THE CLASSIC HYBRID COURSE

HOW TO STUDY & ENGAGE THE WORD

NE Network Edification

OVERVIEW

Introduction to the Word

Doctrine

The Core Doctrines of the New Testament

Systematic Theology & Practical Theology

Hermeneutics

INTRODUCTION TO THE WORD

We read the bible to study the word...

THE WORD OF GOD

Graphé (γραφή)

(pronounced Gra-fy)

Logos (λόγος)

Rhema (ῥήμα)

(pronounced Rhee-ma)

SCRIPTURE

Graphé: a writing, scripture

Original Word: γραφή, ῆς, ἡ

Part of Speech: Noun, Feminine

Transliteration: graphé

Phonetic Spelling: (graf-y)

Definition: a writing, scripture

Usage: (a) a writing, (b) a passage of scripture; plur: the scriptures.

SCRIPTURE: WHAT IS THE BIBLE?

- Library of books **(βίβλος).**

- **Old Testament:** The history of the people of ancient Israel.

- Written in ancient **Hebrew** and **Aramaic** over a period of more than 1000 years.

- The **Tanak** contains 24 books.

- Tanak and Old testament are identical texts. Difference is in the ordering and some of the books being broken down into separate volumes.

OLD TESTAMENT

TaNaK

TORAH "LAW"	NEVI'IM "PROPHETS"	KETUVIM "WRITINGS"
GENESIS	JOSHUA	PSALMS
EXODUS	SAMUEL	PROVERBS
LEVITICUS	KINGS	JOB
NUMBERS	ISAIAH	RUTH
DEUTERONOMY	JEREMIAH	CHRONICLES
	ETC.	ETC.

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THE NEW TESTAMENT

- 27 Books: emerged out of the movement started by Jesus of Nazareth.

- Written in **Greek** by Jewish authors who had become Jesus' disciples.

- **GOSPELS:** Story of Jesus' life, death and resurrection.

- **EPISTLES:** 21 letters written by Jesus' apostles and addressed to communities all over the ancient Roman world; guiding them in their discipleship to Jesus.

- **ACTS:** recount of the first two of decades of the movement started by Jesus.

- **REVELATION:** apocalypse addressed to 7 churches.

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NEW TESTAMENT

GOSPELS

MATTHEW
MARK
LUKE
JOHN

EPISTLES

PAUL	13 Letters
PETER	2 Letters
JOHN	3 Letters
JAMES/JACOB	1 Letter
JUDE	1 Letter
ANONYMOUS	Hebrews

ACTS

REVELATION

THE LOGOS OF GOD (1)

- **Logos signifies in Classical Greek both "reason" and "word."**
- The logos of God was from the beginning.
- The logos of God was with God [individuality].
- Reveals the personalities of the God-Head.
- **The logos of God is God [Co-eternal & Equal].**
- **Active at creation [Cosmos v Chaos].**
- All things were made through Him.
- Life is in Him.
- He is Self-existent.

Matthew 5:32 N-GMS
GRK: αὐτοῦ παρεκτὸς **λόγου** πορνείας ποιεῖ
NAS: except *for [the] reason* of unchastity,
KJV: saving *for the cause* of fornication,
INT: of him except *on account* of sexual immorality causes

Matthew 5:37 N-NMS
GRK: δὲ ὁ **λόγος** ὑμῶν ναὶ
NAS: *But let your statement* be, 'Yes, yes
KJV: let your *communication* be, Yea,
INT: moreover the *statement* of you Yes

Matthew 7:24 N-AMP
GRK: μου τοὺς **λόγους** τούτους καὶ
NAS: hears these *words* of Mine and acts
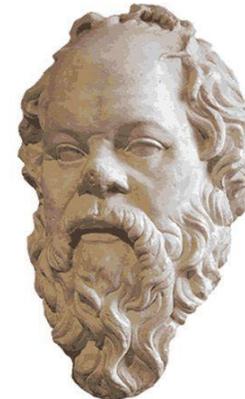KJV: heareth these *sayings* of mine, and
INT: my *words* these and

THE LOGOS OF GOD (2)

λόγος

Greek Philosophers

- To Greek philosophers "logos" was not just an ordinary word for word.

- Questions of unity and diversity. How do we make sense out of the so many elements of life?

- Nature is so diverse? Is this Chaos?

- The reasoning of Cosmos v Chaos.

- Cosmos meaning "seeing the universe seen as a well-ordered whole".

- In Greek philosophy there has to be something responsible for unity and diversity.

- Logos was seen as the superior power in the universe that ordered and regulated all things in the universe.

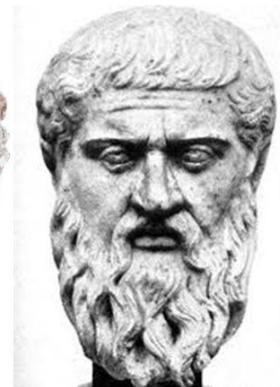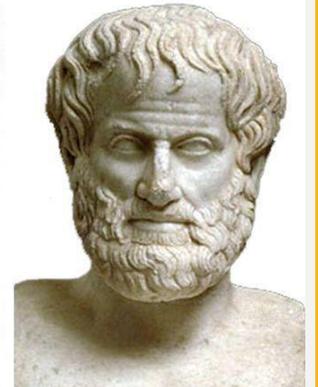- Logos was seen as an impersonal force or power by Greek philosophers.

Socrates
470-399 B.C.

Plato
428-348 B.C.

Aristotle
384-322 B.C.

THE LOGOS OF GOD (3)

- John says Christ the divine logos that brings definition, purpose and unity to all things

- Gordon H. Clark translated the following, "**In the beginning was Logic, and Logic was with God, and Logic was God…. In logic was life and the life was the light of men**." John 1:1

- Cross reference on The Supremacy of Christ [Col 1 v 15-20] 15 The Son is the image of the invisible God, the firstborn over all creation. 16For in Him all things were created, things in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things were created through Him and for Him. 17He is before all things, and in Him all things hold together. 18And He is the head of the body, the church; He is the beginning and firstborn from among the dead, so that in all things He may have preeminence. 19 For God was pleased to have all His fullness dwell in Him, 20and through Him to reconcile to Himself all things, whether things on earth or things in heaven, by making peace through the blood of His cross. Christ the Logos of God is the wisdom of God personified [1 Cor 1 v 18-15 &1 Corinthians 1:30]

RHEMA

- **Rhḗma - ῥήμα** (from 4483 /rhéō, "to speak") – a spoken word, made "by the living voice" (J. Thayer). 4487/rhḗma ("spoken-word") is commonly used in the NT (and in LXX) for the Lord speaking His dynamic, living word in a believer to in-birth faith ("His inwrought persuasion").

- Any sound produced by the voice and having a definite meaning.

- **a thing spoken, (a) a word or saying of any kind, as command, report, promise, (b) a thing, subject matter, business.**

Matthew 4:4 N-DNS
GRK: ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ
NAS: BUT ON EVERY *WORD* THAT PROCEEDS
KJV: by every *word* that proceedeth out of
INT: by every *word* coming out of

Matthew 12:36 N-NNS
GRK: ὅτι πᾶν ῥῆμα ἀργὸν ὃ
NAS: careless *word* that people
KJV: every idle *word* that men
INT: that every *word* careless that

Matthew 18:16 N-NNS
GRK: σταθῇ πᾶν ῥῆμα
NAS: WITNESSES EVERY *FACT* MAY BE CONFIRMED.
KJV: every *word* may be established.
INT: might be strengthened every *word*

Matthew 26:75 N-GNS
GRK: Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος
NAS: remembered *the word* which Jesus
KJV: remembered *the word* of Jesus,
INT: Peter the *word* of Jesus who had said

UTTERANCE RHEMA

- **1. that which is or has been uttered by the living voice, thing spoken, word** (cf. ἔπος, also λόγος, I. 1); i. e.

- *a.* **any sound produced by the voice and having a definite meaning**: Matthew 27:14; a sound of words, Hebrews 12:19;

- *b.* Plural, τά ῥήματα, **speech, discourse** (because it consists of words either few or many - Luke 7:1;

- *c.* **a series of words joined together into a sentence** (a declaration of one's mind made in words); α. universally, **an utterance, declaration** (German eine Aeusserung).: Matthew 26:75; Mark 9:32; Mark 14:72; Luke 2:50; Luke 9:45; Luke 18:34; Luke 20:26; Acts 11:16; Acts 28:25;

DOCTRINE

a "summarized" body of respected teaching...

Matthew 7:28 N-DFS
GRK: ἐπὶ τῇ **διδαχῇ** αὐτοῦ
NAS: were amazed *at His teaching;*
KJV: at his *doctrine:*
INT: at the *teaching* of him

Matthew 16:12 N-GFS
GRK: ἀπὸ τῆς **διδαχῆς** τῶν Φαρισαίων
NAS: of bread, *but of the teaching* of the Pharisees
KJV: of *the doctrine* of the Pharisees
INT: of the *teaching* of the Pharisees

DOCTRINE

- **Study *and* be eager *and* do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing *and* accurately dividing [rightly handling and skillfully teaching] the Word of Truth. (2 Tim. 2 v 15)**

- **Didaché (διδαχή): doctrine, teaching**

- *didáskō*, "to teach" – established *teaching*, especially a "summarized" body of respected teaching (viewed as reliable, time-honored).

- Principles of the faith [Jude 1 v 1-3, 2 Timothy 1 v 13].

- In a general sense, whatever is taught. Hence, a principle or position in any science; whatever is laid down as true by an instructor or master. The doctrines of the Gospel are the principles or truths taught by Christ and his apostles.

- It is held truth/position.

- A system of teachings.

SOME CORE DOCTRINES OF THE NEW TESTAMENT

The Scripture: It is entirely inerrant and sufficient for all Christian life.

The Recognition of the Trinity.

The Deity of Christ [2 Timothy 2 v 15.

Salvation by Grace: It is by grace alone through faith alone in Christ alone.

The Continual Work of the Holy Spirit

The Second Coming: Jesus Christ is coming bodily to Earth to rule and judge.

The Resurrection of the dead

Repentance from Dead Works

The doctrine of Baptisms

Eternal Judgement

The kingdom [Present and to be consummated]

- Systematic Theology deals with the Bible as a complete entity. The **"whole counsel of God"** (Acts 20:27) concerns the entire message of the Bible and **is more concerned with God as the one author than with the individual human authors.**

- Serious study of Scripture shows that certain topics are repeated and developed, For example, Jesus engaged in systematic theology in **Luke 24:27 (Road to Emmaus)** when He took His apostles through the Bible on the theme of the Messiah and His work.

- The Bible contains a system of truth, sometimes called "that form of doctrine" (Rom. 6:17) or "the pattern of sound words" (2 Tim. 1:13). This explains the harmony of all the parts, and shows the many inter-relationships of individual doctrines. God is a God of order (I Cor. 14:33, 40).

- Among the categories are Christology (science of Christ), Soteriology (salvation), etc.

SYSTEMATIC THEOLOGY

Theology proper – The study of the character of God

Angelology – The study of Angels

Biblical Theology – The study of the Bible

Christology – The study of Christ

Ecclesiology – The study of the Church

Eschatology – The study of the End Times[5]

Hamartiology – The study of Sin

Pneumatology – The study of the Holy Spirit

Soteriology – The study of Salvation

Theological Anthropology – The study of the nature of Humanity.

BRANCHES OF SYSTEMATIC THEOLOGY

PRACTICAL THEOLOGY

This form of theology shows the relationship between Biblical principles to personal practices. It explains the underlying reasons behind Biblical commands and examples. Thus there is a theology of evangelism, prayer, church life, and many others. It is also called Theology of Spirituality.

HERMENEUTICS & HOMILETICS

- **Hermeneutics** *plural in form but singular or plural in construction* **: the study of the** methodological **principles of interpretation (as of the Bible)**

- the branch of theology that deals with the principles of Biblical exegesis.

- **Exegesis - critical explanation or interpretation of a text or portion of a text, especially of the Bible.**

- **Homiletics is the study of the composition and delivery of a religious message such as a sermon, bible study or other type of message.** The word comes from the Greek homiletikos ("cordial"), which is itself derived from the Greek word translated as homily (homilia, Strong's Concordance #G3657) which means "discourse." Homilia is translated "communications" in the KJV Bible translation of 1 Corinthians 15:33, its only occurrence in the New Testament.

- In simple terms homiletics is the study of the art or communication of preaching/teaching.

- There are two basic forms of homiletics. They are evangelistic (preaching the gospel to those who are not Christians) and pastoral (teaching those who have the Spirit of God in them). An example of evangelistic preaching is the message the apostle Paul spoke on Mars Hill to pagan god worshipping Athenians (Acts 17:22 - 31). Examples of pastoral homiletics is Christ's discourses to his disciples during and after his last Passover (John 13 - 16) and the apostle Paul's all-day teaching to the disciples at Troas (Acts 20:7).

LITERAL INTERPRETATION PRINCIPLE

- Principle #1: The Literal Interpretation Principle We take the Bible at face value. This is a common sense approach. Even symbols and allegories in the Bible are based on the literal meaning of the scripture; thus the literal meaning is foundational to any symbolic or allegorical meaning. The golden rule of interpretation is: "When the plain sense of the scripture makes common sense, seek no other sense." Therefore, take every word at its primary, usual, meaning, unless the facts of the immediate context, studied in the light of related passages and fundamental truths, clearly indicate otherwise

THE CONTEXTUAL PRINCIPLE

- Principle #2: The Contextual Principle "A text without a context is a pretext for a proof text." By "proof text," of course, It means the abuse of a single verse or phrase taken out of context to "prove" a particular view. The word "text" is derived from the Latin word, which means to "weave." The context is that which accompanies the text. The Word of God is a perfect unit. The scriptures cannot be broken; they all hang together, a perfect unity. We must look and consider the verses immediately before, after, and around the passage. We must consider the book of the Bible and the section of the Bible in which the passage occurs. The Bible must be interpreted within the framework of the Bible.

LET SCRIPTURE INTERPRET SCRIPTURE PRINCIPLE

- Principle #3: The Scripture Interprets Scripture Principle We may rest assured that God did not reveal an important doctrine in a single, ambiguous passage. All essential doctrines are fully and clearly explained - either in the immediate context, or somewhere else in the Bible. Rule of Thumb: (If Jesus taught it the Gospels, if it seemed to be a part of church practice it the book of Acts, and the Apostles set it forth as sound doctrine in the Epistles, then it can be accepted.) Principle #4: The Progressive Revel

THE PROGRESSIVE REVELATION PRINCIPLE

- Principle #4: The Progressive Revelation Principle The Word of God is to be understood from the Old Testament to the New Testament as an unfolding revelation. God initiated revelation, but He did not reveal His truths all at one time. It was a long and progressive process. Therefore, "The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed.

THE ACCOMMODATION PRINCIPLE

#5 Accommodation (or condescension) is the theological principle that God, while being in His nature unknowable and unreachable, has nevertheless communicated with humanity in a way which humans can understand and respond to. The concept is that scripture has accommodated, or made allowance for, the original audience's language and general level of understanding.[1] Often included in these ideas is the notion of human sinfulness or capacity; so in other words God accommodates himself to the human capacities of those to whom biblical revelation is given.

The Bible is to be interpreted in view of the fact that it is an accommodation of Divine truths to human minds: God the infinite communicating with man the finite. The Bible was written in three languages: Hebrew, Aramaic, and Greek. The Bible was also created in space, in time, and in history so that man could understand it. We must be careful, then, not to push accommodating language about God and His nature to literal extremes.

THE ONE INTERPRETATION PRINCIPLE

- Principle #6: The One Interpretation Principle Every verse in the Bible has only one interpretation, although that verse may have many applications. The one correct interpretation is that which mirrors the intent of the inspired author.

THE HARMONY OF SCRIPTURE PRINCIPLE

- Principle #7: The Harmony of Scripture Principle No part of the Bible may be interpreted so as to contradict another part of the Bible. The Christian presupposes the inerrancy and harmony of Scripture as a necessary result of a perfect God revealing Himself perfectly to Mankind. Proper application of hermeneutical principles will resolve apparent conflicts.

THE GENRE PRINCIPLE

- Principle #8: The Genre Principle: Genre is a literary term having to do with the category of literature under consideration. Proper interpretation must take the general literary category of any given passage into consideration. Are we dealing with poetry, history or prophecy? It is important that when we interpret the Word of God, we understand as much as possible the author's intent.

- Here are some books of the Bible and their respective Genres: Psalms – Poetry Proverbs - Wise Sayings Isaiah - History and Prophecy The Gospels - Biography and History The Epistles - Teaching and Doctrine Revelation - Eschatology and Prophecy

THE GRAMMATICAL PRINCIPLE

- Principle #9: The Grammatical Principle The Bible was originally written in three languages: Hebrew, Aramaic, and Greek. While we have several highly accurate translations of the Bible in English, all translation involves a certain amount of interpretation on the part of the translator. Thus, the study of word meanings, grammar, and syntax of the original languages is important for a proper understanding of Scripture. This doesn't mean that every student of the Bible must learn Hebrew or Greek.

THE HISTORICAL BACKGROUND PRINCIPLE

- Principle #10: The Historical Background Principle The Bible was composed in a specific culture at a particular point in time. While it is universal in application, the truths in the Bible can most fully be realized when taking the surrounding culture and history into account.

THE MOST BALANCED METHOD

- The Grammatico-Historical Method This exegetical method of interpretation focuses attention not only on literary forms but upon grammatical constructions and historical contexts out of which the Scriptures were written. It is solidly in the "literal school" of Biblical interpretation, and is the hermeneutical methodology embraced by virtually all evangelical Exegetes and Scholars. It embraces each of the ten principles enumerated above.

MARK 5 EXAMPLE

Gadarenes: **History and Context** of Gad as a Tribe.
(HISTORICAL BACKGROUND & LET SCRIPTURE INTERPRET SCRIPTURE PRINCIPLE)

Genesis 30:9-11
When Leah saw that she had stopped bearing [children], she took Zilpah her maid and gave her to Jacob as a [secondary] wife. Zilpah, Leah's maid, gave birth to a son for Jacob. Then Leah said, "How fortunate!" So she named him Gad (good fortune).

Gad was the name of an individual before it became a tribe and a city.
Genesis 49:19 "As for Gad—a raiding troop shall raid him, But he shall raid at their heels and assault them [victoriously].

Mark 5 King James Version (KJV)

5 And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

In Numbers 32:1-5 we see the unfolding of the tribe.

Now the sons of Reuben and the sons of Gad had very large herds of cattle, and they saw the land of Jazer and the land of Gilead [on the east side of the Jordan River], and indeed, the place was suitable for raising livestock. So the sons of Gad and of Reuben came and spoke to Moses, to Eleazar the priest, and to the leaders of the congregation, saying, "[The country around] Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, the land which the Lord conquered before the congregation of Israel, is a land [suitable] for livestock, and your servants have [very large herds of] livestock." They said, "If we have found favor in your sight, let this land be given to your servants as a possession. Do not take us across the Jordan [River]." But Moses said to the sons of Gad and the sons of Reuben, "Shall your brothers go to war while you sit here?

What you learn about the Gadites is that they were people who always saw ahead. They had enough intelligence to spot opportunities. They were a people with foresight. The journey of the Gadites from the Old Testament to the New Testament enables us to see that the **PROGRESSIVE REVELATION PRINCIPLE** is also applicable.

- "Go home to thy friends, and tell them how great things the Lord hath done for thee…"

  (LITERAL PRINCIPLE)
- DEKAPOLIS: 10 Cities **(GRAMMATICAL PRINCIPLE).**

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.