

*The Epistle  
of  
1st John*

*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

2003

Institute For In-depth Bible Study  
**Whole Book Study Method**

1. Read Book Through 10 Times  
Continue to read daily
2. Introduction  
Author, Readers, Content, Time, Location, etc.
3. Book overall structure Titles  
Chapter titles  
Paragraph titles  
Main themes - Diagram
4. Paragraph 'Thought Blocks'  
Flip bks - Six Serving Men  
Observational questions  
Structural Diagram  
Observational Charts & questions
5. Observational Summaries - Precise
6. Evaluation- Interpretation  
Assessment & Answer Questions
7. Application  
Local & Universal
8. Biblical Theology Development - Topical
9. Correlation
10. Epistolary Methodology

## Core Operational Study Foundations

God's Eternal Purpose

Our Interpretive Lens

Assessment of the Purposed Methodology

# 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 of 1st John:*

Our 1 John study will proceed systematically through the study steps one at a time. Over the years I have used Robert 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 of 1st John 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)

# Whole Book Study Project Completed

## Observation, Interpretation, Application and Correlation

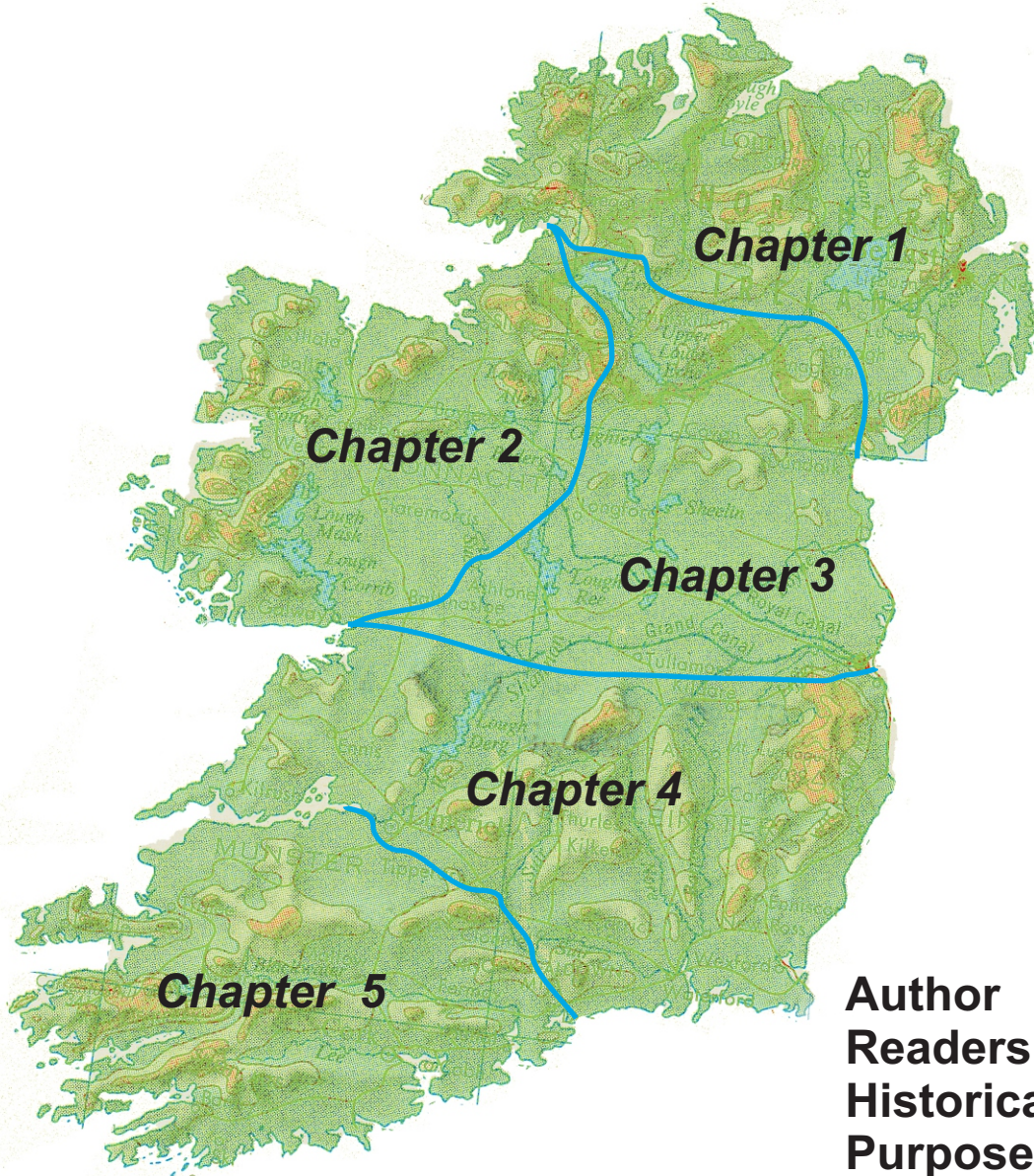


## Whole Book Flyover Observing the Lay of the Land





## Observing the Literary Landmarks



- Author**
- Readers**
- Historical Context**
- Purpose**
- Themes/Topics**
- Key Words**
- Key Phrases**
- Atmosphere**
- Structure**

## Methodological Landmarks



## 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 in 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?

**Method:** Surface read and as you do write down what you find pertaining to the author. Surface read through the book from beginning to end several times grabbing and noting the information you find.

*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 1st John 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 1 John. 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 below. Then give each chapter a short conceptual title covering its content. Then 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 of 1st John.

<b>The Epistle of 1st John</b> <i>Revised Standard Version</i> Content Structure Paragraph/Chapter/Book	
Book Title	Phrase/sentence=
Chapter Title 1	Phrase/sentence=
<i>1: 1-4</i>	
<i>5-10</i>	
Chapter Title 2	Phrase/sentence=
<i>2: 1-2</i>	
<i>3-6</i>	
<i>7-11</i>	
<i>12-14</i>	
<i>15-17</i>	
<i>18-19</i>	
<i>20-27</i>	
<i>28-29</i>	
Chapter Title 3	Phrase/sentence=
<i>3: 1-3</i>	
<i>4-10</i>	
<i>11-18</i>	
<i>19-24</i>	
Chapter Title 4	Phrase/sentence=
<i>4: 1-3</i>	
<i>4-6</i>	
<i>7-12</i>	
<i>13-16</i>	
<i>17-21</i>	
Chapter Title 5	Phrase/sentence=
<i>5: 1-5</i>	
<i>6-12</i>	
<i>13-17</i>	
<i>18-21</i>	

The Epistle of 1st John	
Chapter 1 Title:	
Paragraph Title	RSV Text
Phrase/sentence=	<p><b>1</b> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life-- <b>2</b> the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us-- <b>3</b> that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. <b>4</b> And we are writing this that our joy may be complete.</p>
Phrase/sentence=	<p><b>5</b> This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. <b>6</b> If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; <b>7</b> but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. <b>8</b> If we say we have no sin, we deceive ourselves, and the truth is not in us. <b>9</b> If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. <b>10</b> If we say we have not sinned, we make him a liar, and his word is not in us.</p>



**1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life-- **2** the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us-- **3** that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. **4** And we are writing this that our joy may be complete.

***1 John 1.6-10***

**5** This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. **6** If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; **7** but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **8** If we say we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. **10** If we say we have not sinned, we make him a liar, and his word is not in us.

**1 John: Inductive Study**

***OBSERVATIONAL CHART***

<i>Passage</i> Scripture Passage	Observations	Questions for Understanding

***WHO?      WHAT?      WHERE?      WHEN?      WHY?      HOW?***

The Epistle of 1st John	
Chapter 2 Title:	
Paragraph Title	RSV Text
Phrase/sentence=	<b>1</b> My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; <b>2</b> and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.
Phrase/sentence=	<b>3</b> And by this we may be sure that we know him, if we keep his commandments. <b>4</b> He who says "I know him" but disobeys his commandments is a liar, and the truth is not in him; <b>5</b> but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: <b>6</b> he who says he abides in him ought to walk in the same way in which he walked.
Phrase/sentence=	<b>7</b> Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard. <b>8</b> Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. <b>9</b> He who says he is in the light and hates his brother is in the darkness still. <b>10</b> He who loves his brother abides in the light, and in it there is no cause for stumbling. <b>11</b> But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.
Phrase/sentence=	<b>12</b> I am writing to you, little children, because your sins are forgiven for his sake. <b>13</b> I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father. <b>14</b> I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.
Phrase/sentence=	<b>15</b> Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. <b>16</b> For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. <b>17</b> And the world passes away, and the lust of it; but he who does the will of God abides for ever.
Phrase/sentence=	<b>18</b> Children, it is the last hour; and as you have heard that antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour. <b>19</b> They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us.
Phrase/sentence=	<b>20</b> But you have been anointed by the Holy One, and you all know. <b>21</b> I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. <b>22</b> Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. <b>23</b> No one who denies the Son has the Father. He who confesses the Son has the Father also. <b>24</b> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. <b>25</b> And this is what he has promised us, eternal life. <b>26</b> I write this to you about those who would deceive you; <b>27</b> but the anointing which you received from him abides in you, and you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him.
Phrase/sentence=	<b>28</b> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. <b>29</b> If you know that he is righteous, you may be sure that every one who does right is born of him.

*1* My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; *2* and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

*1 John 2.3-6*

3 And by this we may be sure that we know him, if we keep his commandments. 4 He who says “I know him” but disobeys his commandments is a liar, and the truth is not in him; 5 but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: 6 he who says he abides in him ought to walk in the same way in which he walked.

7 Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard. 8 Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. 9 He who says he is in the light and hates his brother is in the darkness still. 10 He who loves his brother abides in the light, and in it there is no cause for stumbling. 11 But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

***1 John 2.12-14***

**12** I am writing to you, little children, because your sins are forgiven for his sake. **13** I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father. **14** I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.



**15** Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. **16** For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. **17** And the world passes away, and the lust of it; but he who does the will of God abides for ever.

***1 John 2.18-19***

**18** Children, it is the last hour; and as you have heard that antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us.

**20** But you have been anointed by the Holy One, and you all know. **21** I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. **22** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. **23** No one who denies the Son has the Father. He who confesses the Son has the Father also. **24** Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. **25** And this is what he has promised us, eternal life. **26** I write this to you about those who would deceive you; **27** but the anointing which you received from him abides in you, and you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him.

***1 John 2.28-29***

**28** And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. **29** If you know that he is righteous, you may be sure that every one who does right is born of him.

**1 John: Inductive Study**

***OBSERVATIONAL CHART***

<i>Passage</i> Scripture Passage	Observations	Questions for Understanding

***WHO?      WHAT?      WHERE?      WHEN?      WHY?      HOW?***

The Epistle of 1st John	
Chapter 3 Title:	
Paragraph Title	RSV Text
Phrase/sentence=	<b>1</b> See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. <b>2</b> Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. <b>3</b> And every one who thus hopes in him purifies himself as he is pure.
Phrase/sentence=	<b>4</b> Every one who commits sin is guilty of lawlessness; sin is lawlessness. <b>5</b> You know that he appeared to take away sins, and in him there is no sin. <b>6</b> No one who abides in him sins; no one who sins has either seen him or known him. <b>7</b> Little children, let no one deceive you. He who does right is righteous, as he is righteous. <b>8</b> He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. <b>9</b> No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God. <b>10</b> By this it may be seen who are the children of God, and who are the children of the devil: whoever does not do right is not of God, nor he who does not love his brother.
Phrase/sentence=	<b>11</b> For this is the message which you have heard from the beginning, that we should love one another, <b>12</b> and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. <b>13</b> Do not wonder, brethren, that the world hates you. <b>14</b> We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. <b>15</b> Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. <b>16</b> By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. <b>17</b> But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? <b>18</b> Little children, let us not love in word or speech but in deed and in truth.
Phrase/sentence=	<b>19</b> By this we shall know that we are of the truth, and reassure our hearts before him <b>20</b> whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. <b>21</b> Beloved, if our hearts do not condemn us, we have confidence before God; <b>22</b> and we receive from him whatever we ask, because we keep his commandments and do what pleases him. <b>23</b> And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. <b>24</b> All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

**1** See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. **2** Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. **3** And every one who thus hopes in him purifies himself as he is pure.

*1 John 3.4-10*

**4** Every one who commits sin is guilty of lawlessness; sin is lawlessness. **5** You know that he appeared to take away sins, and in him there is no sin. **6** No one who abides in him sins; no one who sins has either seen him or known him. **7** Little children, let no one deceive you. He who does right is righteous, as he is righteous. **8** He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. **9** No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God. **10** By this it may be seen who are the children of God, and who are the children of the devil: whoever does not do right is not of God, nor he who does not love his brother.



**11** For this is the message which you have heard from the beginning, that we should love one another, **12** and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. **13** Do not wonder, brethren, that the world hates you. **14** We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. **15** Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. **16** By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. **17** But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? **18** Little children, let us not love in word or speech but in deed and in truth.

*1 John 3.19-24*

**19** By this we shall know that we are of the truth, and reassure our hearts before him **20** whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. **21** Beloved, if our hearts do not condemn us, we have confidence before God; **22** and we receive from him whatever we ask, because we keep his commandments and do what pleases him. **23** And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. **24** All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

**1 John: Inductive Study**

***OBSERVATIONAL CHART***

<i>Passage</i> Scripture Passage	Observations	Questions for Understanding

***HOW?***

***WHY ?***

***WHEN?***

***WHERE?***

***WHAT ?***

***WHO?***

The Epistle of 1st John	
Chapter 4 Title:	
Paragraph Title	RSV Text
Phrase/sentence=	<b>1</b> Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. <b>2</b> By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, <b>3</b> and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.
Phrase/sentence=	<b>4</b> Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. <b>5</b> They are of the world, therefore what they say is of the world, and the world listens to them. <b>6</b> We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.
Phrase/sentence=	<b>7</b> Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. <b>8</b> He who does not love does not know God; for God is love. <b>9</b> In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. <b>10</b> In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. <b>11</b> Beloved, if God so loved us, we also ought to love one another. <b>12</b> No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.
Phrase/sentence=	<b>13</b> By this we know that we abide in him and he in us, because he has given us of his own Spirit. <b>14</b> And we have seen and testify that the Father has sent his Son as the Savior of the world. <b>15</b> Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <b>16</b> So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.
Phrase/sentence=	<b>17</b> In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. <b>18</b> There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. <b>19</b> We love, because he first loved us. <b>20</b> If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. <b>21</b> And this commandment we have from him, that he who loves God should love his brother also.

***1 John 4.1-3***

**1** Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. **2** By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, **3** and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.

***1 John 4.4-6***

**4** Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. **5** They are of the world, therefore what they say is of the world, and the world listens to them. **6** We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.

**7** Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. **8** He who does not love does not know God; for God is love. **9** In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. **10** In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another. **12** No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

***1 John 4.13-16***

**13** By this we know that we abide in him and he in us, because he has given us of his own Spirit. **14** And we have seen and testify that the Father has sent his Son as the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **16** So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.



**17** In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. **18** There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. **19** We love, because he first loved us. **20** If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. **21** And this commandment we have from him, that he who loves God should love his brother also.

The Epistle of 1st John	
Chapter 5 Title:	
Paragraph Title	RSV Text
Phrase/sentence=	<b>1</b> Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. <b>2</b> By this we know that we love the children of God, when we love God and obey his commandments. <b>3</b> For this is the love of God, that we keep his commandments. And his commandments are not burdensome. <b>4</b> For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. <b>5</b> Who is it that overcomes the world but he who believes that Jesus is the Son of God?
Phrase/sentence=	<b>6</b> This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. <b>7</b> And the Spirit is the witness, because the Spirit is the truth. <b>8</b> There are three witnesses, the Spirit, the water, and the blood; and these three agree. <b>9</b> If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. <b>10</b> He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. <b>11</b> And this is the testimony, that God gave us eternal life, and this life is in his Son. <b>12</b> He who has the Son has life; he who has not the Son of God has not life.
Phrase/sentence=	<b>13</b> I write this to you who believe in the name of the Son of God, that you may know that you have eternal life. <b>14</b> And this is the confidence which we have in him, that if we ask anything according to his will he hears us. <b>15</b> And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him. <b>16</b> If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. <b>17</b> All wrongdoing is sin, but there is sin which is not mortal.
Phrase/sentence=	<b>18</b> We know that any one born of God does not sin, but He who was born of God keeps him, and the evil one does not touch him. <b>19</b> We know that we are of God, and the whole world is in the power of the evil one. <b>20</b> And we know that the Son of God has come and has given us understanding, to know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. <b>21</b> Little children, keep yourselves from idols.

**1** Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. **2** By this we know that we love the children of God, when we love God and obey his commandments. **3** For this is the love of God, that we keep his commandments. And his commandments are not burdensome. **4** For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. **5** Who is it that overcomes the world but he who believes that Jesus is the Son of God?

*1 John 5.6-12*

**6** This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. **7** And the Spirit is the witness, because the Spirit is the truth. **8** There are three witnesses, the Spirit, the water, and the blood; and these three agree. **9** If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. **10** He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. **11** And this is the testimony, that God gave us eternal life, and this life is in his Son. **12** He who has the Son has life; he who has not the Son of God has not life.

**13** I write this to you who believe in the name of the Son of God, that you may know that you have eternal life. **14** And this is the confidence which we have in him, that if we ask anything according to his will he hears us. **15** And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him. **16** If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. **17** All wrongdoing is sin, but there is sin which is not mortal.

***1 John 5.18-21***

**18** We know that any one born of God does not sin, but He who was born of God keeps him, and the evil one does not touch him. **19** We know that we are of God, and the whole world is in the power of the evil one. **20** And we know that the Son of God has come and has given us understanding, to know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. **21** Little children, keep yourselves from idols.

**1 John: Inductive Study**

***OBSERVATIONAL CHART***

<i>Passage</i> Scripture Passage	Observations	Questions for Understanding

***WHO?      WHAT?      WHERE?      WHEN?      WHY?      HOW?***

## 1 John: Inductive Study



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<i>Passage</i>		<b>OBSERVATIONAL CHART</b>		
Scripture Passage	Observations	Questions for Understanding		
<i>WHO?</i>	<i>WHAT ?</i>	<i>WHERE?</i>	<i>WHEN?</i>	<i>WHY ?</i>
				<i>HOW?</i>

**1 John: Inductive Study**

**What Does The Bible Teach? Heb 1: 1-4**

Topic	Vs	Teaching
		<b>1</b> In many and various ways God spoke of old to our fathers by the prophets; <b>2</b> 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. <b>3</b> 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, <b>4</b> having become as much superior to angels as the name he has obtained is more excellent than theirs.
Bible		
God		
Father		
Son		
Holy Spirit		
Angels		
Good		
Evil		
Satan		
Demons		
Man		
Believers		
Non-Believers		
Church		
Salvation		

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

# *Supplements*

## 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/Interpretive Questions**

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?



## How can I improve . . .

*"I have trouble making observations and asking questions. How can I improve? Are there some definite things for which I should look?"*

### 4

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#### Problems

When you tried to complete the study of James 3:6-12, did you have trouble asking yourself questions and making specific observations?

If you did, you are normal!

It is not easy to concentrate. Most of us are not used to doing our own thinking. We like someone else to do our thinking for us and we just agree or disagree. We become frightened when we are faced with the prospect of creating some ideas of our own.

We might compare the experience of learning how to think with the experience of learning how to swim. When you first get in the water you may become frightened. You don't know how to stay afloat. You don't trust the water to hold you up. Your fear leaves you as you begin to learn certain skills which enable you to stay afloat.

So it is with observation. At first you have troubles because you don't know what to look for. Through these lessons we hope to help you acquire some simple skills that will increase your powers of observation and concentration. By learning to focus your mind on some definite things you can learn to discipline your mind.

Anyone can be a lazy thinker. It takes effort to become a creative thinker! But it is worth it! Satisfying! Gratifying!

#### Focus Your Thoughts on the Writer and the Readers

##### 1. Seek to discover the writer and his purpose.

Whenever you read a portion of the Bible, remember that the author had a reason for writing what he did. He had some ideas, some experiences, or some convictions which he wanted others to know.

When you read a Scriptural passage, try to picture the person

who wrote it. Try to re-create in your mind what he had experienced and was experiencing right at the time he was writing. What had he seen? How was he feeling (concern, anger, joy, etc.)? What had he heard? Because of all of these experiences, what were his convictions? What was his purpose for writing what he did?

EXAMPLES: 1) Re-read James 3. From this chapter what do you learn about James, the author? How would you describe him? What verses reveal deep feeling and concern?

2) Read the whole book of James and make a list of the writer's characteristics, his convictions and concerns. How do these reveal his purpose for writing?

3) What do you learn about the authors in the following references: Phil. 1:3-11; II Peter 1:16-21; I John 2:1-14.

## 2. Seek to discover who the readers were.

In some cases the Biblical authors had specific readers in mind. This is especially true of those who wrote the prophetic books and the epistles. Try to discover what kind of persons the author had in mind when he wrote his book. By the things the author says and the advice he gives, you can draw conclusions as to the problems and characteristics of the readers.

EXAMPLES: 1) Again study chapter 3 in James. What seemed to be the problems of those to whom James was writing? What does the address, "my brethren," reveal about them? Read the whole book of James and note the way James addresses the readers. What do you learn about the actions and attitudes of the readers?

2) What do you learn about the "readers" in the following references: Phil. 1:3-11; I Peter 1:13-21; I John 1:5-10.

## Focus Your Thoughts on the Way the Author Writes<sup>1</sup>

When we want to convey our ideas, thoughts, convictions, and experiences we use many ways to try to make ourselves clear—whether we are speaking or writing. We will make comparisons and contrasts, repeat ideas, show relationships, give illustrations, pronounce warnings—all in the hopes of trying to convince others that what we say or write has value.

Our powers of observation can be increased if we deliberately look for these methods used in writing and speaking.

### 1. Make note of the things that are compared.

It is natural to describe an object or an idea by comparing it with something similar or by giving an illustration. Make note of

<sup>1</sup>Cf. Traina, *op. cit.*, pp. 63-67; 72-79. These sections contain many suggestions on how to observe.

such comparisons and illustrations and determine how they bring out the author's message.

EXAMPLES: 1) Note in James 3:6-12 how the tongue is compared to a fire and to an unrighteous world. Note the illustrations James used in verses 11 and 12. Also note how James used comparisons to bring out his message in these passages: James 1:5-8; 9-11.

2) How do comparisons bring out the message in the following references: Matt. 18:1-6; Luke 12:22-30; I Cor. 13.

## 2. Make note of things that are contrasted.

Contrast is the association of opposites. We are told that our minds can recall contrasts better than we recall comparisons. The connective word "but" often introduces a contrast.

EXAMPLES: 1) We have a significant contrast in James 3:7-8 in which James contrasted the ability of man to tame animals but not his own tongue; also in James 3:9-12 in which he contrasted the inconsistency of man with the consistency of nature. Note contrasts in James 1:5-8; 22-25; 26-27.

2) How do contrasts bring out the message in these references? I Cor. 13; Matt. 5:21-48; Gal. 5:16-24.

## 3. Make note of things that are repeated.

In order to impress his readers, an author will repeat words, phrases or ideas. These should be carefully noted.

EXAMPLES: 1) Note how James used repetition of words and statements in James 2:14-26.

2) How does repetition bring out the message in these passages? Matt. 5:21-48; I Cor. 13.

## 4. Make note of logical relationships.

Whether we write or speak we often give *commands, advice, warnings* and back them up with *reasons, purposes, proofs* or *results*. Make special note of such admonitions because they are often the key to the understanding of a passage.

Make note of *cause* and *effect* relationships. Sometimes the author will set forth a warning and then show the effects if the warning is not heeded. Or he may describe a condition and then give the reason for the condition.

Train yourself to observe key connectives.

*because* or *for*—These words often introduce a reason or result.

*in order that*—This phrase often sets forth a purpose.

*therefore*—This word often introduces a summary of ideas, a result, or a conclusion.

*if*—This conjunction introduces a condition which requires action

or sets forth a cause which will bring forth certain results. "If this is true . . . THEN this will happen or this should happen."

EXAMPLES: 1) Note the advice given in James 3:1 and the reasons listed. Note the conditional statements in James 3:3, 14. What warnings and advice, followed by reasons, are given in James 1:2-3?

How is the message brought out through the use of cause and effect relationships in James 1:12? Through the use of conditional statements in James 1:5?

2) How did Biblical writers use logical relationships to bring out their message in these passages: Phil. 2:12-18; I John 1:5-10; I Peter 2:18-25?

### 5. Make note of generalizations.

Noting the arrangement of the material is important. Sometimes the author makes a general statement and then explains it with a particular example or illustration. Or he may list a series of ideas and then summarize them with a general statement.

EXAMPLES: 1) Note how the material is arranged in James 1:22-25.

2) How is the material arranged in these passages? Matt. 5:21-48; Luke 12:22-30.

### 6. Make note of progressions in thought.

Take special note of lists of items. Authors have reasons for listing what they do and even in the order of the series. You should study the series to see if there is progression in thought. Compare the first and last items in a series to see if there is any significant difference.

There can be progression in thought patterns as well as in a series of items. One idea can grow out of another. Also an author may arrange his material so that the ideas progress toward a climax. He builds one idea on another until he presents his greatest challenge at the end.

EXAMPLES: 1) How is the message brought out through a series of items in James 3:17? Through progression of thought in James 1:13-15?

2) How would you describe the arrangement of the material in these passages: I Cor. 13? Job 28? II Peter 1:5-11? Rom. 10:14-17? Rom. 5:3-5?

### 7. Make note of the use of questions.

Always be on the watch for the use of a question. An author may use it to introduce a problem or he may use it as a summary challenge.

EXAMPLES: 1) How did James make use of the question in the following references: James 3:13-18? 2:14-17?

2) What is the value of the question in these references: Rom. 6:1-4; 15-19? 7:1-3; 7-11?

**8. Make note of grammatical constructions.**

The term grammar no doubt frightens you, but even so it is important to make note of grammatical constructions. Let us not forget that some of our Christian doctrines have been determined by the grammatical use of verb tenses, singular nouns and little prepositions such as “in” and “through.”

Observe the subjects in the sentence, the verbs and their tenses, the objects of the verbs, the adjectives and adverbs which describe other words.

Observe phrases and clauses which describe other words, phrases and clauses. Make use of the questions *who*, *when*, *where*, *what* *why* and *how* when observing.

Be mindful of key prepositions (in, through, with, by, to, of) and their significance in the passage.

Be on the alert for important connectives: *because*, *therefore*, *yet*, *however*, *likewise*. Make note of emphatic connectives such as *truly*, *verily*, *behold*, *indeed*, *finally*, *especially*, *last of all*.

Even though you cannot identify parts of speech and grammatical constructions, make note of your key words.

**9. Make note of literary form and atmosphere.**

Always keep in mind the literary form which the author is using: discursive, narrative, poetic, parabolic, apocalyptic. Also make note whether the author is using literal or figurative terms and determine the reason for his use. In chapter 3 in James we find many figurative terms: “the tongue is a fire . . . a restless evil, full of deadly poison . . .” These must be considered figuratively when interpreting them.

Note the general tone of a passage. It may be characterized by the mood of joy, thanksgiving, concern, humility, zeal, or despair. Note how the atmosphere in the book of James varies. We can sense how the writer feels by the way he addresses his readers. (Note James 2:5; 3:10; 5:1)

**Consider the Kinds of Questions to Ask Yourself****1. Remember the purpose for asking questions.**

Often at first, students see little sense in asking themselves questions. They are apt to think that it is a waste of time to ask oneself questions about words and ideas whose meanings seem so apparent. Herein is the place they make their mistake. They do not understand the purpose.

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, chap-

ters and books. We are trying to determine what the author meant or implied by the words he used.

For instance, when we note the statement, "And the tongue is a fire," we should say to ourselves, "I wonder why James called the tongue a fire? What characteristics of fire did James have in mind that caused him to use this comparison? Is James implying that all tongues are fire? Does the present tense of the verb imply that tongues are always fire?"

You see by asking yourself these questions, you automatically do more serious thinking about the statement which James made. **DO NOT STOP** to answer your questions. Continue to make your observations until you are thoroughly acquainted with the passage which you are studying. Not until you have observed the whole passage, are you ready to interpret. Don't cheat yourself of discoveries by jumping into interpretation too soon.

## 2. Make note of the many kinds to ask.

*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?

*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?

*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?

*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?

*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?

## 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 did God*

*How did God*

*Did what*

*To who*

*How=by what means*

*When*

*What kind of days*

*Did what*

*To who*

*How=by what means*

*Who is His Son*

*What does this mean*



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”*

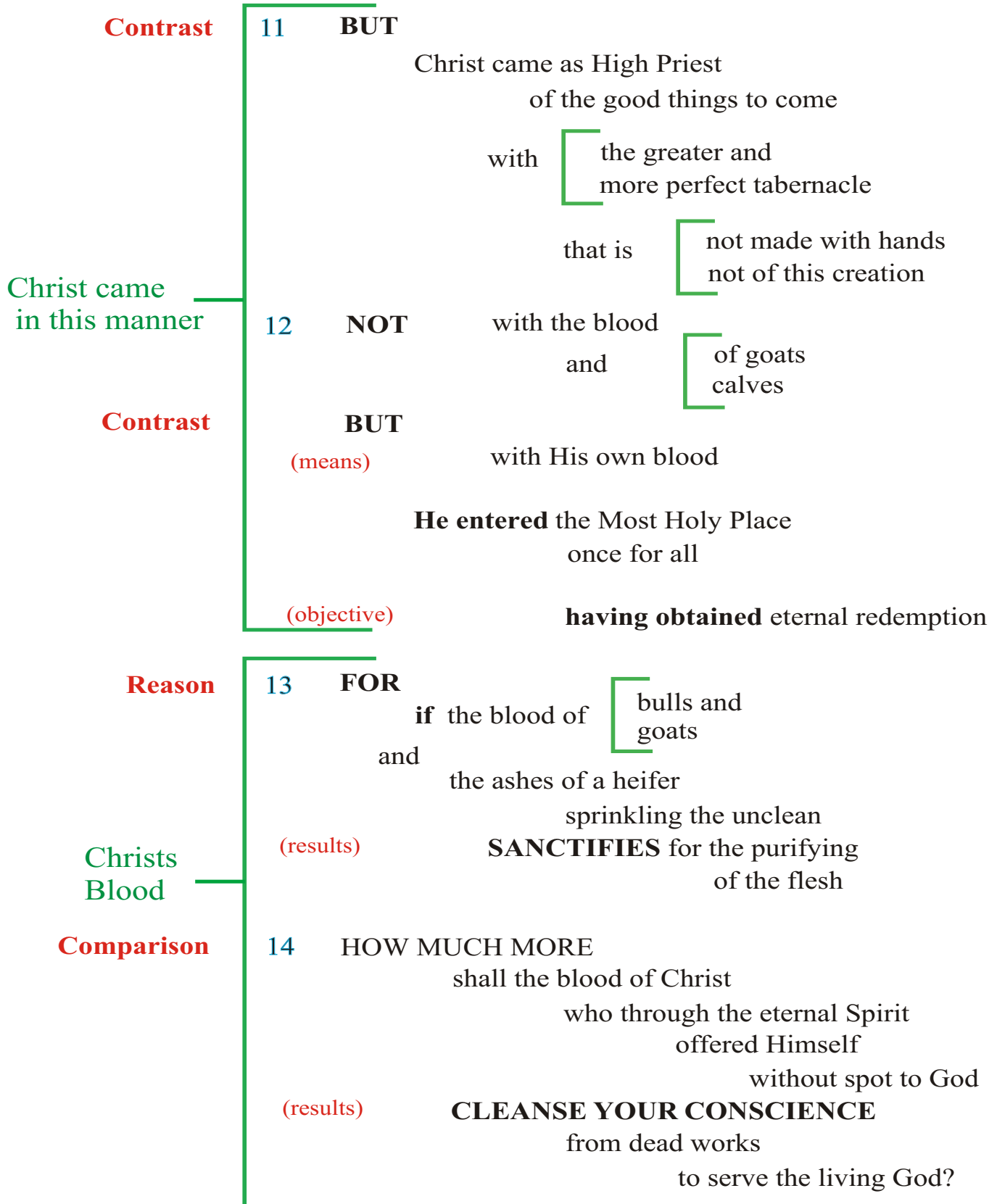
“Structural diagram” is a title given to a process in which you copy on a sheet of paper all of the words in a paragraph, but arrange the material in as graphic a way as possible.

*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.

## Supplements

- 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."

: "paragrammatical 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)

## Supplements

### 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.

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- (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.

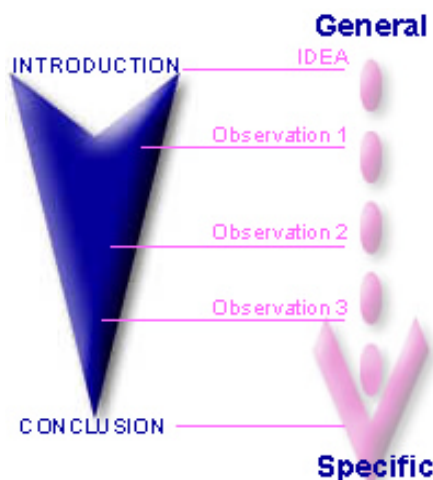


# What Is Inductive Bible Study?

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?

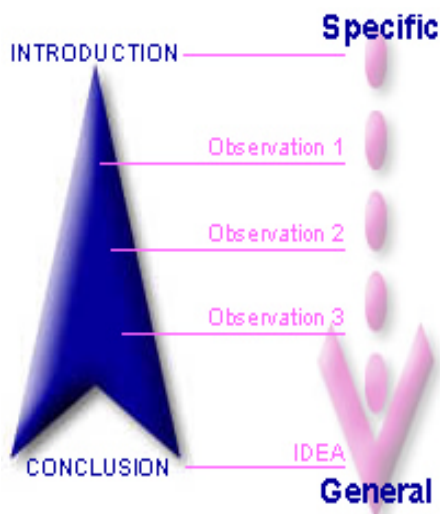
Deductive Reasoning begins with a hypothesis (fancy word meaning to conclude by guessing) or an IDEA. After the hypothesis has been made, one gathers evidence to prove one's point. If the hypothesis is correct, the evidence will support it. If the hypothesis is wrong, the evidence won't support it. We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

## 1 John: Inductive Study

## Supplements



### **Inductive Reasoning** — *from Specific to General*

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.

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.

