

**Christian Fellowship
Christian Ministry Light Unit 2
Using Your Bible
Week 4 – Epistles Inductive Study, Part 2
& Introduction to Inspiration**

Editors' note:

- *Italics (lower case or ALL CAPS) show what students should write in their student outline.*
- **Bold (including bold italics and bold ALL CAPS) shows what appears in the student outline.**
- Regular text is used for lecture notes; ALL CAPS are used for emphasis.

Instructors: Review the student's assignment to perform a paragraph study on **Titus 1:10-16**.

1. Structure – understand the thought development.

a. Main point – state the main point of the paragraph.

For this cause reprove them severely (v. 13) - WHAT

b. Supporting points – describe how the author supports the main point. WHY it's true? WHY should we do what it says? HOW should we respond? List each supporting point as a phrase and supply the verse number where it is found.

- *Why? They are rebellious, empty talkers, deceivers (v. 10).*
- *Why? That they may be sound in the faith (v. 13).*
- *Why? They are defiled and unbelieving (v. 15).*

c. Literary/theological context – what role does this paragraph play in relationship to the overall argument of the book or of this section of the book?

Setting in order the churches on Crete involves several things, including reprovng/ silencing rebellious men who are false teachers.

2. Theology – understand the content of the paragraph.

a. Identify and define unfamiliar, historically significant, and key words; note use of Old Testament passages.

- *Cretans and the "prophet" (v. 12) - see commentary*
- *"the faith" (v. 14) - see following context*
- *Jewish myths (v. 14) - see commentary*

b. Meaning – state theological meaning of the main and supporting points, including how the theology of supporting points relates to the main point.

*Leaders must be vigilant to strongly reprove false Christian teachers.
(main point)*

- *False teachers can be identified by their unbiblical doctrine (including doctrinal sources) and behavior.*
- *Leaders should remember that false teachers can sometimes be persuaded to repent.*
- *False doctrine is harmful and destructive to those who are influenced by it.*

c. Parallel passages – identify other passages that might bear on your interpretation.

This is not an isolated issue. Besides Jesus' warning in Matt. 7:15-20 and Paul's warning in Acts 20:28-30, most New Testament letters contain strong warnings against false Christian teachers (see 2 Cor.; Gal.; Phil.; Col.; 2 Thess.; 2 Pet.; 1,2,3 Jn.; Jude 1:3,4; Rev. 2,3).

3. Application – understand what to do based on the meaning of the paragraph.

a. Significance to them – how is the argument of the paragraph intended to affect the original audience in terms of actions, attitudes, convictions?

Paul wants Titus to understand that identifying and aggressively opposing the false teachers is just as necessary as appointing elders to "set the church in order."

b. Significance to us – how is the argument of this passage relevant to me/my group?

1. *It is not politically correct for the Christian leader to critique false "Christian" doctrine and counterfeit Christian leaders, but as leaders, we betray our responsibility to God and the church if we don't.*
2. *Do you respect your leaders for doing this?*
3. *Do you realize that you may be called to do this as you become a Christian worker/leader?*
4. *What are motives for taking on false teachers? Is it for their restoration?*

Titus 2:1-15

Instructors: Run this section as an in-class workshop – have students work through the structure and theology in groups. Review their work and talk about application.

1. Structure – understand the thought development.

a. Main point – state the main point of the paragraph.

Speak the things fitting for sound doctrine (vs 1) - WHAT

b. Supporting points – describe how the author supports the main point. WHY it's true? WHY should we do what it says? HOW should we respond? List each supporting point as a phrase and supply the verse number where it is found.

- *Older are to be . . . (vs 2) - HOW*
- *Older women likewise are to be . . . (vs 3) - HOW*
- *Encourage the young women to . . . (4) - HOW*
- *Likewise urge the younger men to be . . . (vs 6) - HOW*
- *Urge bondslaves to be . . . (vs 9) - HOW*

c. Literary/theological context – what role does this paragraph play in relationship to the overall argument of the book or of this section of the book?

This paragraph continues to explain HOW Titus should "set in order what remains" - appoint good leaders, refute false teachers, and here, teach people in the churches to behave in a way that is consistent with sound doctrine.

2. Theology – understand the content of the paragraph.

a. Identify and define unfamiliar, historically significant, and key words; note use of Old Testament passages.

"bondslaves" (vs. 9) - see Bible Dictionary
"sensible" (vs. 2,5,6,12) - see Vines

b. Meaning – state theological meaning of the main and supporting points, including how the theology of supporting points relates to the main point.

Christian leaders must persuade their people the importance of maintaining integrity in their life-style. (main point)

- *The reputation of the gospel is tied to the conduct of God's people. We can "adorn" it by our proper conduct, and we can "discredit" it by our improper conduct.*
- *Christians from every social group play a role in maintaining the reputation of the gospel.*
- *The "grace of God" contains a basis for morality.*

c. Parallel passages – identify other passages that might bear on your interpretation.

This is not an isolated issue. See the many New Testament passages on this subject, including Matt. 5:13-16; Col. 3:17-4:1; Eph. 5:22-6:9; 1 Pet. 2:11-3:9.

3. Application – understand what to do based on the meaning of the paragraph.

a. Significance to them – how is the argument of the paragraph intended to affect the original audience in terms of actions, attitudes, convictions?

*This is the second key way that Titus is to "set the church in order."
Cretan culture and the false teachers severed the link between spirituality and ethics, but he needs to make this point with all the power he can muster--"speak, exhort and reprove with all authority."*

b. Significance to us – how is the argument of this passage relevant to me/my group?

- *Leaders and everyone else: Is your life consistent with sound doctrine? Are you challenging others to live the same way? Do you teach and model the importance of being a good witness in our various social roles? Are you shepherding people personally on this issue? Are you helping people tie their motivation to live righteously to the grace of God?
OR are you following our own culture, which severs the linkage between spirituality and ethics--doing this in the name of God's grace?*
- *How can the people in this home church live their lives and interact with the community in a way that glorifies God and draws people to him?*

Instructors: There will probably not be enough time to cover this in class.

Titus 3:1-11

1. Structure – understand the thought development.

a. Main point – state the main point of the paragraph.

*Paul tells Titus to “remind them . . . to engage in good deeds”. (Vs. 1, 8b)
This is a general statement that unites the particulars of the paragraph (both indicatives and imperatives).
This paragraph is similar to others in Titus that unite doctrine & practice (2:1, 7, 14).*

b. Supporting points – describe how the author supports the main point. WHY it’s true? WHY should we do what it says? HOW should we respond? List each supporting point as a phrase and supply the verse number where it is found.

*(vs.1-2) “Be ready for every good deed” (includes submission to authorities).
(vs. 2-3) "consideration for all men" (including non-believers)
(vs.. 3-7) “He saved us . . . according to his mercy” There is a clear emphasis on salvation by grace as a basis of engaging in good deeds. He answers the question WHY we do good deeds.*

(vs. 8b-11) “These things are good and profitable for men” Engaging in good deeds is profitable, while evil practices are unprofitable and worthless. Again, he answers the question WHY we do good deeds. (v. 10) “Reject a factious man” Discipline the person who causes division.

c. Literary/theological context – what role does this paragraph play in relationship to the overall argument of the book or of this section of the book?

This paragraph exhorts the people to live a life where deeds match doctrine. It fits perfectly after Paul exhorts Titus to teach the importance of good deeds -- IE - "Here's why it's important - now go do it!" This is another aspect of setting the church in order.

2. Theology – understand the content of the paragraph.

a. Identify and define unfamiliar, historically significant, and key words; note use of Old Testament passages.

gentle- epieikays, from G1909 and G1858a (see also G1503); seemly, equitable, yielding:-- forbearing(1), gentle(4).

consideration- prautays, from G4239b; gentleness:-- consideration(1), gentleness(8), humility(m)(1), meekness(1).

careful- G5431. phrontizw, from phrontis (thought); to give heed, take thought:-- be careful(1).

Trustworthy statement:

Used by Paul in 1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11. An expression that introduces or summarizes a variety of theological truths.

b. Meaning – state theological meaning of the main and supporting points, including how the theology of supporting points relates to the main point.

Main point theology:

“Those who have believed God should be careful to engage in good deeds”. (Vs. 8b) - if we believe in God, good deeds should result.

Supporting point theology:

Submission to authority is commanded and is called a "good deed." God delegates his authority to humans in various spheres (job, church, home, etc.)

Grace should produce humility toward "all men."

We are able to perform good deeds because we are saved by grace. Our salvation is the basis and motivation for good deeds.

We benefit in this life when we perform good deeds. Others will profit from our good deeds too. God's directions are for our benefit.

Divisive people are dangerous to the health of the church and need to be disciplined for their sake and the sake of the church.

c. Parallel passages – identify other passages that might bear on your interpretation.

Titus 2:14; Romans 6 - new identity.

Romans 13:1; 1 Peter 2:13; Col. 3:18ff - submission to authority.

John 13:17; 10:10 - we benefit when we follow God.

3. Application – understand what to do based on the meaning of the paragraph.

a. Significance to them – how is the argument of the paragraph intended to affect the original audience in terms of actions, attitudes, convictions?

Titus should remind the believers to engage in good deeds based in grace. [Titus should point out] Their good deeds will demonstrate God's grace to their culture.

Titus should "reject the factious man."

b. Significance to us – how is the argument of this passage relevant to me/my group?

For our Christian life to be profitable (beneficial and enjoyable), we need to act on our beliefs by engaging in significant work.

We should express a gracious demeanor in our dealings with non-Christians.

Act based on grace.

For this to happen, we must oppose doctrinal tangents and divisive attitudes.

How to do a Word Study

“Translation” and “Transliteration”

TRANSLATION involves converting words and phrases in one language into words and phrases with the same **MEANING** in another language.

e.g. “adios” (in Spanish) = “goodbye” (in English)

e.g. “e pluribus unum” (in Latin) = “out of many, one” (in English)

TRANSLITERATION involves converting the letters and sounds in one language into the letter and sounds in another language. The table below shows the transliteration of three Greek words and their translation.

Greek word:	α γ α π η	Translation: love
Transliteration:	<u>A</u> <u>G</u> <u>A</u> <u>P</u> <u>E</u>	
Greek word:	α ν θ ρ ο π ο ς	Translation: man
Transliteration:	<u>A</u> <u>N</u> <u>T</u> <u>H</u> <u>R</u> <u>O</u> <u>P</u> <u>O</u> <u>S</u>	
Greek word:	ο χ λ ο ς	Translation: multitude
Transliteration:	<u>O</u> <u>C</u> <u>H</u> <u>L</u> <u>O</u> <u>S</u>	

Bible software and word study reference books use transliteration to help you locate and roughly pronounce Greek and Hebrew words.

Range of meaning.

A single word in any language may have a range of possible meanings.

e.g. draw

- ... draw a picture
- ... draw water from a well
- ... draw a conclusion
- ... draw a wagon

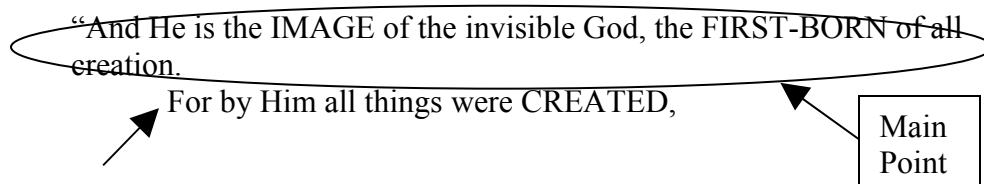
e.g. kosmos...

- ... *the physical earth that God created*
*"The God who made the **world** and all things in it..." – Acts 17:24*
- ... *mankind whom God loves*
*"God so loved the **world** that he gave..." – John 3:16*
- ... *a system of values used by Satan to lead mankind away from God*
*"do not love the **world** or the things of the world..." – 1 John 2:15*

Suggested steps... (instructors... my sense is that using a physical concordance and dictionary will help students get the skills they need to understand how to do a word study in the various software packages available. That's why this procedure is geared towards using a paper concordance and dictionary.)

1. Select a word to study.

Focus on words in the main and supporting points.



Supporting points

both in the heavens and on earth,
 visible and invisible,
 whether thrones or DOMINIONS or rulers or authorities—
 all things have been created by Him and for Him.
 And He is before all things,
 and in Him all things hold together.” – Colossians 1:15-17

Focus on words that are *difficult to understand*.

Don't get bogged down studying too many words!

Word	Importance	Reason
“created”	low	meaning is clear
“image”	high	part of the main point, meaning is unclear
“first-born”	high	part of the main point, meaning is unclear
“dominions”	low	unclear meaning, but not part of the main or supporting points

2. Identify the Greek or Hebrew word that your word is based on.

Let's use the word “strive” in 1 Timothy 4:9-10 as an example. This is not a great word to study by the criteria in the table above, but it will illustrate some key word study concepts.

(1 Timothy 4:9-10) This is a trustworthy saying that deserves full acceptance (and for this we labor and STRIVE), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.

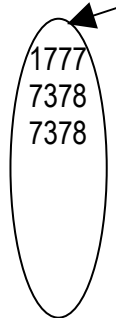
Greek or Hebrew? How do we locate the Greek or Hebrew word that “strive” is based on? New Testament passages are translated from Greek and Old Testament passages are usually translated from Hebrew (a few sections are in Aramaic). Therefore “strive” is translated from a Greek word.

Using a concordance. A concordance lists every word that appears in a version of English Bible AND every verse where specific words occur. Most translations (NASB, NIV, etc.) have their own concordance. We recommend doing a word study with a New American Standard Bible (NASB) and NASB Concordance.

You must use a concordance that is written for the version of the Bible you are using.

A sample entry from p. 1181 of the NASB Concordance shows every place in the NASB where “strive” occurs:

Strive
 My spirit shall not **s** with man Gn 6:3
 Did he ever **s** with Israel, or did Jg 11:25
 He will not always **s** with us; Ps 103:9



Reference numbers correspond to Hebrew and Greek words in the back of the concordance. Italicized numbers for Greek words; normal font numbers for Hebrew.

Those who keep the law s with them	Pr 28:4	1624
“ S to enter by the narrow door;	Lk 13:24	75
to s together with me in your	Ro 15:30	4865
For it is for this we labor and s ,	1 Tm 4:10	75

Notice that more than one Greek word can be translated as “strive.” Use the reference number next to your verse (in this case, #75 for 1 Tim. 4:10) to identify the Greek or Hebrew word for your verse.

75. ἀγωνίζομαι (agonizomai), from 73; to contend for a prize, struggle;— competes in the games(1), fight(1), fighting(1), fought(1), laboring earnestly(1), strive(2), striving(1)

Callouts:

- Greek word
- transliteration: agonizomai
- range of meaning: different ways agonizomai is translated
- number of times agonizomai is translated “striving”

3. Narrow down the range of meaning.

Strive can be used in several ways... which one is appropriate for the verse you are studying?

a. First, look for clues in the immediate context as to how your word is being used in the passage.

e.g. In the immediate context surrounding 1 Timothy 4:9-10, Paul uses athletic language to urge Timothy to discipline himself for the purpose of godliness. This is what Paul strives for. In the broader context, he tells Timothy to preach and uphold the truth in the face of many obstacles.

b. Then study other passages where the SAME AUTHOR (if possible) uses the same Greek or Hebrew word. In our case, we want to find passages written by Paul that use the Greek word AGONIZOMAI.

To do this, use *Vine’s Expository Dictionary* – a dictionary that provides commentary on how most Greek and Hebrew words are used in the Bible.

Look up the transliteration of your word in the back of *Vine’s*. Select the English translation of AGONIZOMAI that most closely matches “strive.”

AGONIZOMAI

If “strive” was not available, we would pick a word in this list that most closely matches “strive.”

fervently
fight ←
labor
strive

Look up the entry for “strive” in the main part of *Vine’s*. Under the entry, look for AGONIZOMAI.

STRIVE
1. AGŌNIZOMAI (ἀγωνίζομαι), to contend (Eng., agonize), is rendered to strive in Luke 13 : 24 ; 1 Cor. 9 : 25 ; Col. 1 : 29 ; 4 : 12, R.V. (A.V., “labouring fervently”). In 1 Tim. 4 : 10, the best texts have this verb (R.V., “strive”) for *oneidizomai*, to suffer reproach, A.V. ; see FIGHT, B, No. 1.
2. MACHOMAI (μάχομαι), to fight, to quarrel, dispute, is rendered

Passages written by Paul using AGONIZOMAI.

(1 Corinthians 9:25) And everyone who **competes in the games** exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.

(Colossians 1:28-29) And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. And for this purpose also I labor, **striving** according to His power, which mightily works within me.

(Colossians 4:12) Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always **laboring earnestly** for you in his prayers, that you may stand perfect and fully assured in all the will of God.

In each of these verses and in 1 Tim. 4:10, striving involves great exertion in order to reach a clear objective – godliness, winning a wreath, presenting every man complete in Christ, standing assured in the will of God. Which of our options for agonizomai works best? “Fight” and “labor” don’t quite capture what Paul is saying. “Strive,” which implies great exertion and goal oriented behavior, is indeed the best way to translate agonizomai in this passage.

4. Based on your research, define the word as it is used in the verse you are studying.

AGONIZOMAI in 1 Timothy 4:9-10 means engaging in a vigorous struggle to reach a clear objective – in this case pursuing godliness and preaching and upholding the truth.

Introduction to the Inspiration of Scripture

Because of the Word's redemptive power, Satan attacks it. Historically, he has continued to attack its INSPIRATION (divine origin), CANONICITY (what books belong), INTERPRETATION (how to determine its meaning), and APPLICATION.

Christians need to form deep convictions about the Bible's inspiration, and be able to defend it.

(1 Peter 3:15) but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence...

We can't provide empirical proof that the Bible is inspired, but we can defend inspiration by showing that this is a reasonable conclusion to make about the Bible.

Revelation & Speculation

In the Bible we have revelation from the God of truth that provides the means for salvation and how we grow closer to Him. Revelation from God stands in marked contrast to men speculating about god.

(Special) Revelation is *God disclosing truth about himself and his plan to humans that could not be otherwise known* (cf. 1 Cor. 2:10).

Reveal (Greek: apokalypto) - To unveil something that was previously hidden or to bring into view something that was out of sight. It is a divine act in which God unveiled himself to man through a verbal form of communication over a period of time. He did this by choosing a select group of people to whom he communicated the reality about himself, humans, the world (material & spiritual), and the interrelationship of all of these

And He told those people to record his revealed truth in the Bible.

Contrast revelation with...

Speculation: *what humans think about God, ultimate reality, etc.*

Is it possible for man to figure God out? If we study the way people are and the way the physical world operates, will we be able to make sense of it all and figure out how to live our lives?

Read 1 Cor 2:6-10; Isaiah 55:7-9.

Results of speculation:

Other world religions and belief systems (Hinduism, Buddhism, New Age, atheism, optimistic humanism, etc.) are mixtures of natural revelation and man's futile speculations about God (Rom. 1:18-23).

The key difference between revelation and speculation is the origin - from God or from within us.

Christian Application: *Christians often ignore revelation and follow their speculations.* We don't want to be self-righteous Christians on this point. Our walk with God is marred regularly by our efforts to determine for ourselves what is best in:

- How to handle conflict
- What our character should be
- How to conduct our selves at work
- What worshipping God is
- Decisions we make, never considering how it will affect our spiritual growth as defined in the Bible

Verbal Plenary Inspiration

Definition of Verbal (the words are inspired) **Plenary** (all of the Bible is inspired) **Inspiration** (God breathed):

God so moved the human authors of scripture that the resulting product was the Word of God written, totally without error in all that it affirms in the original autographs, in every area including theology, history, geography and science.

Why must the definition include accuracy in things like history, geography and science? Why not just theology?

Because if it can't be trusted in the areas that we can test, why should it be trusted in the areas we can't test?

"Inspiration" does NOT mean:

- *People being emotionally moved* by the beauty of creation or the pathos of human life, etc. That is the literary definition of inspiration, but this kind of inspiration has its origin in man, not God.
- *Dictation in most cases* (cf. 10 commandments), no "automatic handwriting" ("I'll just let God get a few pages done while I sleep.") God worked through human authors in a way that he used their particular style and cultural setting to present his truth.

(2 Tim. 3:16*) All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

"inspiration" = theopneustos: literally "God-breathed"

(2 Pet. 1:20,21*) But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

The message originates from God, whose Spirit "bears them along" as they record it.

There are **two important qualifications to this definition** of inspiration:

- *"in the original autographs"* - Only the original documents were completely without error. It is undeniable that there have been minor copyist errors.

"What good does it do to believe in verbal plenary inspiration if we don't have the autographs?" The number of copies are so plentiful that we can identify most of the errors, and the copyist errors are so minor that they do not affect any major doctrine (YARD BAR analogy – even if the platinum bar at Bureau of Measures & Standards would be lost, we wouldn't be).

"Why didn't God preserve them?" Maybe because he knew the human tendency to worship things like this (2 Kings 18:4).

- *"in all that it affirms"* What the Word "affirms" or "intends" must include these considerations:

Figures of speech – Hyperbole (Luke 14:26); observational language e.g. "sunset"; anthropomorphisms (e.g. God is a door, a vine, hands of God, His wings - Deut. 32).

Precision – Don't insist on modern accuracy levels; sometimes round numbers are used (e.g. mustard seed - Mark 4 says it's the smallest of all seeds when this isn't really true).

Narration does not equal affirmation – Abraham w/ Sarah (lied twice!). Solomon had many wives & concubines.

Literary genres – We need to pay attention to the genre of literature we are reading. Parables, for example, should not be held to reflect actual history. Was there a prodigal son? Did he really run away from his father's house with his portion of the inheritance? Did he really spend all his money on loose living? Exploring the historical details of a parable like this is misguided because parables are FICTIONAL stories designed to illustrate spiritual truths. Narrative accounts of events, however, should be taken as accurate history. This includes narratives describing Adam and Eve, the

great flood, Jonah and the whale, etc. Biblical narratives record events that actually occurred in history.

Selective history does not equal errant history – Since no claim to be exhaustive is made. (John 21:25)

Topical arrangement – Not responsible for strict chronology unless another claims it (Matt. 8,9 - note the author makes it apparent these are sequential events).

Irregularities of grammar and spelling – Grammar is only description of norms and changes (Paul's run-on sentences - normal then, not now) - punctuation added later.

"Why does it matter that we have a high view of scripture?" (This ties into the assignment)

- Once you reject verbal plenary inspiration, there is no logical stopping place ("*SLIPPERY SLOPE*"). Some do stop at a fairly conservative place, but not because it is irrational to do otherwise.
- *Your view of scripture is closely related to your view of Christ himself.* He has a very high view of scripture (as we will see), so it is impossible to denigrate scripture without denigrating him.
- *Your preaching and evangelism will lack confidence and power unless you trust the truthfulness of God's Word!*

Memory Verses & Assignment

2 Timothy 3:16,17* - All scripture is "God-breathed."

2 Peter 1:20,21* - All scripture has its origin in God rather than in humans.

Assignment

Read chapters 1-5 of *Does Inerrancy Matter* (see handout). Write a one-paragraph summary of each chapter.

Read chapter 4 of *The Case for Christ* (see handout). Write a one-paragraph summary of the chapter.