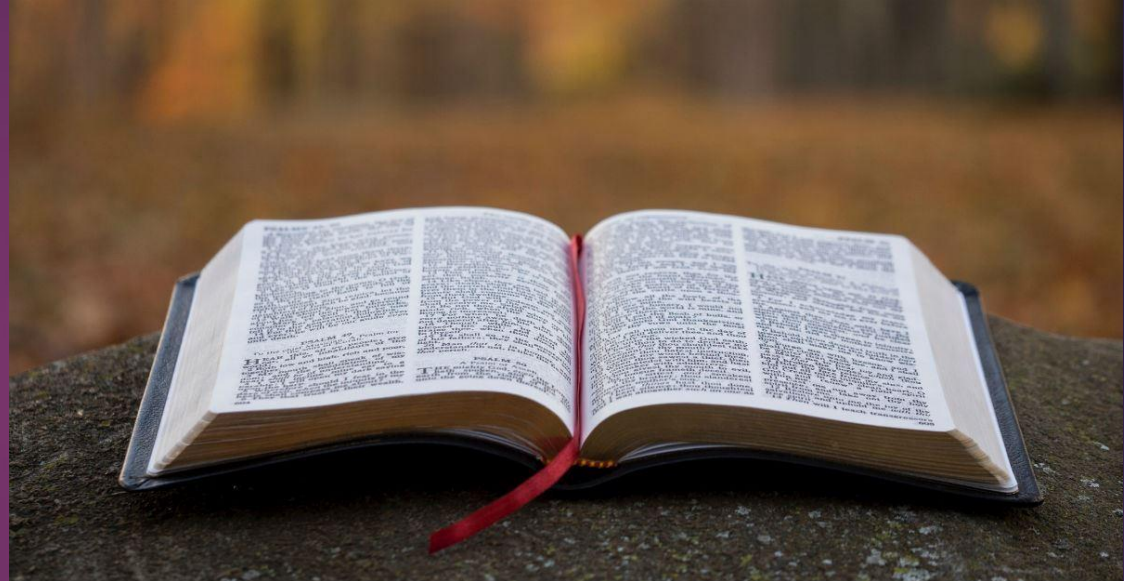


*Welcome to Women's  
Bible Study!*

OCTOBER 27, 2019

*Welcome!*

Theme: *How to  
Study the Bible*

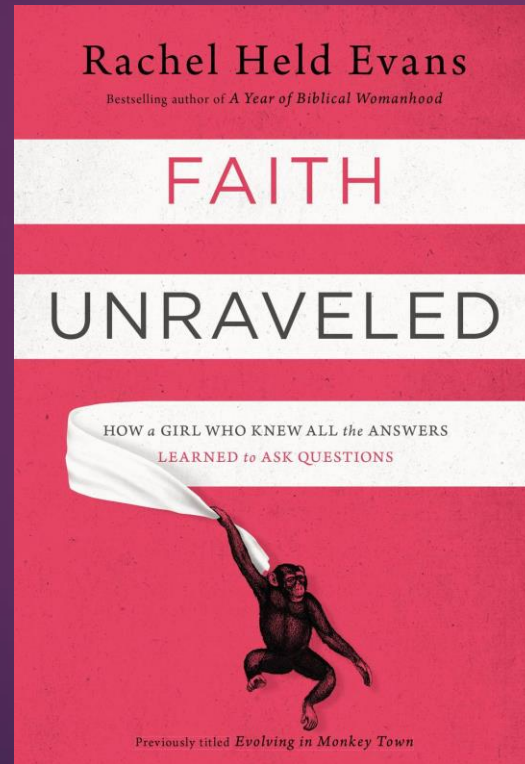
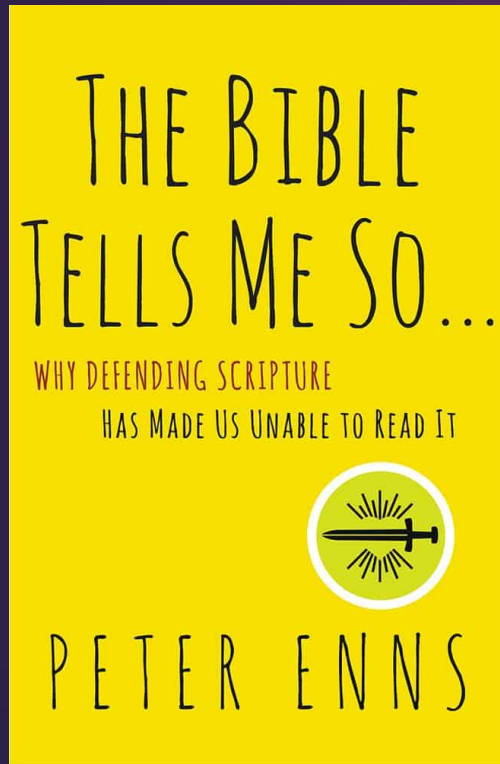


Goal: To grow in the knowledge of the Lord in order to treasure Him more fully and to reflect Him more accurately as we are conformed to His image.



# Why should we study the Bible?

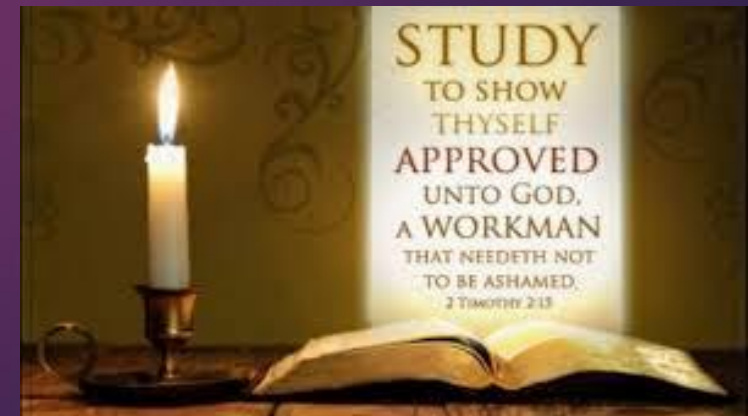
## 1. To recognize error



# Why should we study the Bible?

## 2. To show ourselves approved

*Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth (2 Timothy 2:15)*



# What is the Bible?

Collection of 66 “books” written in 3 languages (Hebrew, Aramaic, and Greek) by over 40 authors over a time span of around 1500 years.



H	ז	ך	שׁ	ק	ל	ג	פ
ח	י	ו	ה	ד	ג	ב	א
heth	zain	waw	he	dálath	gámal	beith	álaph
ty	z	v	h	d	g	b	-
ו	ף	נ	מ	ל	כ	י	ט
ו	semkath	nun	mím	lámadh	káph	yudh	th
-	s	n	m	l	k	y	t
	ת	שׁ	ר	ק	פ	צ	ב
	tau	sh	r	q	p	s	b
	t	sh	r	q	s	b	p

Αα	Ββ	Γγ	Δδ	Εε
ആൽഫ	ബീറ്റ	ഗാമ	ഡെൽറ്റ	എപ്പസിലോണ്ട്
Ζζ	Ηη	Θθ	Ιι	Κκ
സിറ്റ	ഇറ്റ	തീറ്റ	അയോട്ട	കാപ്പ
Λλ	Μμ	Νν	Ξξ	Οο
ലാംബ	മ്യൂ	ന്യൂ	ക്സീ	ഒമിക്രോണ്ട്
Ππ	Ρρ	Σσ	Ττ	Υυ
പൈ	റൂ/റോ	സീഗ്മ	റ്റൂ	അപ്പസിലോണ്ട്



# What is the Bible?

*At the simplest level, it is the history and story of ancient Israel. Yet in it, is the larger story of God's revelation of Himself to mankind.*



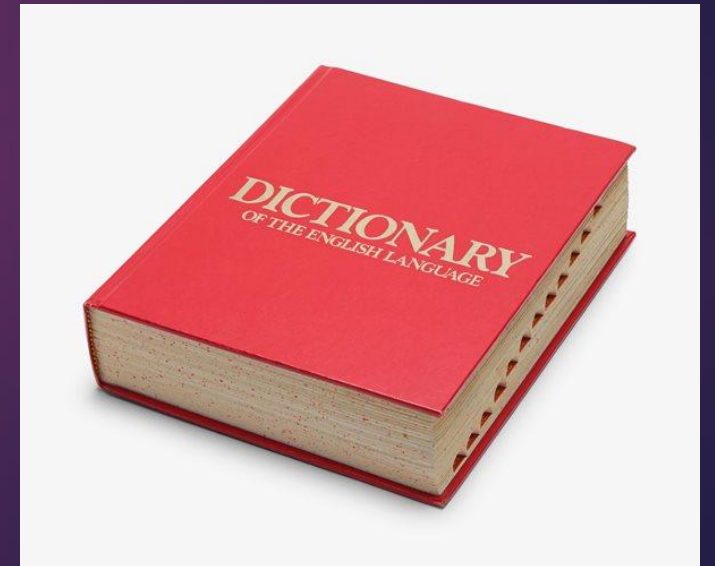


## Let's talk terms

Exegesis: Studying to determine the original meaning of the text

Hermeneutics: The methods used to interpret the text and apply it to today

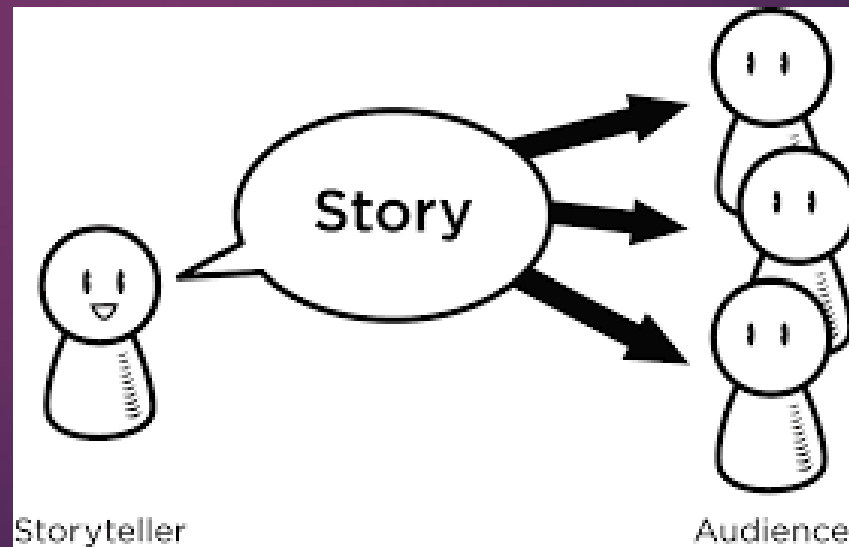
Genre: Style or Type of Literature



# Genres of Scripture

## 1. Narratives-Over 40% of the Bible

-Narratives tell “what happened” and are meant to give understanding and direction for those reading it after the fact.



## Genres of Scripture

2. Poetry-Over 30% of the Bible

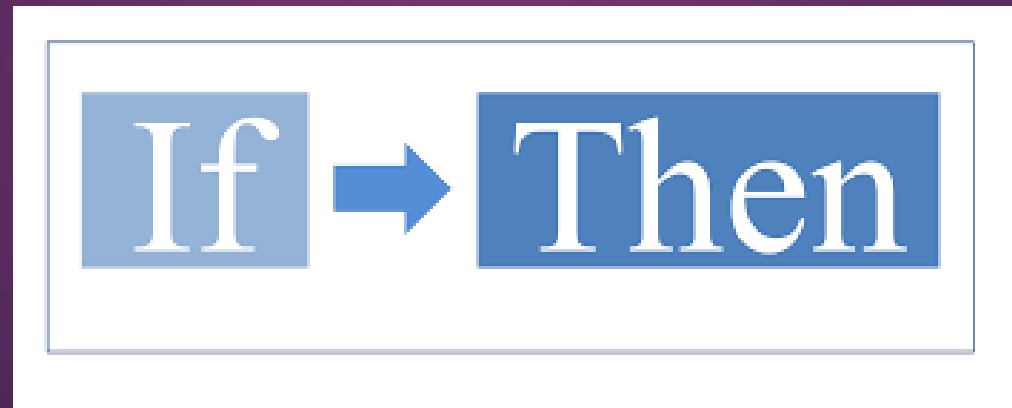
-Poetic books use deep figurative language to capture the emotion and depth within the overall narrative story.



## Genres of Scripture

3. Prose/Discourse-About 20% of the Bible

-Speeches, sermons, and letters that use logical flow of thought to persuade the reader to make a choice or act in a certain way. (“If this, then that”)



# Reading Cultural Literature

- *When reading the Bible, we are reading cross-culturally!*

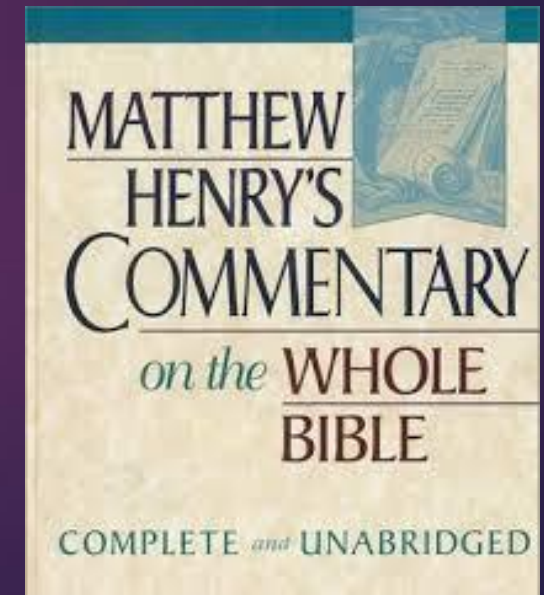
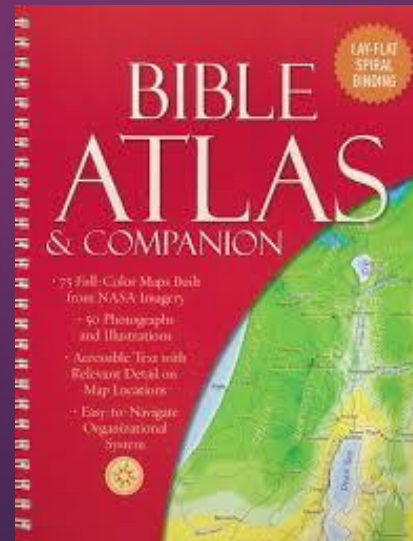
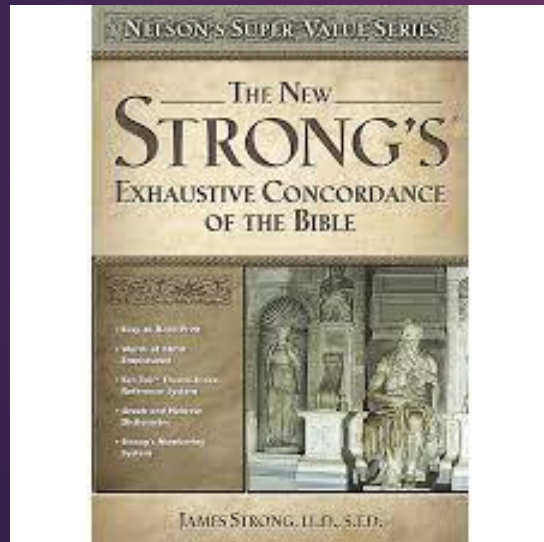
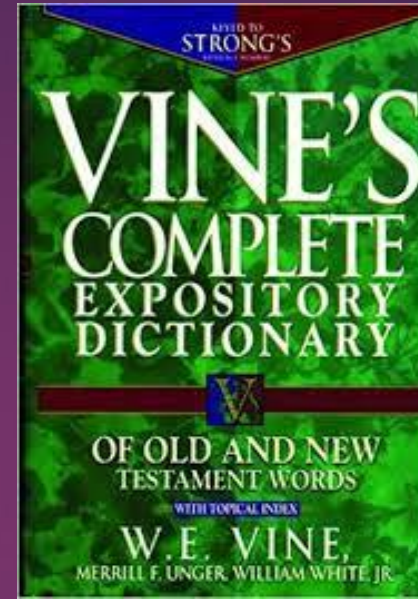
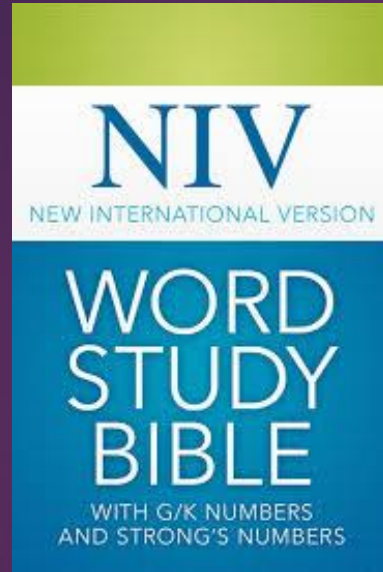
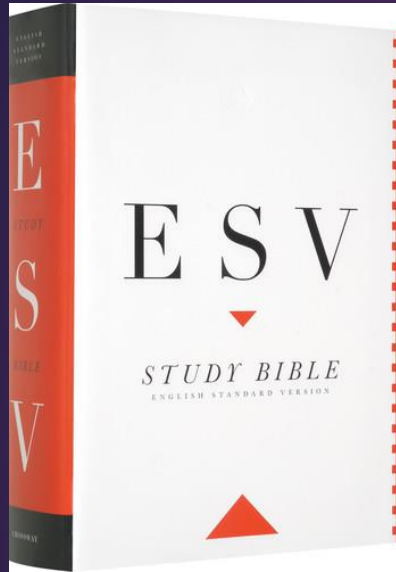


# Characteristics of Jewish literature

*It often lacks details and is ambiguous.  
-Often this ambiguity is intentional-it's not just meant to be read but meditated on, pondered, and read carefully over time.*



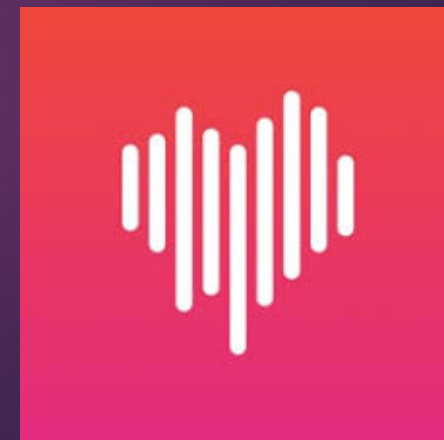
# Get a Toolbox!



# Get a Toolbox!

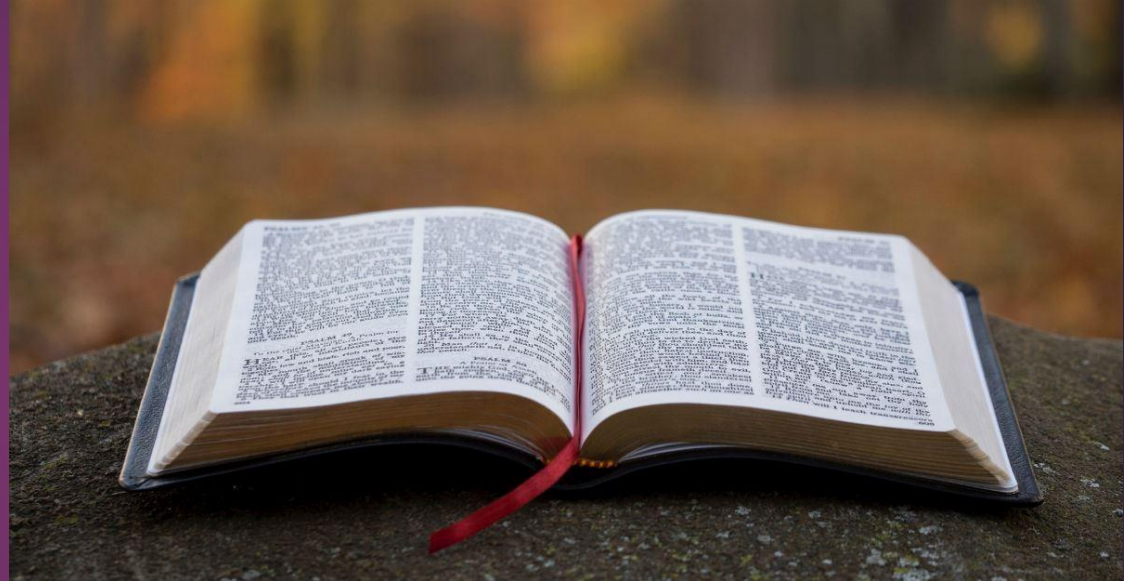


Bible $\alpha$ rc





*This Month:*  
*How to Study*  
*Epistles*



# What is an Epistle?

- *It is a letter written from someone, to someone, at a specific time, for a specific purpose.*
- *Which books? All the New Testament except the Gospels, Acts, and Revelation.*



## Usual Form:

- *Name of the Writer*
- *Name of the recipient*
- *Greeting*
- *Prayer or Thanksgiving*
- *Body*
- *Final Greeting/Farewell*



## Key things to Remember:

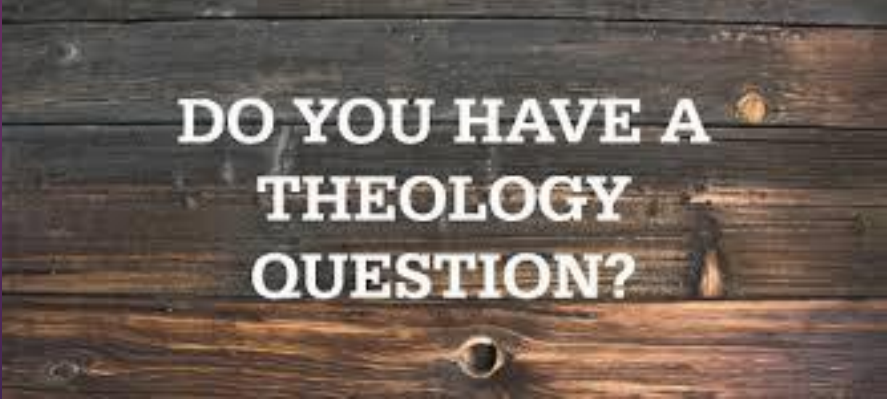
- *There is one key element that all Epistles have in common-They are all occasion documents, meaning they all were written and intended for a specific purpose.*

CONTEXT

MATTERS

## Key things to Remember:

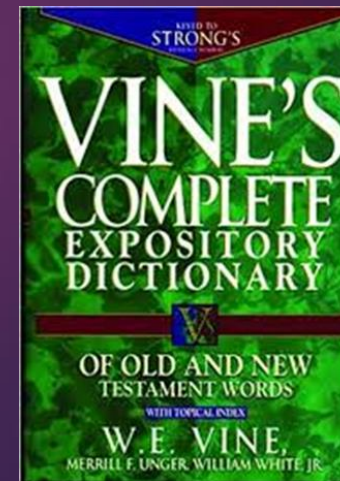
- *Epistles are not intended to be summaries of all the writer's theology rather the writer mentions specific theology that relates to the issue at hand.*



DO YOU HAVE A  
THEOLOGY  
QUESTION?

# Historical Context:

- *Who is the author? What do we know about him?*
- *Who are the recipients? What do we know about them?*
- *What is going on in history at the time? Where are we in redemptive history overall?*



## Literary Context:



- *What can we figure out about the specific situation that the author is trying to address?*
- Read and reread the entire letter several times.*
- Jot down very simple notes as you find things that may reveal what is going on.*



## Literary Context:



- *One simple question to continually ask as you read a section is: What is the point? What is the author trying to say?*





Exegesis: Study to determine the original meaning of the text :

- After you've considered the historical and literary context, it's time to study the passage.
- Make lists, diagram, and seek to determine what the text meant to the original reader.



# Interpretation

- *Once exegesis is done, we've done about ½ the work. Now that we know what the text meant to them, we want to find out what it means to us.*



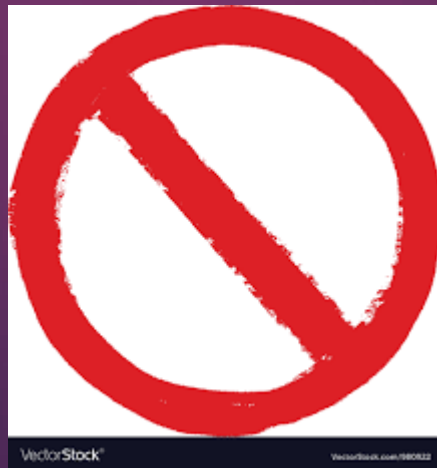
## Rules for Interpretation

- *Basic rule: A text cannot mean to us what it never could have meant to its author or readers!*
- *Whenever we share similar life situations with the reader, God's Word to us is the same as His Word to them.*



# Rules for Interpretation

- *What about “extended application”? Can we extend the interpretation to other situations? No, not definitively unless there are primary examples elsewhere.*



## Rules for Interpretation

- *What if we don't share the same life situation? Often there is a principle that we can draw out but remember that a principle is not necessarily a timeless principle for every situation or circumstance.*

**principle**

## Cultural or Timeless?

- *Always keep in mind the core message of the Bible-the fallenness of man, redemption through the life, death, and resurrection of Christ. These things are paramount.*



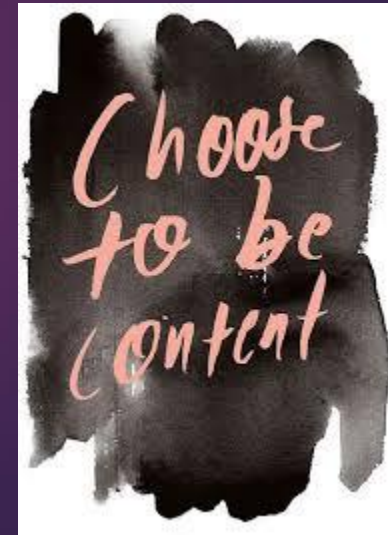
## Cultural or Timeless?

- *We need to distinguish between what the Bible says is inherently moral (or immoral) vs. what it does not.*
- *Make special note when the Bible is consistent and uniform in its position vs. when there are differences/variations.*

consistency

## Cultural or Timeless?

- *We have to be content that we may not know what the text does not say. We may come to the text with **our** questions, but it is answering **their** questions only. God has given us all we **need** but not necessarily all we **want**. (Fee)*





## Informed → Conformed

- *We've determined what the text meant to them, and interpreted what it may mean to us today, but we still aren't done!*



Not  
FINISHED  
Yet  
200

## Informed → Conformed

*This is the point where we need to take what God is showing us and prayerfully ask God, “What do You want me to do with this?” “How should this impact my walk with You?”*



## *Informed* → *Conformed*

*We have been informed of truth, now it needs to conform us more to the image of Christ!*



## Informed → Conformed

*“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 Timothy 3:16-17*



*Lab Work: Colossians 1:15-20*

## Historical Context:

- *Who is the author? What do we know about him?*
  - Paul (Acts 9) and Timothy (Acts 16)*
  - He heard of them through Epaphras, but has not visited them (Col 2:1)*



## Historical Context:

-Paul is in prison with Aristarchus. He is also with Mark, Barnabas' cousin, and Justus (Jews), Epaphras, Luke, and Demas. He is sending them this letter via Tychicus and Onesimus so they can know how he is doing. He wants the letter read in Laodicea and Hierapolis.

(Colossians 4:7-18)



## Historical Context:

- *Who are the recipients? What do we know about them?*

*-The church is in Colossae, modern day Turkey*







## Historical Context:

- *Who are the recipients? What do we know about them?*

*-They heard of the gospel through Epaphras (1:7) and are walking in faith and love.*



## Historical Context:

- *What is going on in history at the time? Where are we in redemptive history overall?*

*-Jesus has died, resurrected, and ascended to heaven. The gospel has gone forth to the Gentiles and there are many Gentile churches. There is persecution of believers and false teaching. Believers have been martyred, yet the church is growing amidst persecution.*



## Literary Context:

- *What is going on? What clues do we see in Colossians that help us determine the occasion for Paul's writing?*
- Col 2:4: That no one delude them with plausible arguments*
- Col 2:8: No one take them captive with philosophy, empty deceit, human tradition*



## Literary Context:

*-Col 2:16-23: People are passing judgment on them regarding food and drink, festival or Sabbath, these have an appearance of wisdom but are promoting self-made religion.*

*Col 4:8: That they may know how Paul and his companions are and to encourage them.*



*Colossians 1:1-14*

*Paul, an apostle of Christ Jesus by the will of God,  
and Timothy our brother,<sup>2</sup> To the saints and  
faithful brothers in Christ at Colossae:  
Grace to you and peace from God our Father.*

## Colossians 1:1-14

We always thank God, the Father of our Lord Jesus Christ, when we pray for you, 4 since we heard of your faith in Christ Jesus and of the love that you have for all the saints, 5 because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, 6 which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you, since the day you heard it and understood the grace of God in truth, 7 just as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on your behalf 8 and has made known to us your love in the Spirit.

## Colossians 1:1-14

*And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, 10 so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; 11 being strengthened with all power, according to his glorious might, for all endurance and patience with joy; 12 giving thanks to the Father, who has qualified you[e] to share in the inheritance of the saints in light. 13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins.*



## Usual Form:

- *Name of the Writer*
- *Name of the recipient*
- *Greeting*
- *Prayer or Thanksgiving*
- *Body*
- *Final Greeting/Farewell*



## Literary Context:

*So what is the author saying?*

*--Paul greets them, thanks God for their faith, and gives a prayer for them. He prays that they would be filled with the knowledge of God, walk worthy of their calling. He tells them they share in the inheritance with all the saints, having been transferred from the kingdom of darkness to the kingdom of the Son.*



## Tonight's Text: Colossians 1:15-20

*He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together. 18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. 19 For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.*

He is:

- 1) Image of the invisible God
- 2) Before all things
- 3) Head of the body
- 4) Beginning - firstborn of the dead

He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

He is:

1) Image of the invisible God

2) Before all things

3) Head of the body

4) Beginning - firstborn of the dead

By Him:

- All things were created

Through Him:

- All things were created

- Reconcile all things to Himself

In Him:

- All things hold together

- All the fullness of God was pleased to dwell

For Him:

- All things were created

He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

He is:

- 1) Image of the invisible God
- 2) Before all things
- 3) Head of the body
- 4) Beginning - firstborn of the dead

By Him:

- All things were created

Through Him:

All things were created

Reconcile all things to Himself

In Him:

All things hold together

All the fullness of God is pleased to dwell

2 Him:

All things were created

He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Firstborn of Creation  
- for all things were created by Him

Firstborn from the dead  
- that in everything He might be pre-eminent  
↳ for in Him all the fullness of God dwells

**FIRSTBEGOTTEN** {1}

bringeth in the *f* into the world..... Heb 1:6 4416

**FIRSTBORN** {116}

And Canaan begat Sidon his *f* ..... Gen 10:15 1060

the *f* said unto the younger, Our..... Gen 19:31 1067

the *f* went in, and lay with her..... Gen 19:33 1067

that the *f* said unto the younger, ..... Gen 19:34 1067

the *f* bare a son, and called his..... Gen 19:37 1067

Huz his *f*, and Buz his brother, and..... Gen 22:21 1060

the *f* of Ishmael, Nebajoth..... Gen 25:13 1060

unto his father, I am Esau thy *f*..... Gen 27:19 1060

he said, I am thy son, thy *f* Esau ..... Gen 27:32 1060

to give the younger before the *f*..... Gen 29:26 1067

Reuben, Jacob's *f*, and Simeon, and ..... Gen 35:23 1060

sons of Eliphaz the *f* son of Esau ..... Gen 36:15 1060

And Judah took a wife for Er his *f*..... Gen 38:6 1060

And Er, Judah's *f*, was wicked in..... Gen 38:7 1060

called the name of the *f* Manasseh..... Gen 41:51 1060

the *f* according to his birthright..... Gen 43:33 1060

him t

the f

to Isr

shall

that i

she ha

And s

be the

God,

begin

destro

assem

**FIRST**

The f

For if

**FIRST**

the f o

The fir

of the

him that smote Egypt in their <i>f</i> .....	Ps 136:10	1060
the <i>f</i> of the poor shall feed, and .....	Is 14:30	1060
to Israel, and Ephraim is my <i>f</i> .....	Jer 31:9	1060
shall I give my <i>f</i> for my.....	Mic 6:7	1060
that is in bitterness for his <i>f</i> .....	Zec 12:10	1060
she had brought forth her <i>f</i> son.....	Mt 1:25	4416
And she brought forth her <i>f</i> son.....	Lk 2:7	4416
be the <i>f</i> among many brethren .....	Rom 8:29	4416
God, the <i>f</i> of every creature.....	Col 1:15	4416
beginning, the <i>f</i> from the dead.....	Col 1:18	4416
destroyed the <i>f</i> should touch them .....	Heb 11:28	4416
assembly and church of the <i>f</i> .....	Heb 12:23	4416

**FIRSTFRUIT {2}**

The <i>f</i> also of thy corn, of thy .....	Deut 18:4	7225
For if the <i>f</i> be holy, the lump is .....	Rom 11:16	536

**FIRSTFRUITS {31}**

the <i>f</i> of thy labours, which thou .....	Ex 23:16	1061
The first of the <i>f</i> of thy land.....	Ex 23:19	1061
of the <i>f</i> of wheat harvest, and the .....	Ex 34:22	1061
The first of the <i>f</i> of thy land.....	Ex 34:26	1061
As for the oblation of the <i>f</i> .....	Lev 2:12	7225
offering of thy <i>f</i> unto the LORD .....	Lev 2:14	1061
for the meat offering of thy <i>f</i> .....	Lev 2:14	1061
ye shall bring a sheaf of the <i>f</i> .....	Lev 23:10	7225
they are the <i>f</i> unto the LORD .....	Lev 23:17	1061
the <i>f</i> of them which they shall.....	Num 18:12	7225
Also in the day of the <i>f</i> , when ye.....	Num 28:26	1061
I have brought the <i>f</i> of the land .....	Deut 26:10	7225
the man of God bread of the <i>f</i> .....	2Kin 4:42	1061
in abundance the <i>f</i> of corn .....	2Chr 31:5	7225

**F**



**4416. ΠΡΩΤΟΤΟΚΟΣ** {9x} *prōtōtōkōs*, *pro-tot-ok'-os*; from 4413 and the alt. of 5088; *first-born* (usually as noun, lit. or fig.):—first begotten {2x}, firstborn {7x}.

Firstborn is used (1) of Christ as born of the Virgin Mary (Mt 1:25; Lk 2:7); (2) of His relationship to the Father, expressing His priority to, and preeminence over, creation, not in the sense of being the first to be born. It is used of superiority of position (cf. Ex 4:22; Deut 21:16, 17). (3) Chronologically, the four passages relating to Christ as firstborn, first begotten, may be set forth thusly: (3a) Col 1:15, where His eternal relationship with the Father is in view, and the clause means both that He was the firstborn before all creation and that He Himself produced creation (the genitive case being objective, as v. 16 makes clear); (3b) Col 1:18 and Rev 1:5, in reference to His resurrection; (3c) Rom 8:29, His being firstborn among those living by faith alone in God the Father; (3d) Heb 1:6, first begotten, stresses His superior position, His preeminence over all; His second advent in contrast to His first advent, at His birth, being implied. See: TDNT—6:871, 965; BAGD—726c; THAYER—555d.

**4417. ΠΤΑΙΩ** {5x} *ptaiō*, *ptah'-yo*; a form of 4098; to *trip*, i.e. (fig.) to *err*, *sin*, *fail* (of salvation):—fall {1x}, offend {3x}, stum-

with  
ploy  
Ptoe  
with  
dom  
note  
a pr  
556c  
442  
{1x}  
442  
Ptō  
nam  
{1x}  
442  
like  
with  
in o  
See  
442  
akin  
BAC

He is:

- 1) Image of the invisible God
- 2) Before all things
- 3) Head of the body
- 4) Beginning - firstborn of the dead

By Him:

- All things were created

Through Him:

- All things were created

- Reconcile all things to Himself

In Him:

- All things hold together

- All the fulness of God was pleased to dwell

For Him:

- All things were created

He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Firstborn of Creation  
- for all things were created by Him

Firstborn from the dead  
- that in everything He might be pre-eminent  
↳ for in Him all the fulness of God dwells

He is

the image  
of the invisible God,  
the firstborn  
of all creation.

For by him all things were created,

in heaven and on earth,  
visible and invisible,  
whether thrones or dominions  
or rulers or authorities

—all things were created  
through him  
and for him.

And  
he is

before all things,  
(and) in him all things hold together.

And  
he is

the head of the body,  
the church.

He is

the beginning,  
the firstborn

from the dead,  
that in everything  
he might be preeminent.

For in him

all the fullness  
of God

was pleased  
to dwell,

and through him

to reconcile  
to himself  
all things,

whether on earth

(or) in heaven

making peace

by the blood

of His cross.

Exegesis: What did this mean to the original audience?

- Christ is preeminent in all things. He is God, the image of the invisible God and all the fulness of God dwelled in Him. He is the Creator and all things were created for Him. He holds all things together. He is the head of the church. He is preeminent over all, even resurrection from the dead. Through Him, we are reconciled to God. We have peace with God because of His cross.

Colossians 1:15-20

He is:

- 1) Image of the invisible God
- 2) Before all things
- 3) Head of the body
- 4) Beginning - firstborn of the dead

By Him:

- All things were created

Through Him:

All things were created

Reconcile all things to Himself

In Him:

All things hold together

All the fullness of God as pleased to dwell

For Him:

All things were created

He is the image of the invisible God, the firstborn of all

creation. <sup>16</sup> For by him all things were created, in heaven

and on earth, visible and invisible, whether thrones

or dominions or rulers or authorities—all things were

created through him and for him. <sup>17</sup> And he is before all

things, and in him all things hold together. <sup>18</sup> And he is the

head of the body, the church. He is the beginning, the

firstborn from the dead, that in everything he might be

preeminent. <sup>19</sup> For in him all the fullness of God was

pleased to dwell, <sup>20</sup> and through him to reconcile to

himself all things, whether on earth or in heaven, making

peace by the blood of his cross.

Firstborn of Creation  
- for all things  
were created by  
Him

Firstborn from the dead  
- that in everything  
He might be  
pre eminent  
↳ for in Him  
all the fullness of  
God dwells

Truths

1. Jesus is God  
- image, fullness
2. Jesus is Creator  
↳ created for Him
3. He holds all together
4. He is head of the Church.
5. He is preeminent in all -  
even firstborn from the dead
6. Through Jesus, we are  
reconciled to God.
7. We have peace with God  
because of the blood of  
His cross.

# Interpretation

- *Is this something limited by culture or does it transcend culture? Do we share a similar life situation or particulars in this case?*



## Interpretation

- *It transcends culture-timeless. Similar life particulars? We too have been transferred to kingdom of the Son. We also deal with judgment regarding human tradition, appearance of wisdom but self-made religion, etc.*



# Interpretation

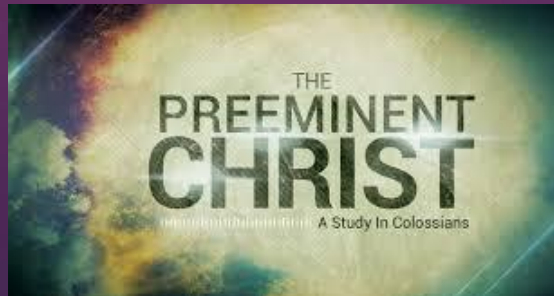
- *What does this passage mean to us today?*





## Interpretation

- *Christ is preeminent in all things. He is God, the image of the invisible God and all the fulness of God dwelled in Him. He is the Creator and all things were created for Him. He holds all things together. He is the head of the church. He is preeminent over all, even resurrection from the dead. Through Him, we are reconciled to God. We have peace with God because of His cross.*



## Rightly Dividing the Word of Truth

He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together. 18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. 19 For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

## *Informed* → *Conformed*

- *How do these truths impact you? In what ways do you need to adjust your attitude, behavior, or be encouraged, taught, rebuked, or trained?*



## Tonight's Text: Colossians 1:15-20

*He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together. 18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. 19 For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.*

## Goals of this year:

*That we would fall more in love with Jesus as we see Him revealed in His Word.*

*That we would learn some tools, and methods on how to study so we can rightly handle the word of truth.*



*Next month: The Law and the Covenants*

*Date: November 17*

*Challenge: Spend time this month meditating on the Word of God.*



## *Homework:*

- *Read “How to Read the Bible”-Chapter 9.*
- *Pick a short familiar passage from an epistle and study it. Make a diagram, lists, ask questions, etc to dig into it deeper.*



## Scripture Memory: 2 Timothy 3:16-17

*All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.”*





Wrap Up