses to each other in compound sentences and the relation of dependent (subordinate) and

Supplements

independent clauses in complex sentences. (these clauses may involve the various moods, such as indicative, subjunctive, imperative, etc.) Various kinds: relative subordinate causal, local, subordinate comparative, temporal, purpose, result, conditional, concessive, substantival, indirect discourse, coordinate causal, and coordinate comparative.

Grammatical Connectives: coordinate and subordinate connectives used to relate the different types of clauses to each other. Some of them will be expressed by prepositional phrases which serve as connectives.

Four Categories

| <u>TEMPORAL</u> or Chronological | <u>LOCAL</u> or Geographical | <u>LOGICAL</u> | <u>EMPHATIC</u> |
|--|------------------------------------|--|-----------------|
| after | where | Reason-because, for, since, | truly |
| as | | Result-so, then, therefore, | only |
| before | | thus, so then, hence, | indeed |
| now | | consequently, | now |
| then | | Purpose-that, in order that, | |
| until | | so that, | |
| when | | Contrast- but, yet, much more, | |
| while | | although, however, nevertheless, other- wise. | |
| | | Comparison-also, as, as-so, just as-so, likewise, so also, so, even as, so accordingly, again. | |
| | | Series of Facts-and, first of all, last of all, or , finally, especially, secondly. | |
| | | Condition-if, unless. | |

note: Several facts should. be noted in regard to these relations between clauses and sentences.

- 1) the four categories are not mutually exclusive, ex.-temporal connective may also imply a logical relation. Also, some of the connectives may be found in more than one category.
- 2) many of these same relations are operative within clauses as well as between clauses. ex.- similes and metaphors involve comparison.
- 3) sometimes clauses and sentences are related implicitly rather than explicitly. Therefore, the mere absence of expressed connections does not mean that they are unrelated. At times one may need to infer relations from a study of the thoughts expressed or from the comparative positions of the clauses or sentences in question. (Heb.8.5)

- 2) Illustrations of Paragraphical Relations
 - a) Logical type of literature
ex. Relations in Romans 1:18
 - b) Narrative type of literature
ex. Relations in Mark 9:2-5

note: facts to be kept in mind in regard to the above illus.

- (1) not all of the relations indicated are of great significance.
- (2) place no hindrances on the observation eyes
 - (a) be open to more than just those things which have immediate and outstanding import.
 - (b) often things which first lack much significance become very important in the long run.
- (3) sometimes there will be an interplay between observation and interpretation and is allowable at this step, if the observer remains able to distinguish the various steps when asked to do so.
- (4) this type of minute conscious analysis is especially imperative for proper observation in the study of the argumentative type of literature.

note: example of grammatical analysis

L.M. Sweet's The Study of the English Bible Appendix C.

b. Structural Relations Between Paragraphs, Segments, Subsections, Sections, Divisions, and Books.

1) Literary Structure.

- a) transcends grammatical structure.
- b) more literary than purely grammatical.
- c) not mutually exclusive.
 - many of the paragraphical or grammatical relations, such as contrast and comparison, will be utilized to make possible literary structure.
- d) some of the broader structure relations will be indicated by grammatical means. ("therefore" in Ro.12.1.)

note- it is possible to compose sentences in paragraph form with-out at the same time arranging a work with literary unity.

2) List of Main Literary Relations.

- a) Comparison- the association of like things.
- b) Contrast- the association of opposites.
- c) Repetition- the reiteration of the same terms, phrases, clauses, etc.
Recurring factors are exactly the same.
- d) Continuity- the repeated use of similar terms, phrases, clauses, etc.
Recurring factors are more or less alike.
- e) Continuation- the extended treatment of a particular aspect;
– the carrying through to its completion of an idea or series of

Supplements

- events.
- related to continuity.
 - involves extension rather than recurrence.
- f) Climax- the arrangement of material in such a way as to progress from the lesser to the greater and ultimately to the greatest.
- g) Cruciality- the utilization of the principle of the pivot.
- the subject matter is arranged so that it turns around or upon some one factor.
- h) Interchange- the exchanging or alternation of certain elements.
- often employed to strengthen contrasts or comparisons.
- i) Particularization & - the movement from the general to the particular.
Generalization - the movement from the particular to the general.
- j) Causation & - the progression from cause to effect.
Substantiation - the progression from effect to cause.
- k) Instrumentation- the setting forth of the means to an end as well as the end itself.
- involves the factor of purpose.
 - the means may be as significant as the ends.
 - often instruments are no less dispensable than their purposes.
 - similarity between law of instrumentation and law of causation & substantiation in that means often have a causal relation to their purpose.
- l) Explanation or - the presentation of an idea or event followed by
Analysis its interpretation.
- it is closely related to particularization.
- m) Preparation or - the inclusion of the background or setting for
Introduction events or ideas.
- thereby the reader is prepared to understand that which follows by that which precedes.
 - frequently utilized in narrative literature.
- n) Summarization - the employment of an abridgement or compendium either preceding or following a unit of material.
- o) Interrogation - the employment of a question or problem followed by its answer.
- p) Harmony - the effecting of unity by means of agreement.
- included in this concept is the law of consistency.
 - a law of truth.
 - ex. harmony between the disease and its remedy.
harmony between the promise and its fulfilment.
- 3) Facts to be Noted.
- a) these laws are closely interrelated.
- (1) no clear-cut line of distinction between them.
 - (2) often used in combination with one another.
 - (a) contrast is sometimes effected thru interchange.
 - (b) repetition and continuity are two forms of the same basic law.
 - (c) particularization and summarization have much in common.
- b) because structural laws are often used in combinations- sometimes hard to ascertain which laws are primary and which are subordinate in a given passage.

Supplements

- (1) decision depends on the makeup of the literary unit.
- (2) the nature of some relations makes them naturally subservient to others.
ex. - law of interchange inherently subordinate to that which is interchanged.
- Interchange employed for purpose of strengthening some other structural relation: contrast, comparison, or causation.

c) the preceding list is not all inclusive.

d) the descriptive terms used to indicate the different relations may be varied-for in some instances other terms are more accurate and more expressive than others.

Determined by:

- (1) nature of unit.
- (2) individual taste of the observer.

note - the important thing to remember:

not:the uniformity of nomenclature in describing the various relations.

but:an awareness of specific and well-defined laws of structure

and:make the attempt to analyze passages in terms of them.

note - vagueness is fatal to structural observation.

e) differences of opinion frequently arise in connection with structural analysis.

- (1) subjective elements.
- (2) evidence for varying possibilities.
emphasis placed on differing views.

note - one ought to make the attempt to interpret in spite of the probability of error.

note - Inductive Convictions:

- (a) based on concrete data and not on authoritarian grounds.
- (b) communicated to others on the same grounds on which they are derived: not by authority but by an examination of particulars;
- (c) never forced upon an individual.

Five Warning Sections

First Warning
2: 1-4

Pay closer attention
Drift away
No escape

1 Therefore we must pay the closer attention to what we have heard, lest we drift away from it. 2 For if the message declared by angels was valid and every transgression or disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him, 4 while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will.

Second Warning
3: 7-4: 13

Enter by faith
Unbelief & Disobedience
Shall not enter

7 Therefore, as the Holy Spirit says, "Today, when you hear his voice, 8 do not harden your hearts as in the rebellion, on the day of testing in the wilderness, 9 where your fathers put me to the test and saw my works for forty years." 10 Therefore I was provoked with that generation, and said, "They always go astray in their hearts; they have not known my ways." 11 As I swore in my wrath, "They shall never enter my rest." 12 Take care, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. 13 But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. 14 For we share in Christ, if only we hold our first confidence firm to the end, 15 while it is said, "Today, when you hear his voice, do not harden your hearts as in the rebellion." 16 Who were they that heard and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? 17 And with whom was he provoked forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did he swear that they should never enter his rest, but to those who were disobedient? 19 So we see that they were unable to enter because of unbelief. 4:1 Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. 2 For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers. 3 For we who have believed enter that rest, as he has said, "As I swore in my wrath, 'They shall never enter my rest,'" although his works were finished from the foundation of the world. 4 For he has somewhere spoken of the seventh day in this way, "And God rested on the seventh day from all his works." 5 And again in this place he said, "They shall never enter my rest." 6 Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, 7 again he sets a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, when you hear his voice, do not harden your hearts." 8 For if Joshua had given them rest, God would not speak later of another day. 9 So then, there remains a sabbath rest for the people of God; 10 for whoever enters God's rest also ceases from his labors as God did from his. 11 Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience. 12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. 13 And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do.

Third Warning
5: 11-6:20

On to perfection
Sloth & Apostasy
No renewal unto repentance

11 About this we have much to say which is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; 13 for every one who lives on milk is unskilled in the word of righteousness, for he is a child. 14 But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil. 6:1 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, 2 with instruction about ablutions, the laying on of hands, the resurrection of the dead, and eternal judgment. 3 And this we will do if God permits. 4 For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt. 7 For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned. 9 Though we speak thus, yet in your case, beloved, we feel sure of better things that belong to salvation. 10 For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do. 11 And we desire each one of you to show the same earnestness in realizing the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. 13 For when God made a promise to Abraham, since he had no greater by whom to swear, he swore by himself, 14 saying, "Surely I will bless you and multiply you." 15 And thus Abraham, having patiently endured, obtained the promise. 16 Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. 17 So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, 18 so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. 19 We enter this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, 20 where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

Fourth Warning
10: 26-39

Boldly enter
Wilful sin & drawing back
No sacrifice remains

10:26 For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful prospect of judgment, and a fiery of fire which will consume the adversaries. 28 A man who has violated the law of Moses dies without mercy at the testimony of two or three witnesses. 29 How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? 30 For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." 31 It is a fearful thing to fall into the hands of the living God. 32 But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, 33 sometimes being publicly exposed to abuse and affliction, and sometimes being partners with those so treated. 34 For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. 35 Therefore do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that you may do the will of God and receive what is promised. 37 "For yet a little while, and the coming one shall come and shall not tarry." 38 But my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him." 39 But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls.

Fifth Warning
12: 14-29

Follow peace & holiness
Fall short of grace
No place of repentance

12:14 Strive for peace with all men, and for the holiness without which no one will see the Lord. 15 See to it that no one fail to obtain the grace of God; that no "root of bitterness" spring up and cause trouble, and by it the many become defiled; 16 that no one be immoral or irreligious like Esau, who sold his birthright for a single meal. 17 For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears. 18 For you have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest, 19 and the sound of a trumpet, and a voice whose words made the hearers enreat that no further messages be spoken to them. 20 For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." 21 Indeed, so terrifying was the sight that Moses said, "I tremble with fear." 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, 23 and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel. 25 See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less shall we escape if we reject him who warns from heaven. 26 His voice then shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." 27 This phrase, "Yet once more," indicates the removal of what is shaken, as of what has been made, in order that what cannot be shaken may remain. 28 Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe; 29 for our God is a consuming fire.

The Epistle To The Hebrews
RSV

