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## INTRODUCTION TO SBS

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In order to understand the purpose, place and role of the School of Biblical Studies (SBS), it is important to understand the history of SBS. SBS was not created for academic study and research of the Bible. SBS came from a need in missions training to know God and make Him known. It was created within the context of the YWAM global missions movement for biblical training in missions for impact of the spheres of society.

In 1977, hearing Dr. Earl Morey teach the book of Revelation at a charismatic conference in Pittsburgh, Loren Cunningham asked him to begin the School of Biblical Studies (SBS) in Youth with A Mission (YWAM). Dr. Morey received his Ph.D from Princeton University and pastored a Presbyterian Church in Richmond, Virginia. However, Earl told Loren that he did not feel he was to leave his church in Richmond.

In the fall of 1980, Ron & Judy Smith attended a Discipleship Training School (DTS) at YWAM in Kona, Hawaii. During this time, Dr. Morey called Loren and mentioned that he thought Ron Smith should launch the School of Biblical Studies for YWAM. In February 1981, Loren called Ron during his DTS outreach, and invited them to start the SBS in Kona that September.

On the day Loren called, Ron just happened to be fasting and seeking the Lord for one week and it was from that call, that the School of Biblical Studies was birthed. September 1981 the SBS began in Kona, Hawaii with eight students meeting in a small house up the hill from McDonald's. Ron & Judy Smith began the SBS with a mission for people to learn the content of the Bible in their own mother tongue.

From that beginning, SBS worldwide has now conducted about 500 schools in the last twenty-five years and have trained somewhere between 7,000 and 10,000 students.

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### ORIGINS

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In the late 1800s, Yale Professor, Dr. William Rainey Harper surveyed 1,000 American pastors. These ministers stated that their greatest lack in seminary training was training in the English Bible. Harper's student, Dr. Wilbert White started the Biblical Seminary in New York and developed the steps of the "inductive Bible study method". From the Biblical Seminary in New York came the current sweep of inductive Bible study throughout the world. Seven basic streams flowed from this start.

1. Irving Jensen, Kay Arthur [Precept Ministries]
2. Howard Hendricks [Dallas Seminary], Multnomah, Bruce Wilkinson etc.
3. Howard Kuist [Princeton], Earl Morey [Princeton] [YWAM SBS]
4. Robert Traina [Asbury], Ron Smith [Th.D. thesis on Traina's work] [YWAM SBS]
5. William Carey University, Barbara Boyd [IVF]
6. Stanley Shenk [Goshen College]
7. Biola, Talbot [Campus Crusade]

SBS flowed originally through Howard Kuist [stream 3] and Dr. Earl Morey as Kuist's student at Princeton; plus Robert Traina [stream 4] who was also a student of Kuist wrote the book "Methodical Bible Study". Ron Smith wrote his Th.D. thesis on Traina's work.

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## BIBLE READING, STUDYING & MEDITATION

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Reformer Martin Luther wrote that the true goal of all Bible study is Bible meditation. The goal of meditation is always application in a life. Of course, neither meditation nor study occur without a primary reading of the text.

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### BIBLE READING

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Less than 10% of the church worldwide has read the entire Bible. This is a sad statement given the high price tag of shed blood and spent lives that brought us the good book. Nevertheless facts are facts and we find the church in a very ignorant state.

The value of Bible reading is to get a broad overall perspective on the entire revelation of God. Usually, when Christians are queried about their relation to God's Word their response will entail what they are reading. This broad overall perspective can be obtained as well by listening to the Word on tape or

watching it on Bible videos. The important thing is that the whole word is ingested. The entire Bible can be read aloud in less than 100 hours. The marvelous value of reading is its utility and accessibility. We can access God's Word to read virtually anytime night or day in 90% of the world-right now.

The problem is that we don't. This is far from history when in the early days of the reformation Scottish citizens would save up a whole month's wage to purchase just one page of the newly translated English Bible. Martin Luther set it as his goal to read through the Bible 5 times a year- apart from his heavy preparation for his teaching and translating.

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## BIBLE STUDY

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Bible study involves more in-depth analysis of the Bible than broad and diverse reading. In the SBS we will study each book in some depth –at the same time not overlooking the big picture of Scripture. As well, study of Scripture is slower and more tedious than reading. This makes it also more frustrating at times.

In the Jewish Tradition, the faithful were taught that one should never say that he or she was “reading the Torah.” The proper statement was always, “studying the Torah.” The reason for that is the rabbis felt the proper attitude to address the Scripture was always one of careful reflection and not merely a look at the Bible as literature to be read like Homer or Shakespeare. This Jewish tradition differs significantly from Christian tradition where the great teachers of the church have always encouraged both broad cursory reading and in depth study. Again, this emphasizes how far away from the rest of church history we are in the 20th century church when we consider that less than 10% even read it. The SBS uses the Inductive Bible Study approach, which is an amalgamation of several different study styles employing both sides of the brain and encouraging various learning styles.

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## MEDITATION

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Meditation is a thoroughly Jewish/Christian practice rooted all the way back 3,500 years in our tradition. Unfortunately, even fewer Christians meditate on God's Word than study it. One teacher estimated that less than 1 in 10,000 Christians deliberately meditate on God's Word as part of their daily spiritual discipline. Again, this is far from the tradition of the reformers, and the great early fathers of the church. Living a life apart from meditation is a 20th century practice without historical roots in either the Catholic or the protestant traditions. In fact, when 20th century Christians hear about meditation they usually think about new-age practitioners doing weird things. A great way to stay spiritually fresh is to practice 15 minutes a day of Bible meditation. (See my book, “Hooked on the Word” for a lot more information about Bible Meditation) People fry in the ministry because they are spiritually burned out. Meditation is a great way to help avoid such burn out.

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## TIPS FOR SUCCESS IN SBS

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1. **Spend personal time with God** – read a book or a devotional, journal, or meditate on the scriptures outside of your study time.
2. **Go to worship times & church.**
3. **Ask God to give you opportunities to share with someone what you are learning.**
4. **Be proactive with your health** – get 7-8 hours of sleep a night, workout, eat right, watch the caffeine and sugar intake.
5. **Balance work & social** – remember why you came. It is important to build relationships but if this becomes priority you will look back on the school with regrets. Get everything out of this time that God wants for you.
  - a. If you work well with others then find yourself a study group. Ones that will help to keep you focused as well as meet the need for people time and discussion.
6. **Make schedules and stick to them** – find a system that works for you.
7. **Encourage each other**
  - a. Guard against complaining
  - b. Be thankful instead. There is always something to be thankful for.
  - c. If you have a concern or complaint go and see a staff person rather than pulling others into it with you. Help each other with this, “Do I need to hear this? Have you gone to the person that you have a complaint against, or a staff person?”
8. **Sabbath Rest** – take Sundays off. Do something that refreshes you.
9. **Don't sin.**
  - a. Don't cheat
  - b. Looking at others' key verses
  - c. Not doing all your readings and saying that you have.
  - d. Looking at dictionaries/commentaries/ study Bibles for your horizontals or for interpretation helps. For the times that you do go to other sources always state where you got your information.
  - e. Etc.

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## COMMON BIBLE STUDY MISTAKES

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### FAILURE TO STUDY THE BIBLE

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Failing to study the Bible is the most common of all Bible study mistakes. Most Christians simply do not study their Bible. Most do not even read it regularly<sup>1</sup>. While the statistics regarding Bible reading and study are not great, this mistake is the easiest one to correct.

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### FAILURE TO STUDY THE BIBLE IN CONTEXT

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The next most common mistake, among those that do read and study their Bible, is a failure to read the Bible in context. Context can be understood in two ways: historical context and literary context.

Literary context involves reading the text in the context of its literary genre. The Bible contains many types of literature: poetry, narratives, letters, parables, and apocalyptic visions, to name a few of the more common ones.

In poetry for example, failure to recognize and interpret figures of speech could lead you to all kinds of conclusions that the author never intended. On the other hand, interpreting direct commands of God as figurative statements could cause you to ignore the whole point of the command.

Literary context also involves reading each passage in the context of the whole book. For example, the epistles are letters. We would never dream of reading only one line of a letter today and declare that we understand what the author was trying to say, and yet we often do exactly that with the letters contained in the Bible.

Historical context is equally important, it involves the understanding of the author, the people, and the circumstances of the text. Failure to understand this results in frequent misunderstandings of the text. Often the biblical texts were written to address certain problems. If we do not at least try to understand their problems, it is difficult if not impossible to understand the solution to their problems.

Remember, the Bible was not written to us, but for us. The letter to the Galatians was written for our understanding but was written to the church in Galatia to address the problems that church was facing. Imagine if someone from 100 years ago could hear someone of this century complaining about their “problems with the net”, they would certainly wonder why we were having such problems with a simple device like a net. The whole concept of an “Internet” would be lost on them and therefore any advice regarding such a problem would be misunderstood at best.

We have similar problems with the Bible if we fail to consider the historical and cultural differences between our present situation and that of someone from Turkey in the first century, or even more significantly, a nomadic herdsman from the bronze age.

This in no way negates or diminishes the timeless truths contained in the Bible, it only highlights the need for careful study before drawing conclusions.

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### FAILURE TO RECOGNIZE OUR ASSUMPTIONS AND PREJUDICES

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We all bring a lot of “baggage” to our study of the Bible. Our culture tells us certain things are true and these cultural assumptions color our reading of the text. Our previous teachings and denominational doctrines also deeply affect the way we hear certain passages of Scripture. I am not suggesting that either our cultural understandings or our previous teachings are necessarily wrong. I am only saying that such largely unconscious assumptions cause a certain kind of “target fixation”<sup>2</sup> that can blind us to the true meaning of the text. We can without knowing it radically change the original meaning of the text by reflexively associating certain phrases or passages with a teaching or a cultural understanding that has become so familiar to us that we no longer realize we have it. It then becomes difficult to see anything

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<sup>1</sup> “Americans and the Bible”, <http://www.theologicalstudies.org/page/page/1572910.htm>. - This article obviously describes American statistics but is instructive nonetheless.

<sup>2</sup> “Target fixation” is a term that refers to a fighter pilot being so focused on his target that he does not notice that he is flying straight into it.

but what we expect to see as we read. Assumptions and preconceived ideas (prejudices) can be very blinding. Even more so if we are not aware, or refuse to accept, that we have them.

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### FAILURE TO RECOGNIZE THE AUTHORITY OF THE BIBLE

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Even when we carefully study the Bible in context, another dangerous error can be made. That is the error of not respecting the Bible's authority, the error of not accepting the Bible as the very Word of God. Failure to recognize that biblical truth is binding on humanity, leads us to neglect the application of its truth. And truth ignored is in some ways worse than truth unknown (Luke 12:46-48). One of the main functions of the Scriptures is to instruct and affect change in our lives. Without obedience, without change, the Scripture stands as our judge, rather than our guide to salvation (John 5:39-27). Obedience is the only rational response when the authority of God's word is recognized and accepted. We must never separate the understanding of Scriptures, from the obedient application of them.

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## TWO WAYS TO STUDY THE BIBLE

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### DEDUCTIVE

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- Comes to the text with an idea or thesis seeking passages to support the thesis
- Selectively chooses passages that fit a preconceived idea or doctrine
- Dictates to Scripture rather than letting Scripture speak
- Has already drawn conclusions before reading the whole text of Scripture in context

Example: A deductive student would conclude that the Lord wants us all to be rich and prosperous. Then he would go to the Bible and select passages that prove his belief.

### INDUCTIVE

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- Become a listener and hearer of the Scriptures. A Thorough examination of the content becomes the basis for one's conclusions.
- Conclusions evolve out of what you have observed
  - Lay aside your preconceived ideas and let the Bible speak for itself
  - Try to be impartial
- Pays careful attention to both literary and historical context
- Let Scripture speak for itself, rather than dictating what a passage should mean

Example: An inductive student would ask: 'What does the Bible say about money?' He would then search the Scriptures to find all that the Bible has to say about money and then draw his conclusions.

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## OVERVIEW OF INDUCTIVE BIBLE STUDY

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Inductive study of the Bible, in simplest terms, is the process of gathering and analyzing information (Observation), interpreting that information in its literary and historical context (Interpretation), and finally drawing conclusions based on your observations and interpretations and applying those conclusions to the contemporary reader. (Application).

The inductive approach involves three steps: Observation, Interpretation, and Application.

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### 1. OBSERVATION

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The purpose of this step is to let the text speak for itself. Forgo conclusions about what the text means, until you have analyzed what the text is actually saying. In this step we use a collection of observations and questions designed to help us understand the content of the text. See more on pages 11-18.

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### 2. INTERPRETATION (EXEGESIS)

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The next step is interpretation. We are not asking what the text means to us, rather we are seeking to understand what the text means in the historical and literary context in which it was written. This step requires us to step away from our worldview, our culture, our preconceived ideas and assumptions and think about the text inside of the historical and literary context. See more on pages 19-22.

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### 3. APPLICATION (HERMENEUTICS)

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In this step we need to identify the timeless truths contained in the text and apply them to today's world. Doing this allows us to jump the thousands of years and vast cultural changes between the people the text was originally written to, and contemporary readers of the text. This all-important step helps us to avoid the trap of collecting information without allowing it to affect our lives. Application should always be the ultimate goal of Bible study. See more on pages 23-25.

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**THESE THREE STEPS SHOULD BE DONE IN THEIR CONSECUTIVE ORDER.**

*OBSERVATION SHOULD BE DONE FIRST, FOLLOWED BY INTERPRETATION AND ENDING WITH APPLICATION*

*THOROUGH OBSERVATION LEADS TO GOOD INTERPRETATION AND GOOD INTERPRETATION LEADS INTO LIFE CHANGING APPLICATION*

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THREE STEPS OF INDUCTIVE STUDY

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1. **Observation** – Discovering what the text says

Look, look, look, and see what the text says

**DO NOT!**

- Ask what it means
- Draw conclusions
- Compare with other books of the Bible

↓  
**WHY QUESTIONS** are the bridge to Interpretation

2. **Interpretation** – Discovering what the text means

“What does this mean?”

**DO NOT!**

- Ask what it means today
- Ask what it means to you

↓  
**TIMELESS TRUTHS** are the bridge to application

3. **Application** – Discovering the Timeless Truths of the text and applying them today

“How does the meaning apply to my life today?”

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## OBSERVATION

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In the Inductive process the first step is gathering information. This is the Observation step. This step is the foundation of the entire process. Your Interpretations and Applications will be no better than your observations, so DO NOT RUSH THIS STEP.

*Observation is seeing what the text says.* Observation is not determining what the text means. The following is a list of things to LOOK for. This list is designed to increase your power of observation.

Record your preliminary findings and then record significant observations on your vertical charts.

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### OBSERVATION LIST & EXAMPLES

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1. Observe **Repeated Words**
2. Observe **Repeated Ideas and Themes**
3. Observe **Who**: main character, people, people groups, author
4. Observe: **Commands, Advice, Promises, Warnings, Predictions**
5. Observe **atmosphere, moods and emotions**
6. Observe **Key Words**. They are key because their meaning is essential in understanding a passage. Sometimes repeated (This observation will *almost* always be followed by a word study to show why it is key)
7. **List the things you don't understand**: Meanings of words, Statements, Theological concepts, etc.
8. **Put in your own words the main idea of the paragraph**
9. Observe the **author's logic** in his argument
10. Observe the type of **Literature** in the book / passage. Is it *Poetry or Prose?* e.g. *Historical Narrative, Gospel, Apocalyptic, Epistle, Didactic, Parable*
11. Observe **Illustrations**. What illustrations are used? Are they illustrations from Scripture, everyday life situations, personal experiences, etc.?
12. Observe **When / Time element**. Ask the when question. Words that identify time sequences: *before, after, during, while, then, until, when.*
13. Observe **Geographical Locations**. Geographical locations on a map, i.e. Cities, regions & countries.
14. Observe **Conditional Statements**: *if...(then...), Unless...*
15. Observe **Summary Statements**: *Therefore, So, Finally, Last of all*
16. Observe **Progression**. Does the author move to a climax of ideas or emotions? Does the author move from: general to specific, question to answer, statement to illustration, teaching to application, problem to solution?
17. Observe **Beginning & End** of the book or passage
18. Observe **Contrasts**. Simple contrasts can be identified by the conjunction "but". However, look for broader contrasts such as contrasting ideas, characters, events, concepts and attitudes
19. Observe **Comparisons**. Comparisons are introduced by the words "like" and "as". Note comparisons of ideas, characters, events and attitudes
20. Observe **Pronouns**: *I, you, she, they, mine, yours, his, their, who, me, etc.*
21. Observe **Verb Tenses**: *Past, Present, or Future*
22. Observe **Events**. Ask the "What" questions. What events are taking place? What is the order of these events? What was said? etc..
23. Observe **Laws of Composition** (See Laws of Composition List)
24. Observe **Figures of Speech** (See Figures of Speech List)
25. Observe **Questions & Answers**. Questions that are asked and answered.
26. Observe **Rhetorical Questions**. These are questions that stir up the readers' thinking
27. Observe **Where**. Ask the "Where" question. Note the places.
28. Observe **Emphatic Statements**: *truly, behold, indeed, I tell you, I Paul, verily... etc.*
29. Observe **List**. A list has 3 or more elements. Note the order in these lists. Is there a definite progression?

30. Observe **Connectives** Important connectives which reflect reasons, results and conclusions, such as: *therefore, in order that, so that, for, likewise, so then, nevertheless, etc.*
31. Observe **Old Testament** quotations
32. Observe **Segment Summary**: Consider the entire segment and summarize the content of the chart in an observational manner.
33. Observe **descriptive words**.

## FOLLOW UP OBSERVATION QUESTIONS

Observation	Possible Follow Up Observations
Repeated Words	How often repeated? In what context is it used? What is said about it?
Repeated Themes / Ideas	What is said about the theme? What are the different aspects? (E.g. "Suffering" Who is suffering? When are/will they suffer? How are/will they suffer? What kind of suffering? Reason for suffering? Result of suffering?)
Who	What is said about the person/people group in the text?
Commands, Advice, Promises, Warnings & Predictions	Who is giving the command, advice etc.? Who is it directed to?
Atmosphere	What atmosphere words are used? Is there a change of atmosphere?
Key Words	Does the author define it?
Things you don't understand	What does the text say about it?
Author's Logic	How does the author show his train of thought? What laws of composition does he use?
Illustration	What is illustrated? Is it from every day life/personal experience? Is it a quote from other sources? Is it a quote from Scripture?
When / Time Element	Is it past, present, future? Does it show an order of events?
Geographical Location	What is said about it in the text?
Conditional Statements	What is the condition? What is the result?
Summary Statements	What is the author summarizing?
Progression	Does the author move to a climax? General to specific? Question to answer? Statement to illustration? Teaching to application? Problem to solution?
Descriptive Words	What is being described? How is it being described? Is it described differently elsewhere?

Observation	Possible Follow Up Observations
Beginning & End	Are they addressing the same subject? Are there repeated phrases of ideas?
Contrast	What/who is contrasted? Is the contrast throughout the paragraph/ section/book?
Comparison	What/who is compared? Is the comparison throughout the paragraph/ section/book?
Pronoun	To whom does the pronoun refer? Is a certain pronoun repeated often? Is there a change of pronouns?

	Does the author include himself?
Verb Tense	When do certain events take place? (Past, present, future?)
What / Events	What events are taking place? What is the order of events?
Laws of Composition	What law of composition is used? (See appendix 4)
Figures of Speech	What F.O.S. is used? How does the author use it? What is the mood that goes along with it?
Question & Answer	Who is asking the question? Who is answering?
Where	What is said about it in the text?
Emphatic Statement	What is the author emphatic about?
List	What is the list about? Are there categories within the list? Is the list complete/exhaustive? What is missing in the list?
Connectives	What is being connected? What does the connective refer to? Does it show a reason? Does it show a result? Does it show a conclusion?
Old Testament Quotations	How does the author use the quote? To support his argument? As illustration? How is this used in the original? What is the context of the original quote?

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## LAWS OF COMPOSITION

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Laws of Composition (LOC) are the literary techniques that biblical authors employed to organize their material beyond the top level division. These compositional patterns operate at multiple levels throughout biblical texts - from the broad structure of entire books down to the arrangement of individual paragraphs. For example, an author might alternate between two main characters as a book progresses, or carefully structure events to build toward a historical climax.

These laws reflect each author's unique style and organizational preferences, acting as distinctive signatures in how they present their material. However, it's crucial to understand that Laws of Composition are essential features to be discovered within the text rather than frameworks imposed from outside. When studying biblical texts, readers can identify these patterns both in broad book sections and in smaller units, making them valuable tools for both big picture and small picture observation.

The relationship between these compositional elements and the text's meaning can be expressed through a fundamental equation: **Content + Design = Meaning**. This equation illuminates how an author's deliberate arrangement of material works together with the content itself to convey deeper significance. Just as a master architect considers both building materials and their arrangement to create a functional structure, biblical authors carefully crafted their texts by weaving together what they wanted to say (content) with how they chose to present it (design). These design elements – including repetitions, comparisons, interchange, and other Laws of Composition – are not merely decorative but serve to emphasize key themes, create meaningful connections, and guide readers toward a fuller understanding of the text's message.

1. **Comparison:** Identifies people, places, things, actions that are alike
2. **Contrast:** Identifies people, places, things, actions that are opposite and contrasted to each other
3. **Repetition:** Reiteration of a word, phrase or passage.
4. **Principality:** Emphasis and de-emphasis. Proportion of space given to a topic
5. **Continuity:** Gradual repetition of similar terms or ideas.
6. **Climax:** Everything builds to a high point
7. **Radiation:** Central point or theme and everything ties into it
8. **Interchange:** Alternating of two topics (people, events, ideas, themes)
9. **Cruciality:** Pivot or turning point within a story.
10. **Harmony:** Unity, everything fits together
11. **Interrogation:** Question & Answer
12. **General To Specific:** Author is stating a general principle, followed by specific examples
13. **Problems And Solution:** Author states a problem, followed by the solution
14. **Theology To Application** Author presents the theological portion/issue of his work before he addresses how the readers should apply it.
15. **Cycles:** A repetition of patterns
16. **Chiasm:** Events or ideas are presented, and then the same or similar concepts are presented in reverse order to emphasize a major theme, often found in the middle of the Chiasm.
17. **Intercalation:** Interruption of thought or theme
18. **Inclusion:** A frame. The beginning and end of a story or sequence are the same/similar in order to frame it.
19. **Progression / Degression**

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## LAWS OF COMPOSITION FOLLOW UP QUESTIONS

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Laws of Composition	Possible Follow Up Observations
Comparison	Who or what ideas are being compared? How are they being compared? Is part or all the comparison figurative or literal? Is it through a paragraph/segment/section/division/book?

Contrast	Who or what ideas are being contrasted? How are they being contrasted? Is part or all the contrast figurative or literal? Is it through a paragraph/segment/section/division/book?
Repetition	What ideas/themes/topic are being repeated? Is it repeated within the same context? How many times is it repeated? Is it through a paragraph/segment/section/division/book?
Principality	What's being emphasized and what's being de-emphasized? What's the ratio? Is it through a paragraph/segment/section/division/book?
Continuity	What ideas/themes/topic are being repeated? What is the progression between the repetition? What is the context of each? How many times is it repeated?
Climax	What is the climax? Were there mini climaxes leading to the main one? How does what came before create the climax? Where did the climax begin? Is it through a paragraph/segment/section/division/book?
Radiation	What idea/theme/person is being radiated? Where in the text does it radiate to and in what context?
Interchange	What ideas/themes/topics/types of literature are being interchanged? Is it through a paragraph/segment/section/division/book? Do the topics add on one another or contrast each other?
Cruciality	What is the turning point? How does it relate to the content on either side of the turning point? Is it through a paragraph/segment/section/division/book?
Harmony	What idea/theme/person is the center? What is the context each time? Is there another LOC involved?
Interrogation	Who is asking the questions? Does the author answer the questions? Who are the questions directed to? What point are they proving?
General to Specific	What is the general topic? In what way is the general term made specific? Does the author explain how the specific terms relate back to the general? Is it through a paragraph/segment/section/division/book?
Problems to Solution	What is the problem? Who created the problem/how was it created? What is the solution? Who gave the solution and how is it given? Is it through a paragraph/segment/section/division/book?
Theology to Application	What theology is contained? How does the application relate back to the theology? What topics/themes are covered in both? Is it through a paragraph/segment/section/division/book?
Cycles	What points make up the cycle? How many times is it repeated? Does any cycle deviate from the original (something added or taken away)? Is it through a paragraph/segment/section/division/book?
Chiasm	What is contained within the chiasm? What's at the centre? Do the parts relate to one another? Is it through a paragraph/segment/section/division/book? Does the author show his train of thought through the chiasm?
Intercalation	What is the interruption? Is the interruption mentioned in the text later? What surrounds the interruption? Is the interruption another type of literature?

Inclusion	What is the frame, how does each side relate? What is being framed? Is there a storyline or repetition within it? How does the content of the frame relate? Is it through a paragraph/segment/section/division/book?
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## FIGURES OF SPEECH

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A figure of speech is a literary mode of expression in which words are used out of their literal sense to suggest a picture or image.

- **Simile** - A direct comparison of two things that are essentially different. Characterized by use of: like, as and so. Example: James 1:10-11; Song of Solomon 2:2-3; Matthew 23:27
- **Metaphor** - An indirect comparison of two things. Asserts that one thing is another. Substitution of the name of one thing for another. Like a simile but the connectives of like, as and so are left out. Example: Galatians 2:9 - "pillars"; Proverbs 23:27; Matthew 3:7 - "you brood of vipers"
- **Allegory** - An extended metaphor that has the form of a story. Example: Literature - Pilgrim's Progress, Screwtape Letters; Scripture - Galatians 4:21-31
- **Irony** - Implies something different, even the opposite of what is stated. Used for effect of humor or sarcasm. Example: I Corinthians 4:8 and 6:5
- **Personification** - The attribution of life or human qualities to inanimate objects. Example: Proverbs 9:1-3; Proverbs 8; Galatians 3:8
- **Apostrophe** - Addressing or speaking to things, abstract ideas or imaginary objects. Example: I Corinthians 15:55 - "Where, O death, is your sting?"
- **Hyperbole** - Exaggeration, not with the intent to deceive but to emphasize and intensify an impression. Example: Galatians 4:15 - "You would have torn out your eyes and given them to me."; Mark 9:43 - "If your hand causes you to stumble, cut it off..."
- **Rhetorical Questions** - These are questions posed for which the author doesn't expect an answer. Example: I Corinthians 1:13 - "Has Christ been divided? Was Paul crucified for you?"; Matthew 7:16 - "Are grapes gathered from thorns?"
- **Litotes** - The use of understatement. It is the opposite of hyperbole and is often used as irony. Example: Acts 19:23 - "no little disturbance"
- **Metonymy** - The substitution of one term for another. Example: Romans 3:30 - "Circumcised" for "Jews"; Galatians 3:19 - "Offspring" for "Jesus"
- **Synecdoche** - Part of something is mentioned but the whole is meant. Example: James 4:8b – "Cleanse your hands, you sinners..."
- **Euphemism** - The substitution of a mild, indirect or vague expression for a harsh, blunt one. Euphemisms are used to indirectly discuss such topics as bodily functions, anatomy or unpleasant topics. Example: Genesis 4:1; Isaiah 7:20; Deuteronomy 28:56,57; Leviticus 18:6
- **Anthropomorphism** - The practice of describing God in human terms as if He has hands, feet, a face, etc. Example: Exodus 24:10; John 10:29; Matthew 18:10
- **Types** - A type prefigures something or someone to come. A prefiguring symbol such as an Old Testament event prefiguring an event in the New Testament: the Passover foreshadows Christ's sacrificial death (I Corinthians 5:7). It is best to have the type explicitly mentioned in the New Testament. Example: Romans 5:14; I Corinthians 15:45; John 3:14,15
- **Symbols** - Something that stands for another meaning in addition to its ordinary meaning. It is usually a visual image that represents an invisible concept. In interpreting symbols one is not free to impose his own interpretation but he must discover the author's intention by taking into consideration the culture, principles of interpretation, the overall message of the book and in some cases the author's own specific definition. Example: Revelation 1:12,20

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## INTERPRETATION

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### *“THE BIBLE IS NOT WRITTEN TO US BUT FOR US”*

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Interpretation is not what it means to the 21st century reader, but what it meant to the original audience. This involves understanding the author’s viewpoint as well as the viewpoint of his audience. Sometimes this is twofold. For example, in a Gospel one must consider how Jesus’ words impacted the people who heard them and secondly one needs to consider how those words were understood by the first readers.

Interpretation is where you begin to explore what the text meant to the author and the original reader and, if applicable, the hearer. While observation focuses on "What does the text say?", interpretation builds on that and asks questions like, "What did this mean when it was written?" or "Why was this said to the original reader?" or "What was the significance of this to the original reader?". Therefore, the historical and cultural background is crucial in this step and is a necessary bridge to being able to ask these questions.

With interpretation you need to consider:

1. Author
2. Original reader – the people to whom the book was written.
3. Original hearer – the people that were present when the actual events took place and heard the words that were spoken (e.g. the people who heard Jesus teach). There will not be an original hearer for each book.
4. Historical and cultural background.
5. Context – how does the observation fit into the:
  - Immediate context/the surrounding verses
  - Section of the horizontal structure
  - Big picture of the book
  - Bible/within the whole counsel of God’s Word

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### *ASKING “WHY?” IS THE BRIDGE BETWEEN OBSERVATION AND INTERPRETATION*

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## INTERPRETATION QUESTIONS

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The following is a list of questions you can ask to help you move into interpretation. You can apply these questions in an overview fashion to the whole book or specific passages, sections or segments. Jot down your answers and then record significant interpretations on your vertical charts. These questions are not in specific order and can be asked at any point of the interpretation process.

1. Ask interpretive questions such as “What does this mean?”, “Why is this said?”, and “What does this imply?” These ‘why’ questions help bridge observation and interpretation.
2. From the text, what do you see are the author’s concerns, characteristics, convictions, emotions?
3. Likewise list the reader’s concerns, questions, emotions, characteristics, convictions, strengths and weaknesses.

4. Ask “meaning” questions. What is the meaning of this word? What is the meaning of this phrase, statement, or theological concept? What did it mean to the author? What did it mean to his audience? To develop this, one should ask, how is this word, term or concept used...
  - a. *...in context of this passage?*
  - b. *...in the rest of the book?*
  - c. *...in other writings by the author?*
  - d. *Look it up in the Bible Dictionary.*
  - e. *Look it up in a concordance.*
  - f. *Look it up in other word study books.*
  - g. *Look it up in a dictionary of your mother tongue.*

After doing all this then relate your findings back to the original context of the passage you are studying.

5. Does the author give his own interpretation? Does he state why he wrote the book? Does he interpret his use of symbols?
6. Is this literal or figurative language? Interpret accordingly.
7. What is the significance of this passage, idea, word, or statement?
8. Does the author quote Scripture? Look up the passages quoted and observe their context. Why does he use this passage? Does it prove a point, illustrate a truth, support the author’s argument, or contribute to the emotion of the passage?
9. Pay careful attention to the context. How does this passage fit in with the overall message of the whole book? What is its relation to the surrounding paragraphs?
10. What is the historical context?
  - a. *Who is addressed?*
  - b. *What cultural issues need consideration?*
  - c. *When did the events occur?*
  - d. *Determine whether the issues addressed apply to the local situation in the author’s day or universally to all believers. Are they temporal or timeless?*
11. In the Epistles, determine from the text what questions the believers were asking, and what struggles they were encountering. This is like listening to one side of a phone conversation. For example, in Paul’s letters, we know what Paul says but we must do some thinking as to what the congregations may have been asking or thinking that would result in Paul responding as he does.
  - a. What must have been happening in the audience that would make the author say this?
  - b. What problem is this passage trying to solve — theological, moral, relational, or practical?
  - c. If this is the answer, what’s the implied question, assumption or accusation behind it?
12. If you’re having difficulty, then ask yourself if you need to backtrack and do some more observation.
13. Interpret figures of speech.
14. Read the book or the passage in another translation.
15. What elements of composition or structure are used in this book or passage?
16. How does this passage prepare me for what follows? For what went before?
17. Write out a summary statement of the book, a division, a section, segment, or paragraph: “It seems that the author is saying...”
18. Summarize, meditate, reflect on the material you’ve observed and interpreted. Does your proposed interpretation agree with the rest of Scripture? The New Testament interprets the Old Testament and clear passages are to shed light on the unclear and obscure passages.
19. Have I taken into consideration the type of literature?
20. Consult Bible dictionaries, atlases, and historical background resource materials for unanswered questions or more information.

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## EXTRA INTERPRETATION HELP

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The above questions are the main guidelines for doing interpretation; however, there are some guidelines in interpretation that need to be considered which are not in the form of interpretation questions.

1. It is very important to do thorough observation first. You must gather facts before making conclusions. Use your Observation Questions handout to get you into observation. Use material gained in observation to back up your interpretation.
2. Seek to understand the author's intention and purpose. Carefully consider interpretation questions 1, 2 and 10. Keep in mind the BIG PICTURE of the book etc.
3. Make it a habit to ask the "Why" question. This is the bridge between observation and interpretation. See above questions 1. You'll never get far in interpretation if you don't start asking and answering "Why" questions.
4. Scripture interprets Scripture, and the New Testament sheds light on the Old Testament. Scripture will never contradict Scripture. If it seems to...then rethink your conclusions.
  1. How does this passage fit within God's unfolding plan across Scripture?
  2. Is it pointing forward to Christ, showing fulfillment, or revealing a new covenant truth?
5. Don't assume that you know everything on a subject because you've seen the subject in a few places. A BIG PICTURE of the whole Bible is necessary.
6. Use clear passages of Scripture to interpret obscure passages.
7. Interpret the Scripture in a simple fashion. Don't treat the Scriptures in a mystical fashion. Interpret the Word of God in a natural, normal sense as you would any other book. This means that you do make allowances for different types of literature and figures of speech and elements of composition.
8. In HISTORICAL or NARRATIVE books, distinguish between the author and the narrator. What is the narrator showing us through the story? Are there embedded themes or theological messages?
9. CONTEXT – Context is one of the most important things to consider in doing interpretation. Context is the connection of thought that runs through a passage; it is those links that weave it all into one piece. The interpreter's goal is to discover this link that runs through the whole book or passage. How do things fit together? What is the connecting link? Are the points woven together around a certain theme, event, point of logic, character, time-period, etc.? Context needs to be considered on various levels:
  1. Immediate: the surrounding verses
  2. Section: within the section of the horizontal
  3. Book: within the big picture of the book
  4. Bible: within the whole counsel of God's WordContext questions are interpretation questions 8 and 9.

### *Not Sure Where to Start? Try These 5 Core Interpretation Questions:*

If you're feeling stuck or overwhelmed in the interpretation phase, begin with these foundational questions to get clarity and momentum:

1. **What is the context of this passage?**  
Look at the verses before and after. How does this passage fit within the flow of thought?
2. **What is the author actually saying here, and why?**  
Start identifying the main point. What is being emphasized, repeated, or argued?
3. **What would this have meant to the original audience?**  
Think historical and cultural context. What was happening in their world that gives this meaning?
4. **Is this meant to be taken literally or figuratively?**  
Consider the genre and any use of symbols or poetic devices. Is this narrative, poetry, prophecy, etc.?
5. **Why is this important for the message of the whole book?**  
Step back and ask how this passage connects to the author's overall purpose and themes.

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*INTERPRETATION ISN'T ABOUT YOUR OPINION, IT'S ABOUT DISCOVERING THE INTENDED MEANING OF THE AUTHOR TO HIS AUDIENCE, GUIDED BY THE SPIRIT, GROUNDED IN CONTEXT, AND CONSISTENT WITH THE REST OF SCRIPTURE.*

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## TIMELESS TRUTHS

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*A TIMELESS TRUTH IS A PRINCIPLE TO BELIEVE IN, OR APPLICATION POINT TO LIVE BY WHICH IS VALUABLE FOR ALL CHRISTIANS OF ALL TIMES, IN ALL CULTURES, AND ALL PLACES.*

A Timeless Truth is a truth that remains true no matter what era or what culture you are in. You may ask, "I thought the whole Bible was timeless and true?". You are right to ask this, of course the Bible is timeless in the sense that its truth goes well beyond any time or culture.

When you are studying and charting the book, specific timeless truths will leap out at you. Some may challenge your current beliefs, and some may challenge your current lifestyle choices or decision-making. Other timeless truths may affirm something that you already knew about yourself or about God.

Think of the timeless truths as the central point of a sermon or teaching. They may be as basic as "God loves all sinners" to something more profound such as, "As adopted children of God, Christians are loved the same as His Only Begotten Son".

It is important to remember is that the Bible was written for us not to us. There is a profound difference between those two statements. The truth of God to the Corinthians is the same truth of God we must obey. But we are not the Corinthians and we do not live in ancient Greece. Our culture has changed, and our problems have changed with it. We must understand the Corinthians problems to understand God's answers (through historical background and interpretation). Only when we understand the application of God's truth to the Corinthians can we hope to understand the application of God's truth to our situations.

*A timeless truth is the bridge we use to connect God's answers to the Original Reader's situations to God's answers to our situations.*

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*WE MUST BE CAREFUL TO SUBMIT OUR TIME AND CULTURE TO THE BIBLE AND NOT SUBMIT THE BIBLE TO OUR CULTURE AND TIME. THIS IS ONE OF THE MAIN GOALS OF INDUCTIVE STUDY.*

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## SOME THOUGHTS ON “NOT TO US, BUT FOR US”

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**God's Word is Timely:** He spoke to specific situations, problems, and questions. Throughout the Bible God becomes personally involved in people's lives. He doesn't offer pious platitudes but rather speaks directly to their needs in ways that are appropriate to their situations. This is good because we are given examples that are concrete rather than abstract. But the concrete nature of Scripture also creates problems. Our situations, problems, and questions are not always directly related to those of the Bible. Therefore, God's Word to them does not always seem immediately relevant to us.

**Timely, Yet Timeless:** Fortunately, Scripture is not only timely but timeless. Just as God spoke to the original hearers, so He still speaks to us throughout the pages of Scripture. Because we share a common humanity with the people of the Bible, we discover a universal dimension in the problems they faced, and the solutions God gave them.

Our job is to find out how to apply those passages that seem outdated and irrelevant, those which are so timely that they appear to have lost their timeless dimension, and how to apply those portions of Scripture that were written to questions, needs, and problems we no longer face.

### **Becoming a Time Traveler: Crossing the Barriers**

#### **1. Crossing the Time Barrier**

We often lack important information regarding the historical context in which the events of the Bible took place. Unless we understand this, we may hear what the author is saying, but we don't know why he is saying it.

#### **2. Crossing the Cultural Barrier**

The events of the Bible took place in many different cultures: Egyptian, Canaanite, Babylonian, Jewish, Greek, and Roman (to name a few). It is not uncommon, therefore, to read about customs or beliefs that seem strange to us since they are so far removed from twenty-first century culture.

#### **3. Crossing the Geographical Barrier**

As we learn about biblical geography, many Bible passages take on new meaning. There are several ways to become familiar with biblical geography. Many Bibles include maps for the reader to consult. A good Bible atlas or a Bible dictionary can also supply valuable information about unfamiliar places.

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## APPLICATION

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**APPLICATION IS THE GOAL OF ALL BIBLE STUDY, BECAUSE IN THE END, THE SCRIPTURES DEMAND A RESPONSE AND CHANGED LIVES.**

Scripture isn't just meant to inform us — it's meant to transform us. The Word of God calls for a response, and that response is a changed life.

As you learn to hear God's voice through Scripture, you are responsible to *respond* to what He shows you. With careful Observation and solid Interpretation as your foundation, you're now ready to ask:

**"How does the timeless truth of this passage speak to my life today?"**

Application takes time, prayer, and reflection. Don't rush this step or treat it lightly. Be specific, honest, and willing to be shaped by what God reveals.

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### 5 STEPS FOR APPLYING THE WORD

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(adapted from *A Guide to Understanding Scripture* by Josh McDowell)

1. **What are the basic, timeless truths in this book or passage?**
  - Truths about God, humanity, faith, sin, grace, etc.
2. **How does this truth apply to my life right now?**
  - Think practically and personally.
3. **In light of these truths, what needs to change in me?**
  - Attitudes, behaviors, priorities, relationships?
4. **How do I plan to carry out these changes?**
  - Be realistic. What next steps will I take?
5. **Commit these changes to God in prayer.**
  - Ask for His help, grace, and strength to walk it out.

**To Help Identify Timeless Truths:**

1. What is the reoccurring theme in this book?
2. What aspect of God's character or nature is highlighted in this book?
3. Where is God specifically encouraging me?
4. Where is He asking me to change?

**If it is a didactic (teaching) passage or book then ask these questions:**

1. What am I called to believe?
2. What attitudes or actions need to change?
3. What do I learn about my relationship with God or others?
4. What is the Good News here for me?

**If the book or passage is a narrative, then consider some of the following questions to get you thinking:**

1. What character do I relate to?
2. What do I learn from their example or failure?
3. How did they respond to God?
4. Is there an event or season in the story that mirrors something in my own life?

*Application is looking into the mirror of Scripture and walking away a changed person.*

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### PITFALLS IN APPLICATION

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According to Josh McDowell, there are some pitfalls in application that one needs to be aware of:

1. **Confusing interpretation with application.**
  - Knowing what a passage means isn't the same as living it out.
2. **Stopping at an emotional response.**
  - Feeling convicted isn't the goal, change is.
3. **Getting discouraged when change is slow.**
  - Growth takes time. Don't give up. Keep walking.

## SBS METHODOLOGY

Most of us learned to read around the age of five or six. We were taught the basics: letters make sounds, sounds form words, and words form sentences. This is the foundation of literacy, the ability to *decode* written language. But for many, that’s where reading stopped. We learned to pronounce words, but not necessarily to engage with what they meant. Reading became a passive activity.

As Adler and Van Doren explain in *How to Read a Book*, “The more active the reading, the better. One reader is better than another in proportion as he is capable of a greater range of activity in reading and exerts more effort. He is better if he demands more of himself and of the text before him.”<sup>3</sup>

This principle is especially important when it comes to reading the Bible. The Bible is a divine and literary work, it contains poetry, narrative, prophecy, letters, and wisdom. It was written contexts by real authors with specific purposes, and it was inspired by the Holy Spirit to reveal God’s truth. To engage with it fully, we must read it *actively*, with both our minds and our spirits awake.

Adler and Van Doren describe reading not as passively receiving information, like a courtroom verdict, but as catching a pitch in baseball, you have to be alert, present, and ready to receive what’s being thrown<sup>4</sup>. In the same way, Bible study demands full attention: we must listen carefully to the author, trace their argument, feel their emotion, and understand their message.

To do this well, we use a method that helps us slow down and dig deeper. This method is rooted in the **inductive approach**, which involves three main steps of Observation, Interpretation and Application.

Each step in the SBS process fits into this inductive framework. Our methodology is designed to help you walk through the whole Bible with clarity, intentionality, and increasing insight, not just learning about the Word, but being transformed by it.

STEP	DESCRIPTION	
1	Pray	
2	Out loud read	
3	Paragraph Titles (PT)	
4	Horizontal Chart	
5	Basic Required Information (BRI)	
6	Vertical Chart – Inside Observations	
7	Vertical Chart Outsides	Outside Observation
8		Outside Interpretation
9		Timeless Truth
10	Application	
11	Horizontal Review	

### STEP 1: PRAY

*“ALL SCRIPTURE IS BREATHED OUT BY GOD AND PROFITABLE FOR TEACHING, FOR REPROOF, FOR CORRECTION, AND FOR TRAINING IN RIGHTEOUSNESS, THAT THE MAN OF GOD MAY BE COMPLETE, EQUIPPED FOR EVERY GOOD WORK. 2 TIM 3:16-17*

*“OPEN MY EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF YOUR LAW.” PSALM 119:18*

The first step is to pray. We believe that the Bible, which is our absolute standard for all aspects of life, is recorded by the inspiration of God. Therefore, the first and the most important thing in Bible study is asking God for his wisdom and insight so that we can understand the truth of the Bible.

<sup>3</sup> Adler, Mortimer J., and Charles Van Doren. 2006. In *How to Read a Book: The Art of Getting a Liberal Education*, 5. Simon & Schuster.

<sup>4</sup> *Ibid*, pg. 5

However, we tend to overlook prayer while we study the Bible. We instead pursue books and lectures, or personal feeling, more than the illumination and the guidance of the Holy Spirit. Even though God shows His truth through many methods and tools (experience, logic, emotion, people etc.) our eyes need to focus on God Himself. We need to remember that we pursue not just knowledge about the Bible, but the author of the Bible.

*We hope that SBS will be a school where you study and learn the Bible from the author of the Bible.* We put priority on prayer because we want the Holy Spirit to teach us personally as the lecturer of all books. We also want Him to teach us while we listen to lectures, do work duties, and go on outreach.

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## STEP 2: OUT LOUD READ

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The second step is to read through the entire book aloud in one sitting. You retain 10% when you read it to yourself and 30% when you read it and hear it. Read through the book aloud without pausing to ponder, try and get the big picture. *As you read without stopping to ponder, look out for main idea, atmosphere, themes and large breaks.* While you are reading, mark anything that you think will be helpful later for your charts, horizontal or BRI. Do not do your paragraph titles during this reading and just use one writing utensil for this read.

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## STEP 3: PARAGRAPH TITLES

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The third step is writing paragraph titles (PT). You will notice that all modern translations divide the text into paragraphs. These are not in the original text, but neither were the chapters and verses. Chapters and verses as we know them weren't added until the 16th century! Modern translators have worked hard to group material together in paragraphs, and for the most part, these groups of text are very well done.

To get a handle on the book, we'll give each paragraph a title (PT). These will give you a summary of each paragraph, which will help you understand more of the author's message.

To write a Paragraph Title, follow the rules below:

- Use 4 words or less
- Must use the actual words of the Scripture text
- Use words in sequence and that are close together
- Must summarize the main idea of the paragraph

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*THE GOAL OF THE PARAGRAPH TITLE IS TO ENCAPSULATE THE MAIN IDEA OF THE PARAGRAPH WITH 4 WORDS*

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One of the biggest mistakes students make when they begin to make paragraph titles is that they try to say too much. Just try to get the essence of the paragraph - the main thought of the paragraph. You will have the opportunity to add more information from the text later. In epistles, look for the main idea or concept of the paragraph; in narrative, look for the main plot of the story or part of the whole story; in poetry, look for the main imagery.

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## STEP 4: HORIZONTAL READ

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The fourth step is to observe the overall structure of the book by creating your Horizontal Chart. This chart acts like a visual table of contents, helping you see the *big picture* of the book at a glance. You'll use your Paragraph Titles sheet as the starting point for identifying structure and organization.

As you read, mark up your paragraph title sheet. Look for:

- Shifts in location, characters, or themes
- Changes in tone, purpose, or logic
- Repeated patterns or key transitions
- Groupings of similar content (e.g., repeated phrases, parallel events, thematic clusters)

Ask yourself:

- Where does the story or argument shift?
- How would I divide the book?

- How many main divisions are there?
- Which paragraphs group together to form segments (verticals)?
- If the book is large, are there sections within each main division?

The goal of this step is to break the book into Divisions, Sections, and Segments (Verticals), three layers of structure that move from big to small.

You will find the structure through three main steps:

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### STEP 1: FIND THE MAIN TYPE OF STRUCTURE (DIVISION)

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Start by identifying the **primary structure** the author is using. Most biblical books fall into one of these seven types:

1. **Geographical** – Divided by locations (e.g., Acts, Exodus)
2. **Biographical** – Divided by people or key characters (e.g., Genesis, 1 Samuel)
3. **Chronological/Historical** – Divided by time or events (e.g., Judges, Nehemiah)
4. **Topical** – Divided by subjects (e.g., James)
5. **Logical** – Divided by ideas with progressive development (e.g., Romans)
6. **Epistolary** – Follows the form of a letter (e.g., 1 Corinthians)
7. **Anthology** – A collection of writings (e.g., Proverbs, Psalms)

**Note:** Most narratives (stories) will use the first three structures. Epistles follow the format of a letter but are often structured topically or logically. Psalms and Proverbs are anthologies. Once you've identified the structure type, look for where the major breaks occur and title each division to reflect the author's main focus in that part of the book.

*Use the Laws of Composition (see p. 15) as a guide for determining the structure on every level.*

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### STEP 2: BREAK DIVISIONS INTO SECTIONS

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Next, see if each division can be broken down into sections. These are medium-sized units of thought within a division. For example, *Exodus* is structured geographically (Egypt → Wilderness → Sinai), but within each location, the story unfolds chronologically by major events.

Not all books have sections, only larger books typically do. (See Appendix 1.)

Give each section a clear title that reflects what the author is emphasizing in that part of the narrative, argument, or theme.

Use Laws of Composition to detect patterns, turning points, and shifts in emphasis at this level too.

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### STEP 3: GROUP PARAGRAPHS INTO SEGMENTS (VERTICALS)

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The lowest level of structure is the Segment, also called a Vertical. These are clusters of paragraphs that belong together because they develop a shared idea, story, or theme.

Use the same tools from Steps 1 and 2: repeated words, themes, logic, geography, transitions, and Laws of Composition.

Each segment should receive a title based on what the author is saying or doing in that unit.

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### REQUIRED ELEMENTS ON YOUR HORIZONTAL CHART:

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1. **Book Title**
2. **Main Idea:** A sentence summarizing the overall message of the book
3. **Reason Written:** Why did the author write this book? What need is he responding to?
4. **Key Verse:** 1–2 verses that capture the book's main message
5. **Structure Breakdown:**
  - Divisions (with titles)
  - Sections (if applicable, with titles)
  - Segments / Verticals (with titles)
  - Paragraph Titles (listed under each segment)

## Things to Keep in Mind:

- **Watch the author's logic.** Are they building an argument? Teaching progressively? Returning to key ideas?
- **What type of literature is this?** (Narrative, Epistle, Poetry, Gospel, Apocalyptic, etc.)
- **Notice movement or progression.** Do ideas build to a climax? Does tone shift? Does the book move from general to specific, or from problem to solution?

Remember: Chapter and verse numbers are not inspired. Don't let them box you in. If a paragraph flows across a chapter break, follow the flow, not the formatting

*You must get your Horizontal Chart approved before moving on to your Vertical Charts.*

## STEP 5: BASIC REQUIRED INFORMATION (BRI)

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*If we are to understand the Bible more clearly, we must first understand the author who wrote it, and the people that it was written to.* To do this, we must do our best to study and transport ourselves to the time that it was written. We must understand the life of the reader and his audience, their struggles, questions, and interactions with God. We must also understand their culture, beliefs, and worldview. We must think of ourselves as time travelers, transporting ourselves back to the very time and mind of the author, original hearers, and original readers.

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### INTERNAL & EXTERNAL EVIDENCE

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There are two places where we get our historical background information: from the Bible (internal evidence), and from reliable sources (external evidence). The Bible, being God's Word, is the most authoritative and is our primary source for background information. Sometimes however, the Bible does not give us certain information that may be helpful. For instance, the Bible does not tell us much about what slavery was like in the first century, or what the culture was in the city of Corinth. For this information we must look to external evidence.

#### Internal Evidence

Most authoritative

- In the book itself
- Other books of the Bible that might help (cross referencing)

*Make sure you write down the verse reference of your source*

#### External Evidence

Less authoritative (can be reliable)

- Bible dictionaries
- Encyclopedias, History books
- Books about customs and culture
- Atlases/maps
- Lecture notes

- ALWAYS give credit to your sources! Proper footnote citations are required. Eg: (Nelson Dictionary p.1140. ). Keep in mind, the use of AI is not proper research and is often unreliable as it is unable to properly source it's content.
- NEVER copy from any source word for word without using quotation marks! This includes copying and pasting from the Internet and/or Bible software and fellow students.
- ALWAYS begin studying the historical background before you start charting. The purpose is to help you understand the Bible and you can always go back and modify this information while you're doing your detailed study of the book.

After your staff checked your horizontal, take 1-2 hours to put down preliminary answers for the BRI questions before you start charting. Throughout your study of the book, add to the BRI necessary background information or information that you look up throughout your charting process. Once you have finished charting, finalize your BRI; add any important information you found from the book during your study or from dictionaries that you have not yet added.

**Use the BRI Template for this step.**

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## STEP 6: VERTICAL CHART – INSIDE OBSERVATION

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The sixth step is to fill in the inside boxes of a Vertical Chart, a detailed look at each small unit from your Horizontal Chart. You will create a Vertical Chart for each segment, with paragraph boxes running down the center, read vertically.

Before writing, reread the Observation Questions on page 13 & 14. *Based on your segment and paragraph titles, consider which questions will guide your observations.* This step is still part of the observation phase, focused on what the text says, not what it means. Everything you record in the boxes should come directly from the Scripture text.

The goal is to summarize the main ideas and themes of each paragraph using the exact words from the Bible. Don't paraphrase or explain. You're not copying the full paragraph but selecting the key phrases that capture the author's message. Pay attention to sentence structure, as it often reveals the paragraph's main point. If the text includes a list, write it as a list. Be sure to note contrasts, repeated words, key terms, summary statements, and parallels.

**READ, REFLECT, WRITE;** This is the process for completing your inside boxes. Taking a moment to reflect helps you sift through the paragraph and identify what truly matters. Some boxes may be brief; others may include more detail, depending on the paragraph.

You may use color in your inside boxes to highlight important patterns, themes, or repetitions. This can be a helpful visual aid but keep all color-coding within the Vertical Chart. Do not mark your Bible, as this may be considered disrespectful in some cultures. Use color as a tool for clarity, not decoration.

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## STEP 7: VERTICAL CHART – OUTSIDE OBSERVATION

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The goal of this step is to fill the outside of the boxes of your Vertical Chart with clear, detailed observations from the text. These observations support deeper understanding and help build a strong foundation for interpretation. The more you observe, the more you'll see, and the more insight you'll gain. This is where inductive study begins to come alive.

The inside of the Vertical Chart is where you summarize the paragraph. Now, on the outside of those boxes, you'll fill in observations that parallel the material from each paragraph. Use your Observation tools (list of observations, follow-up questions, figures of speech, and laws of composition) as they show up.

*Please note, you do not need to interpret every observation. The goal here is to train your eyes to see more. Often, observation will lead naturally to interpretation, but that's not always necessary or immediate.*

#### Tips for Strong Observation Work:

- Label each observation using the categories from your observation tools on pages 11-18.
- Write out what you see in your own words, don't just copy phrases from the text.
- Feel free to draw, color-code, bracket, or use symbols, experiment with ways that help you engage more deeply.

**What You Might Include (Beyond the Observation Tools on pp. 11–18):** These are not requirements, but ideas to help you notice “what else” is happening in the text:

1. Progression of thought, emotion, argument, or story (consider the wider context).
2. Connections to the segment title you've given.
3. Structure and elements from the Laws of Composition (e.g., contrast, repetition, comparison, cause-effect).
4. The author's logic or line of argument as it develops throughout the book.
5. Theological concepts being introduced or repeated, even as they develop across the author's other writings (e.g., Paul's theology of faith in Romans and Galatians)

**Pro Tip:** You don't need to capture everything, just note what actually helps you see the passage more clearly.

**Example:** In *Galatians 5*, you might label an observation like this:

**OBS – List & Comparison: Works of the Flesh vs. Fruit of the Spirit**

Rather than simply writing out both lists (which is obvious from the text), focus on *why* Paul includes them and what they reveal. Ask questions like:

- Why does Paul place these two lists side by side?
- What is the difference between “works” and “fruit”?
- Which list characterizes the life of a believer?
- What words in these lists need clarification or deeper study?
- How does this contrast fit into the larger context of Galatians?

*Tip:* A passage may contain more than one type of observation. For example, a list can also show contrast, progression, or cause-and-effect. Don't feel limited to one label, combine them when it helps you see the author's intent more clearly.

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## STEP 8: VERTICAL CHART – OUTSIDE INTERPRETATION

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**REMEMBER: “WHY?” IS THE BRIDGE BETWEEN OBSERVATION AND INTERPRETATION.**

Now that you've filled your chart with solid observations, this is where you begin to ask, “**What does this mean?**” This step moves from *seeing* to *understanding*, and it's built directly on what you've already observed. You're starting to ask interpretive questions that uncover the author's intent, the audience's situation, and the significance of what's being said.

**Important: Not every observation needs to be interpreted. But every interpretation should be based on observation.**

Start by choosing an interpretation question that fits what's happening in the paragraph. Then, explore a thoughtful, contextual answer. Let your Vertical Chart guide you.

Here are some suggestions on where to start. *Note that this is not an exhaustive list, see page 20-22 for more examples of questions to ask.*

- What is the context of this passage?
- What is the author trying to say?
- What did it mean to the original audience?
- Is this literal or figurative?
- Why is this important for the message of the whole book?

This step may bring up a desire to bring in some additional information. To add to your interpretation questions or answers, consider bringing in historical background or literary context:

1. **Historical and Cultural Background (HB):** Bring in historical context to clarify the audience's world. This can include setting, cultural norms, or social/political realities. You can use the same sources from your BRI. Be sure to cite them directly on your chart.  
*Example:* For 1 Corinthians 11, researching ancient Greek views on head coverings helps you understand why Paul addresses that issue.
2. **Cross References (CR):** Use a concordance to trace how a key word or theme is used elsewhere in Scripture. Keep your focus limited—for example, look at how Paul uses the same word or theme across his letters—so you can see patterns without jumping into books you haven't studied yet.  
**Example:** If you're studying “faith” in Galatians, check how Paul develops the idea in Romans 4 or 1 Thessalonians 1, and ask how those passages shed light on Galatians.

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## STEP 9: VERTICAL CHART – TIMELESS TRUTHS

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**What we have done so far...**

- We have observed what the text says in the observation step.
- We crossed the bridge of **WHY** and looked at the historical background to discover what the text meant to the original audience in the interpretation step.
- We are ready to cross the final bridge in the inductive method, using timeless truths to connect scripture to the contemporary reader in the Application Step.

## STEP 10: APPLICATION

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*APPLICATION IS THE STEP WHERE WE RESPOND TO THE TRUTH THAT WE HAVE LEARNED*

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After looking at the entire book in detail, we apply the truths we have learned to our current life and circumstances. The application will take time and should be scheduled into your study of a book; it is important that you devote intentional time to this step and don't save it until the very last moments of your book study. Take some time and pray before you attempt this step.

In this step, really allow God to speak to you from the book you are studying and allow him to make significant changes in your life. Remember, a small change is better than a big idea that is never acted upon. Make sure your application is: **Personal, Specific & Doable**.

**Use the Final Application Template for this step**

## STEP 11: HORIZONTAL REVIEW

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After finishing all the prior steps, you will come to find that you see the book on a much deeper level, in fact you will probably look back at your horizontal chart and recognize that it needs some editing. You are encouraged to make changes during your entire process of study, whether that be adding to your BRI, changing titles of your charts, changing chart breaks, key verse, or even book title.

The Horizontal Review is your opportunity to bring all your thoughts on the book together into one final examination of the structure. Spend 30 minutes to an hour altering and editing your horizontal as necessary and **draw a final Horizontal to scale**. Turn this in on top of all your other assignments.

## APPENDIX 1: THREE TYPES OF HORIZONTAL

The purpose of your Horizontal Chart is so that you can visualize the structure and content of the book. Smaller books have a simple structure, while bigger books get more complex.

(\*Please note, our examples given are hypothetical, and not from actual books of the Bible)

- Example 1: A Horizontal Chart for a **big book** is a three-level Horizontal containing Divisions, Sections and segments (for example, Romans). The segments become your vertical charts. *For space reasons, Paragraph Titles are not shown*

### Book of Jehoshaphat

Divisions	Unity				Love			
Sections	Unity of God		Unity of Body		Self Sacrifice		Be Models of Christ	
Segments (Verticals)	1:1-25 – The Glory of the Father	2:1-30 – Christ is the Word, Christ is God	3:1-4:6 – Spiritual Gifts in the Church	4:7-35 – The Mystery Revealed!	5:1-17 Deny Yourself	5:18-6:15 Prefer Others to Yourself	7:1-8:11 – The Love of Christ	8:12-26 – Final Greeting

- Example 2: A Horizontal Chart for a **smaller book** is a three-level Horizontal containing Divisions, Segments and Paragraph Titles (for example, Ephesians). When you print the Verticals, your Segments are your Vertical charts.

### Book of Josiah

Divisions	Unity				Love			
Segments (Verticals)	Unity of God		Unity of Body		Self Sacrifice		Be Models of Christ	
Paragraph Titles	1:1-4 Paul, apostle of Christ	1:5-18 Unity as Christ Father	2:1-12 – One Spirit, many gifts	2:13-3:4 – Mystery Jew Gentile One	3:5-17 – Deny brother nothing	3:18-24 – Others better than yourself	4:1-18 – Love like Christ	4:19-24 – Grace with you

- Example 3: Sometimes, a **smaller book** may be simpler in its structure. In this case you may only find one level of structure above your paragraph titles. If you cannot see more levels of structure than this, then perhaps that's all there is. *When you generate your Verticals the divisions you made will become your Vertical charts.*

### Book of Hezekiah

Divisions (Verticals)	Unity				Love			
	1:1-4 Paul, apostle of Christ	1:5-18 Unity as Christ Father	2:1-12 – One Spirit, many gifts	2:13-3:4 – Mystery Jew Gentle One	3:5-17 – Deny brother nothing	3:18-24 – Others better than yourself	4:1-18 – Love like Christ	4:19-24 – Grace with you
Paragraph Titles								

### BOOK SIZES

Old Testament			New Testament	
Big Books:		Smaller Books:	Big Books:	Smaller Books:
Genesis	Ecclesiastes	Ruth	Matthew	Galatians
Exodus	Isaiah	Esther	Mark	Ephesians
Leviticus	Jeremiah	Lamentations	Luke	Philippians
Numbers	Ezekiel	Song of Songs	John	Colossians
Deuteronomy	Daniel	Joel	Acts	1 Thessalonians
Joshua	Hosea	Amos	Romans	2 Thessalonians
Judges	Zechariah	Jonah	1 Corinthians	1 Timothy
1, 2 Samuel		Micah	2 Corinthians	2 Timothy
1, 2 Kings		Nahum	Hebrews	Titus
1, 2, Chronicles		Habakkuk	Revelation	James
Ezra		Zephaniah		1 Peter
Nehemiah		Haggai		2 Peter
Job		Malachi		1 John

## APPENDIX 2: EXAMPLE OF A COMPLETE VERTICAL CHART

For more resources on charting and the seminar method, visit the SBS International website. You'll find helpful videos explaining the method, the *Why We Do What We Do* podcast, and step-by-step examples for Galatians and Titus under the "Seminar" section of the site.

### SEGMENT TITLE

1. Outside Observations

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Follow Up Observation

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Interpretation Question

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Historical Background (HB)

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Follow Up Interpretation Question

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Timeless Truth

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**1:1 Paragraph Title**

Inside Observations

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1. 

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**1:8 Paragraph Title**

Inside Observations

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2. 

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**2:1 Paragraph Title**

Inside Observations

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3. 

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3. Outside Observations

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---

Follow Up Observation

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2. Outside Observations

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Interpretation Question

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Follow Up Interpretation Question

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Cross References (CR)

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## APPENDIX 3: HOW TO DRAW A VERTICAL CHART TO SCALE

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### HOW TO FIND YOUR SCALE

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1. Look at your Horizontal.
2. Determine the largest segment or section
3. Measure the length of your piece of paper. This is typically 27 cm on a US letter size piece of paper.
4. To determine the usable space, subtract some space at the top and bottom. Usually 2 cm from the top, and 1 cm from the bottom. This will give you the number of usable centimeters, which in case of using a US letter size paper is 25 cm
5. Divide the number centimeters by the number of verses in your largest section. Round down to the closest half. This will be your scale for all your Vertical Charts for this book.

*For example: 25 usable centimeters  
22 verses (largest section in Philippians)  
 $25 \text{ cm} / 22 \text{ verses} = 1.13 \text{ cm}$  (rounds to 1 cm)  
Scale = 1 cm/verse*

### HOW TO DRAW YOUR VERTICAL

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6. Count the number of verses in each paragraph.
7. Multiply the number of verses in each paragraph by your scale. This number will be the length of your paragraph box.

*For example: 12 verses (or lines)  $\times$  1 cm = 12 cm.  
This shows that this paragraph will use 12 cm of your usable space.*

8. Center your chart in the middle of the page with space on both sides. The width of your paragraph box is supposed to be 7cm.
9. Measure and draw one paragraph at a time to complete your vertical box.

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## APPENDIX 4: HOW TO DRAW A HORIZONTAL CHART TO SCALE

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1. Lay your paper out in a landscape orientation (horizontal)
2. Start your horizontal chart 5 cm from the top (leaving space for your book title, key verse, main idea and reason written).
3. Then measure another 15 cm down for the height of the horizontal chart.
4. Measure the length of your piece of paper. This is typically 27cm on a US letter size piece of paper. Subtract 1 cm on each side to get the usable space.
5. Divide the amount of usable space (length-wise) by the number of verses in the whole book.

*For example: 220 verses total in the book for 25 cm of usable space*

*$25 \text{ cm} / 220 = 0.113$  (round to the first two decimal points = 0.11cm)*

*Scale: 0.11 cm per verse*

6. Determine how much of your 15 cm of usable height you want to allocate to each layer required for the size of the book you are studying (division, sections, segments, paragraph titles).
  - a) Large books: Divisions, Sections, Segments
  - b) Small books: Divisions, Sections, Paragraph Titles
  - c) Smallest books: Divisions, Paragraph Titles
7. Use your previously determined scale to calculate the size of your segments, sections, and division and draw them in.

*For Example: 50 verses in the first division multiplied by 0.11 cm per verses = 5.5 cm for the first division.*

8. Add your titles.

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## APPENDIX 5: VERSE COUNT & READING TIMES

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### OLD TESTAMENT

Genesis	1533	3hr 35min	Song of Songs	117	15min
Exodus	1213	3hr 10min	Isaiah	1292	3hr 10min
Leviticus	859	2hr 30min	Jeremiah	1364	3hr 55min
Numbers	1288	3hr	Lamentations	154	20min
Deuteronomy	959	2hr 35min	Ezekiel	1273	2hr 25min
Joshua	658	2hr 10min	Daniel	357	1hr 10min
Judges	618	2hr	Hosea	197	35min
Ruth	85	5min	Joel	73	15min
Samuel	1505	3hr 35min	Amos	146	30min
Kings	1535	3hr 35min	Obadiah	21	5min
Chronicles	1764	4hr	Jonah	48	10min
Ezra	280	40min	Micah	105	20min
Nehemiah	406	55min	Nahum	47	10min
Esther	167	30min	Habakkuk	56	10min
Job	1070	2hr 10min	Zephaniah	53	10min
Psalms	2461	4hr 40min	Haggai	38	10min
Proverbs	915	1hr 35min	Zechariah	211	35min
Ecclesiastes	222	30min	Malachi	55	15min

### NEW TESTAMENT

Matthew	1071	2hr 30min			
Mark	678	1hr 45min	1 Tim	113	15min
Luke	1151	2hr 55min	2 Tim	83	10min
John	879	2hr 35min	Titus	46	10min
Acts	1007	2hr 40min	Philemon	25	5min
Romans	433	1hr	Hebrews	303	45min
1 Cor	437	1hr	James	108	15min
2 Cor	257	40min	1 Peter	105	15min
Galatians	149	20min	2 Peter	61	10min
Ephesians	155	20min	1 John	105	15min
Philippians	104	15min	2 John	13	5min
Colossians	95	15min	3 John	14	5min
1 Thess.	89	15min	Jude	25	5min
2 Thess.	47	10min	Revelation	404	1hr 10min

## APPENDIX 6: NT. PASSAGES QUOTING THE OT.

<u>Matthew</u>		15:28	Isa 53:12	7:40-41	Ex 32:1-6	15:21	Isa 52:15
1:23	Isa 7:14	15:34	Ps 22:1	7:42-43	Amos 5:25-27		
2:6	Mic 5:2			7:49-50	Isa 66:1-2	<u>1 Corinthians</u>	
2:15	Hos 11:1	<u>Luke</u>		8:32-33	Isa 53:7-8	1:19	Isa 29:14
2:18	Jer 31:15	1:17	Mal 4:6	13:22	1Sam 13:14 Ps 89:20	1:31	Jer 9:24
3:3	Isa 40:3	2:23	Ex 13:2 Ex 13:12	13:33	Ps 2:9	2:9	Isa 64:4
4:4	Deut 8:3	2:24	Lev 12:8	13:34	Isa 55:3	2:16	Isa 40:13
4:6	Ps 91:11-12	2:32	Isa 9:1-2 Isa 42:7	13:35	Ps 16:10	3:19	Job 5:13
4:7	Deut 6:16	3:4-6	Isa 40:3-5	13:41	Hab 1:5	3:20	Ps 94:11
4:10	Deut 6:13	4:4	Deut 8:3	13:47	Isa 49:6	6:16	Gen 2:24
	Deut 10:20	4:8	Deut 6:13	15:16-17	Amos 9:11-12	9:9	Deut 25:4
4:15-16	Isa 9:1-2 Isa 42:7		Deut 10:20	23:5	Ex 22:28	10:7	Ex 32:6
5:21	Ex 20:13 Deut 5:17	4:10-11	Ps 91:11-12	28:25-27	Isa 6:9-10	10:20	Deut 32:17
5:27	Ex 20:14 Deut 5:18	4:12	Deut 6:16			10:26	Ps 24:1 Ps 50:12
5:31	Deut 24:1	4:18-19	Isa 61:1-2	<u>Romans</u>		14:21	Isa 28:11-12
5:33	Ex 20:7 Lev 19:12	7:27	Mal 3:1	1:17	Hab 2:4	15:25	Ps 110:1
	Dt 5:11	8:10	Isa 6:9-10	2:24	Isa 52:5	15:27	Ps 8:6
5:38	Ex 21:24	10:27	Lev 19:18	3:4	Ps 51:4	15:32	Isa 22:13
7:23	Ps 6:8	13:35	Ps 118:26	3:10-12	Ps 14:1-3	15:45	Gen 2:7
8:17	Isa 53:4	18:20	Ex 20:12-16	3:13	Ps 5:9 Ps 140:3	15:54	Isa 25:8
9:13	Hos 6:6	19:46	Isa 56:7 Jer 7:11	3:14	Ps 10:7	15:55	Hos 13:14
11:10	Mal 3:1	20:17	Ps 118:22-23	3:15-17	Isa 59:7-8		
12:7	Hos 6:6	20:37	Ex 3:6	3:18	Ps 36:1	<u>2 Corinthians</u>	
12:17-21	Isa 42:1-4	20:42-43	Ps 110:1	4:3	Gen 15:6	3:13	Ex 34:33
13:14-15	Isa 6:9-10	22:37	Isa 53:12	4:7-8	Ps 32:1-2	4:13	Ps 116:10
13:35	Ps 78:2	23:30	Hos 10:8	4:17	Gen 17:5	6:2	Isa 49:8
15:4	Ex 20:12 Ex 21:17	23:46	Ps 31:5	4:18	Gen 15:5	6:16	Lev 26:11-12
15:7-9	Isa 29:13			7:7	Ex 20:17	6:17	Isa 52:11-12
19:4	Gen 1:27 Gen 2:24	<u>John</u>		8:36	Ps 44:22	6:18	2Sam 7:14
19:18-19	Ex 20:12-16	1:23	Isa 40:3	9:7	Gen 21:12	8:15	Ex 16:18
21:5	Zech 9:9	2:17	Ps 69:9	9:9	Gen 18:10	9:9	Ps 112:9
21:9	Ps 118:26	6:36	Ps 78:24	9:12	Gen 25:23	10:17	Jer 9:24
21:13	Isa 56:7 Jer 7:11	6:45	Isa 54:13	9:13	Mal 1:2-3	13:1	Deut 19:15
21:16	Ps 8:2	7:38	Prov 18:4 Isa 58:11	9:15	Ex 33:19		
21:32	Ex 3:6	10:34	Ps 82:6	9:17	Ex 9:16	<u>Galatians</u>	
21:42	Ps 118:22-23	12:13	Ps 118:26	9:25	Hos 2:23	3:6	Gen 15:6
22:24	Deut 25:5	12:15	Zech 9:9	9:26	Hos 1:10	3:8	Gen 12:3 Gen 18:18
22:37	Deut 6:5	12:38	Isa 53:1	9:27-28	Isa 10:22-23	3:10	Deut 27:26
22:38-39	Lev 19:18	12:40-41	Isa 6:9-10	9:29	Isa 1:9	3:11	Hab 2:4
22:39	Ex 20:12-16	13:18	Ps 41:9	9:33	Ps 118:22-23 Isa	3:12	Lev 18:5
22:44	Ps 110:1	15:25	Ps 35:19 Ps 69:4 Ps	8:14,	28:16	3:13	Deut 21:23
23:39	Ps 118:26	109:3	Ps 119:161 Lam 3:52	10:5	Lev 18:5	3:16	Gen 22:18
26:31	Zech 13:7	19:24	Ps 22:18	10:6-8	Deut 30:12-14	4:27	Isa 54:1
27:9-10	Zech 11:12-13	19:36	Ex 12:46 Ps 34:20	10:13	Joel 2:32	4:30	Gen 21:10
27:35	Ps 22:18	19:37	Zech 12:10 Acts 1:20	10:15	Isa 52:7	5:14	Lev 19:18
27:46	Ps 22:1		Ps 69:25 Ps 109:8	10:16	Isa 53:1		
		19:24	Ps 22:18	10:18	Ps 19:4	<u>Ephesians</u>	
<u>Mark</u>		19:36	Ex 12:46 Ps 34:20	10:19	Deut 32:21	4:8	Ps 68:18
1:2	Mal 3:1	19:37	Zech 12:10 Acts 1:20	10:20-21	Isa 65:2	4:25	Zech 8:16
1:3	Isa 40:3		Ps 69:25 Ps 109:8	11:3	1Kings 19:14	4:26	Ps 4:4
4:12	Isa 6:9-10	<u>Acts</u>		11:4	1Kings 19:18	5:31	Gen 2:24
7:6-7	Isa 29:13	2:17-21	Joel 2:28-32	11:8	Isa 6:9-10, 29:10	6:2-3	Ex 20:12 Deut 5:16
7:10	Ex 20:12 Ex 21:17	2:25-28	Ps 16:8-11	11:9	Ex 12:2		
9:44	Isa 66:24	2:34-35	Ps 110:1	11:10	Ps 69:22	<u>1 Timothy</u>	
10:6	Gen 1:27	3:22-23	Deut 18:15-19	11:26-27	Isa 27:9 Isa 59:20-21	5:18	Lev 19:13 Deut
10:7-8	Gen 2:24	3:25	Gen 12:3, 18:18,	11:34	Isa 40:13	24:14-15,	25:4
10:19	Ex 20:12-16		22:18	12:19	Deut 32:35		
11:9	Ps 118:26	4:11	Ps 118:22-23	12:20	Prov 25:21-22	<u>2 Timothy</u>	
11:17	Isa 56:7 Jer 7:11	4:25-26	Ps 2:1-2	13:9	Ex 20:13-17	2:19	Num 16:5
12:10	Ps 118:22-23	7:3	Gen 12:1		Lev 19:18	<u>Hebrews</u>	
12:19	Deut 25:5	7:6-7	Gen 15:13-14	14:11	Isa 45:23	1:5	2Sam 7:14 Ps 2:7
12:26	Ex 3:6	7:14	Gen 46:26	15:3	Ps 69:9	1:6	Ps 97:7
12:29	Deut 6:4	7:26-28	Ex 2:13-14	15:9	Ps 18:49	1:7	Ps 104:4
12:30	Deut 6:5	7:31-32	Ex 3:6	15:10	Deut 32:43	1:8-9	Ps 45:6-7
12:31	Lev 19:18	7:33-34	Ex 3:5-10	15:11	Ps 117:1	1:10-12	Ps 102:25-27
12:36	Ps 110:1	7:37	Deut 18:15	15:12	Isa 11:1 Isa 11:10	1:13	Ps 110:1
14:27	Zech 13:7					2:6-8	Ps 8:4-6

2:12	Ps 22:22	10:5-7	Ps 40:6-8			2:9	Ex 19:6
2:13	Isa 8:17-18	10:13	Ps 110:1	<u>James</u>		2:22	Isa 53:9
3:7-10	Ps 95:7-11	10:16-17	Jer 31:33-34	2:8	Lev 19:18	2:24	Isa 53:9
4:3	Ps 95:11	10:30	Deut 32:35-36	2:11	Ex 20:13-14	3:10-12	Ps 34:12-16
4:4	Gen 2:2 Ex 20:11	10:38	Hab 2:3-4	2:23	Gen 15:6	3:14-15	Isa 8:12-13
4:7	Ps 95:7-11	11:18	Gen 21:12	4:6	Prov 3:34	5:5	Prov 3:34
5:5	Ps 2:7	12:5	Prov 3:11				
5:6	Ps 110:4	12:6	Prov 3:11-12	<u>1 Peter</u>		<u>2 Peter</u>	
6:14	22:16-17	12:26	Hag 2:6	1:16	Lev 11:44, 19:2, 20:7	2:22	Prov 26:11
8:5	Ex 25:40	13:5	Deut 31:8 Josh 1:5	1:24-25	Isa 40:6-8		
8:8-12	Jer 31:33-34	13:6	Ps 118:6	2:6-7	Ps 118:2-23 Isa 8:14,	<u>Revelation</u>	
9:20	Ex 24:8	13:15	Hos 14:2		28:16	2:27	Ps 2:9

## APPENDIX 7: OT. PASSAGES QUOTED IN THE NT.

<u>Genesis</u>		19:13	1Tim 5:18	5:9	Rom 3:13	118:26	Mt 21:9, 23:39
1:27	Matt 19:4 Mark 10:6	19:18	Matt 22:38-39	6:8	Matt 7:23		Mk 11:9
2:2	Heb 4:4		Mk 12:31	8:2	Matt 21:16		Luke 13:35
2:7	1Cor 15:45		Luke 10:27	8:4-6	Heb 2:6-8		John 12:13
2:24	Matt 19:4 Mark 10:7-8		Rom 13:9	8:6	1Cor 15:27	119:161	John 15:25
	1Cor 6:16		Gal 5:14	10:7	Rom 3:14	140:3	Rom 3:13
	Eph 5:31		James 2:8	14:1-3	Rom 3:10-12		
12:1	Acts 7:3	20:7	1Peter 1:16	16:8-11	Acts 2:25-28	<u>Proverbs</u>	
12:3	Acts 3:25 Gal 3:8	26:11-12	2Cor 6:16	16:10	Acts 13:35	3:11	Heb 12:5
15:5	Rom 4:18		<u>Numbers</u>	18:49	Rom 15:9	3:11-12	Heb 12:6
15:6	Rom 4:3 Gal 3:8		16:5	19:4	Rom 10:18	3:34	James 4:6
	James 2:23		2Tim 2:19	22:1	Matt 27:46		1Peter 5:5
15:13-14	Acts 7:6-7	<u>Deuteronomy</u>		Mark 15:34		18:4	John 7:38
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## ADDITIONAL RESOURCES

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For additional resources, visit the SBS International website. There, you'll find helpful material covering each step of the inductive method, along with practical, step-by-step guides for working through Titus and Galatians during the seminar.

You'll also have access to the podcast "Why We Do What We Do" by Judy Smith, which unpacks the heart and purpose behind each step of the method. This is a valuable resource for both teachers and students.