

Profiting From Your Bible

(ITI 4:15) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

- I. This series assumes Scripture to be God's inspired revelation in written form. **2TI 3:16-17.**
 - A. This also assumes that Scripture is preserved. **PSA 12:6-7.**
 - B. This also assumes that Scripture is pure. **PRO 30:5.**

- II. Profiting from Scripture depends upon:
 - A. having the true Scripture. **2CO 2:17.**
 - B. believing it is the true Scripture. **1TH 2:13.**
 - C. having necessary spiritual qualifications. **JOH 8:42-44; 1CO 2:14.**
 - D. having necessary personal qualifications. **PRO 9:10 c/w PRO 8:13; 2TH 2:10.**
 - E. reading/studying it. **2TI 2:15.**
 - F. following its rules for study.
 - G. submitting to it. **PSA 111:10; 19:7-11.**
 - H. retaining it in memory. **JAM 1:25.**
 - I. distinguishing its words from lies. **JER 7:8; PSA 119:128.**

- III. Here is a brief treatment of why the KJV Bible is God's preserved word in the English language.
 - A. The inspired Scripture was predominantly first written in Hebrew (O.T.) and Greek (N.T.).
 - B. The inspiration was not limited to the original manuscripts or languages.
 1. If God is omnipotent, He can certainly preserve His word in copies or translations.
 2. Examples of copying being employed in the preservation and transmission of scriptures are seen in **DEU 17:18-19; PRO 25:1.**
 3. The Greek N.T. contains many quotations from the Hebrew O.T. That's translation. God's power to make His word known in other languages is plainly seen in **ACT 2:4-6.**
 4. By these means, many nations could receive God's word in their own language to accomplish the apostles' assignment to evangelize them. **MAT 28:19-20.**
 - C. There are basically two families of manuscripts from which English Bibles have come.
 1. One family of manuscripts largely came out of a philosophical academy in Alexandria, Egypt and is associated with the Roman Catholic Church which virulently opposed those churches who preserved scriptures which opposed the Alexandrian manuscripts.
 - a. "It is almost 300 years since James, Archbishop of Genoa, is said to have translated the Bible into Italian. More than 200 years ago, in the days of Charles V, the French king, was it put forth faithfully in French, the sooner to shake out of the deceived people's hands, the false heretical translations of a sect called Waldenses." (Preface to the Jesuit-Rheims Bible of 1582)
 - b. Egypt was a place of bondage for God's people, not liberty. **EXO 1:13-14.**
 - c. This family of manuscripts is the basis of (or has influenced) virtually all modern English Bibles since 1850.
 2. The other family of manuscripts (particularly N.T. manuscripts) largely sprang from Syria where the Apostle Paul had been commissioned to evangelize the Gentiles. **ACT 13:1-2; 14:26-28.**
 - a. Paul especially advanced the principle of liberty that comes from being led of the true God declared in the true Scripture. **ROM 8:14-15; 2CO 3:17.**
 - b. This family of manuscripts was the basis of KJV Bible.
 3. If the only criterion for identifying the true Bible was the distinction between

identifying with bondage or with liberty, choose liberty.

- D. The KJV excels all other English Bibles.
1. It upholds and glorifies Jesus Christ more than any other English Bible. Other versions provably diminish His nature, virgin birth, deity, sinlessness, work, and victory over death.
 2. It bears the fruits that God's true word should produce in men who believe it: repentance from sin, submission to Christ and victory over the darkness of this world. **ACT 26:18; 1TH 2:13-14.**
 3. It bears the fruits of God's wisdom among peoples who exalt it: justice, righteousness, technological advancement and prosperity. **PRO 8:12-21.**
 4. It is internally consistent whereas other English Bibles have obvious internal contradictions and errors. God's word is pure. **PSA 12:6-7; JOH 10:35.**
 5. It is very readable, written primarily in single-syllable words and research has shown that it is more readable than other English Bibles.
 6. It lends itself to easy memorization. God wants His words to be remembered. **PSA 119:11; 1CO 15:1-2.**

IV. Here is a simple overview of the Bible.

- A. It consists of 66 books and epistles (letters) in two major divisions: the Old Testament (39 books) and the New Testament (27 books and letters). All of it is inspired. **2TI 3:16.**
1. The O.T. consists of the *Law* (Pentateuch/Books of Moses [**GEN to DEU**] plus the historical books [**JOS to EST**]), the *Writings/Psalms* (**JOB to SON**), and the *Prophets* (**ISA to MAL**).
 - a. The Hebrew Canon of Scripture did not include the Apocrypha.
 - b. Jesus Christ only recognized the Law, Prophets and Psalms as Scripture which testified of Himself. **LUK 24:44-45 c/w JOH 5:39.**
 2. The N.T. consists of the four gospels which are the record of the life and ministry of Jesus Christ (**MAT to JOH**), the **Acts of the Apostles** of Jesus Christ, the epistles/letters of the apostles (**ROM to JUDE**) and the **Book of Revelation**.
 3. The O.T. is Christ *veiled*; the N.T. is Christ *revealed*.
 4. The N.T. is the clearer, superior revelation from God; the O.T. must be interpreted according to the explanations given of it in the N.T. **2PE 1:19-21; 1JO 4:6.**
- B. The O.T. was the peculiar blessing of the nation of Israel (**PSA 147:19-20; ROM 3:1-2**) whereas the N.T. marked the going forth of God's word to all nations. **ROM 16:25-26.**
- C. The central Person of the entire Bible is the Lord Jesus Christ.
1. The O.T. anticipated His coming and testified of Him. **ISA 7:14; JOH 5:39.**
 2. The N.T. declares His arrival, saving work and victory in fulfillment of prophecy and that He has been made King and Judge over all. **1CO 15:3-4; ACT 10:39-43.**
- D. The major events of the O.T. are:
1. The record of creation and the entrance of sin. **GEN 1-3.**
 2. The worldwide flood in Noah's day because of great sin. **GEN 6-9.**
 3. The calling out of Abraham whose descendants would end up in Egyptian bondage. **GEN 12 to EXO 1.**
 4. The exodus of Abraham's descendants from Egypt under the leadership of Moses. **EXO 1 to DEU 34.**
 5. The giving of the Law / the Ten Commandments. **EXO 20.**
 6. The Jewish conquest of the land of Canaan and their establishment as a nation there. This is the record of the Book of Joshua.
 7. The establishing of a messianic royal lineage in Israel, beginning with King David.

- This is the record of the Books of **1SAM, 2SAM; 1CH.**
8. The overthrow and captivity of Israel because of sin. This is recorded in the historical books of **2KI** and **2CH.**
 9. The return and restoration of Israel to their land to await the coming of Messiah. This is the record of the Books of **Ezra, Nehemiah, Haggai, Zechariah, Malachi.**
- E. The major figures of the O.T. are:
1. Adam, the first man. He was created perfect but sinned and brought sin, death and the curse into the creation (**GEN 1-3**) and serves as a type/picture of the next Perfect Man Who should come and Who would not fail: Jesus Christ. **1CO 15:45; ROM 5:19.**
 2. Noah, the lone preacher of righteousness whose family was spared from a worldwide flood brought on by sin (**GEN 6-9; 2PE 2:5**) and so also forms a picture of Jesus Christ Whose entire spiritual family will be saved from universal judgment. **1PE 3:18-22 c/w LUK 17:26-27.**
 3. Abraham, whom God suddenly called out of his idolatrous land and family, to whom God made great promises of eternal significance, and with whom God made an everlasting covenant. **GEN 12-25.**
 - a. Abraham was the ancestral father of the Jewish people.
 - b. Abraham was a model of great faith in God's word and his faith was a token or evidence of righteousness. **ROM 4:1-5.**
 - c. Abraham was given the sign of circumcision for himself and all his male descendants *after* he had been declared to be righteous. **ROM 4:9-13.**
 - d. God's promises to Abraham were only to Abraham and Christ. **GAL 3:16.**
 4. Moses, the deliverer who brought God's people out of bondage and gave them God's law (**EXO**), who also forms a picture of Christ Who delivered His people out of the bondage of sin and gave them His law, the N.T. **HEB 3:1-6.**
 5. Joshua, who brought God's people into their *earthly* inheritance and rest, which Moses could not do.
 - a. *Joshua* is spelled *Jesus* in the N.T. **ACT 7:45; HEB 4:8.**
 - b. This all serves as a beautiful picture of the overall message of the Bible: Jesus alone brought God's people into their *heavenly* inheritance and rest, not Moses or his law. **ROM 3:20-22; HEB 9:12.**
 6. David, a prophet and the first king of a royal dynasty in Israel which would culminate in Jesus Christ, David's descendant and the Eternal King. **ACT 13:21-23; LUK 1:30-33.**
- F. The major events of the N.T. are:
1. The conception of Jesus Christ in the virgin Mary's womb which was God becoming a man who was the Son of God. **MAT 1:23; LUK 1:35.**
 2. The ministry of John the Baptist who prepared Israel for Christ's public ministry and who baptized Jesus Christ. **MAR 1:1-11.**
 3. The blameless life and public ministry of Jesus Christ which was rejected by His own people and which culminated in His crucifixion death. **ACT 13:27-29.**
 4. The resurrection of Jesus Christ after being buried for three days and nights. **ACT 13:30; MAT 12:38-40.**
 5. The ascension of Jesus Christ to take the eternal throne. **EPH 1:19-23; REV 3:21.**
 6. The coming of the promised Holy Spirit to indwell and empower the church which Jesus Christ established on earth. **JOH 14:15-17, 26 c/w ACT 2:1-6.**
 7. The building of Christ's church in fulfillment of promises of a Divine Kingdom. **DAN 2:44 c/w MAT 16:18-19.**

8. The conversion of Saul of Tarsus from being the chief enemy of Christ to become the chief apostle of Jesus Christ with a special ministry to the Gentiles. **ACT 9:1-6, 15.**
 9. The conversion of the first uncircumcised Gentile believer, which was the breaking down of a barrier that had separated Jews and Gentiles. **ACT 10; EPH 2:11-18.**
- G. The major figures of the N.T. are:
1. Jesus Christ, the virgin-born son of God Who fulfilled all of the requirements of God's holy Law for righteousness by living a sinless life, dying for sinners, and rising from the grave in victorious conquest over death and the grave. **ROM 10:4; 4:23-25.**
 2. John the Baptist, who announced Christ's arrival and baptized him. John's ministry marked the sunset of the O.T. economy. **LUK 16:16.**
 3. The Twelve Apostles whom Christ called out to be the ministers of His New Testament and foundations of His church. **LUK 22:14, 29-30; EPH 2:20.**
 4. The Apostle Paul, the once sworn enemy of Christ and His church who was called out for a special ministry to the Gentiles. **1CO 15:9-10; 1TI 1:12-15.**
- H. The N.T. is not only a clearer, superior revelation from God, it has *legally replaced* the O.T.
1. testament: A formal declaration, usually in writing, of a person's wishes as to the disposal of his property after his death; a will.
 2. It is always the Last Will and Testament of a deceased person through which heirs receive their inheritance.
 3. Jesus Christ made a New Testament just before He died which abolished the Old Testament. **LUK 22:20; HEB 9:15-17; 2CO 3:13.**
 4. Therefore the heirs of God do not receive their inheritance according to the terms of the O.T. but rather of the N.T. The "property" they inherit is God, righteousness and eternal life.
- I. Another way to describe the two testaments is that the O.T. is the Mosaic Covenant and the N.T. is the Messianic Covenant.
1. The *message* of the Mosaic Covenant is "do and live" righteousness. **ROM 10:5.**
 2. The *message* of the Messianic Covenant is "done and given" righteousness. **ROM 5:19; GAL 2:20-21.**
 3. Remembering this distinction resolves many issues concerning salvation.
- J. The foregoing points show a continuity, correspondence and consistency between the two testaments of the Bible.
- K. In summary, the Bible is:
1. the account of God's, plan, power and performance of His will through His Son, the Lord Jesus Christ, Who is God and man.
 2. the account of the victory of God, the Supreme Good over Satan, the supreme evil.
 3. the account of humanity's bondage to Satan, sin and death being remedied by the sinless, victorious work of the Lord Jesus Christ.
 4. the account of Jesus Christ's exaltation to the throne of God to reign over all things.
 5. the announcement of His certain return to judge all things. **ACT 17:31.**
- V. Scripture sets forth definite principles for understanding it. The first and most important principle is actually two principles which need to be understood together.
- A. We always take words of Scripture in their primary definitions unless Scripture itself tells us to do otherwise, or if, in so doing, we create an absurdity or a contradiction, BECAUSE:
1. There are no absurdities in Scripture. **PRO 8:8.**
 2. There are no contradictions in Scripture. **2PE 1:20.**

- B. **NEH 8:7-8, 12** sets forth a foundational principle of Bible interpretation.
1. First they "...read in the book in the law of God..." (v. 8).
 - a. By reading the words of Scripture, we come to understand Scripture. **EPH 3:3-4; PSA 119:104, 130.**
 - b. The Bible means what it says. **2CO 1:13; 3:12; 4:2.**
 2. Secondly, they read "distinctly."
 - a. distinctly: In a distinct or separate manner; separately, individually, severally.
 - b. Every word in a text must be considered, for they are all vital (**MAT 4:4**). Important doctrine often hinges on little words.
 3. Thirdly, they gave "the sense" which is the primary meaning.
 - a. Giving to the reading THE SENSE yields one interpretation with the whole being the sum of the parts.
 - b. Beware of any system of doctrine that involves denying the plain sense of the words in a verse.
 - c. Resorting to secondary meanings of words capriciously produces confusion, not clarity.
 4. By this method, the words of the Lord "...were declared unto them" (v. 12).
 - a. declare: To make clear or plain (anything that is obscure or imperfectly understood); to interpret.
 - b. interpret: To expound the meaning of; to render clear or explicit.
 - c. Words taken in their primary meanings are necessary to declare or interpret something.
 5. A good dictionary is a valuable tool. The best is the Oxford English Dictionary (available as a multi-volume set, a compact edition, a CD-ROM, and online through universities, libraries, etc.).
- C. The Bible declares that it has no internal contradictions. **2PE 1:20-21; ROM 12:6.**
1. prophecy: Divinely inspired utterance or discourse.
 2. private: Withdrawn or separated from the public body. (The "public body" in context would be the entirety of the Scripture)
 3. proportion: A portion or part in its relation to the whole; a comparative part...
 4. We are to live by "...EVERY word that proceedeth out of the mouth of God" (**MAT 4:4**). It would be impossible to obey this command if some words did not harmonize.
 5. There are not a number of "truths" taught in the Bible. *Truth* is singular, starting at Genesis and ending at Revelation.
 6. The words of Scripture testify of Jesus Christ, who is THE Truth and THE Word. **JOH 5:39 c/w JOH 1:14; 14:6; PSA 119:151.**
 7. There is only one truth because there is only one God, Who is *not the author of confusion*. **DEU 6:4 c/w 2PE 1:21; 1CO 14:33.**
 8. The doctrine of God is always in the singular. Whenever the Scripture refers to *doctrines* it is always in reference to evil. **1TI 4:1; COL 2:22; MAR 7:7.**
 9. There is one faith. **EPH 4:5; JUDE 1:3; PHIL 1:27.**
 10. There is one gospel. **GAL 1:8-9; GAL 3:8 c/w HEB 4:2.**
 11. All parts of Scripture must harmonize so as to form a singular fabric of truth or doctrine.
- D. By combining these two principles of Bible study, proper understanding is facilitated. Consider these examples:
1. **1TI 1:18**. If the word "son" here is taken in its primary sense, it would create a

contradiction.

- a. Other Scripture plainly teaches otherwise. **ACT 16:1; 1CO 7:8.**
- b. Thus, we are safe in appealing to a subordinate definition or a figurative application of the word “son” for the answer. **1TI 1:2; PHIL 2:22.**
2. **PHIL 3:2; REV 22:15.** If the word “dog” is taken in its primary sense (a quadruped of the genus *Canis*...), we have an absurdity. However, by applying the primary sense *figuratively*, one understands that there are people whose characteristics parallel those of dogs. c/w **PSA 22:16; DEU 23:17-18.**
3. **PSA 18:2.** “Rock” cannot be taken in its primary sense since this would contradict the fact that God is a personal Spirit, not an impersonal, feelingless stone (**JOH 4:24**). Applying the primary sense *figuratively*, though, denotes the solid unmoveable nature of God.
4. **PSA 100:3.** “Sheep” cannot be taken its primary sense (Any animal of the ruminant genus *Ovis*...) or we have both an absurdity and a contradiction. But applying the primary sense *figuratively*, we understand that we are similarly lowly creatures that tend to go astray and need a Shepherd. **ISA 53:6 c/w JOH 10:11.**
5. “I maintain, that in figures there is no different meaning of the word. It is only a figurative application. The meaning of the word is always the same. Nor does any one need to have a figurative application explained in any other way, than by giving the proper meaning of the word.”
(Alexander Carson, *Baptism...Its Mode and Subjects*, p. 57)
6. **JAM 2:24.** Here it appears that one is *made just or right* (the primary definition of *justified*) by his works.
 - a. But Scripture plainly teaches elsewhere that eternal justification is not based on human works. **GAL 2:16; ROM 3:20, 24.**
 - b. Therefore we conclude that there is a need to seek a secondary definition here.
 - (1) Justify can also mean, “To show (a person or action) to be just or in the right; to prove or maintain the righteousness or innocence of; to vindicate.”
 - (2) **LUK 7:29** is a corroborating example of this usage.
 - (3) Conclusion: God’s children are *shown to be just* by their faith and good works.
7. **MAT 23:14.** Obviously, “devour” here must be understood in a secondary sense to avoid an absurdity.
 - a. devour: 1. To swallow or eat up voraciously, as a beast of prey... 3. Of a person or personal agent: To consume destructively, recklessly, or wantonly; to make away with, waste, destroy (substance, property or *fig.* its owners).
 - b. The #3 sense is derived from the plainness of the primary sense.
8. **JOH 11:11-14.** Notice here how that a secondary or figurative meaning is understood by defining it with a word meant to be understood in its primary meaning. c/w **MAT 16:12.**
9. The Bible does contain parables, proverbs, dark sayings and figures. **PSA 78:2; PRO 1:6.**
 - a. However, these are declared or interpreted with words used in their primary meanings. Otherwise, there is no declaration or interpretation that yields understanding.
 - b. Consider these important examples of interpretation.
 - (1) **GEN 40, 41:1-32.** Joseph interpreted dreams in words taken in their

- primary meanings.
 - (2) **DAN 4-5.** What kind of reputation as an interpreter would Daniel have gained had he not interpreted Nebuchadnezzar's dream with words taken in their primary meanings?
 - (3) **MAT 13:36-43.** Declaring the parable was explaining the analogy with primary meanings.
 - (4) **MAR 5:41-42.** The context shows that interpretation involves explanation with words given their primary meanings.
 - c. The Bible usage of the word “interpret” shows us what the Bible means by interpretation: making plain by primary meanings.
- E. False doctrine begins with not taking words in their primary meanings.
1. The method of false teaching is that which Satan used in the garden of Eden. **2CO 11:3-4.**
 2. Satan beguiles from the *simplicity* that is in Christ.
 - a. simplicity: The state or quality of being in simple form, structure, etc.
 - b. simple: Free from duplicity, dissimulation, or guile; innocent and harmless; undesigning, honest, open, straightforward.
 - c. duplicity: The quality of being ‘double’ in action or conduct (see double a. 5); the character or practice of acting in two ways at different times, or openly and secretly; deceitfulness, double-dealing.
 - d. Explanation with primary meanings is *simplicity*.
 - (1) If an interpretation of parabolic language does not primarily mean what it says, then the interpretation is itself a parable which really interprets nothing.
 - (2) If the explanation of parabolic language is not given in primary meanings, then it is a case of *duplicity*.
 3. Mark Satan's method in the garden of Eden. **GEN 3:1-6.**
 - a. The word of God was first questioned: “Yea, hath God said?”
 - b. Read what God said in **GEN 2:16-17** and give the words THE SENSE.
 - c. Satan's question is echoed in such questions as:
 - (1) Is that really what that means?
 - (2) Could not that mean?
 - (3) Since that language is used in an exceptional or figurative sense elsewhere, must it be taken in its primary sense here?
 - d. The word of God was added to: “neither shall ye touch it, lest ye die” (v. 3).
 - (1) God did not forbid them to touch the tree.
 - (2) Eve invented the ascetic will-worship of “touch not...” (**COL 2:21**).
 - e. The word of God was *denied*: “And the serpent said unto the woman, Ye shall not surely die” (v. 4).
 - (1) From **GEN 3:5** we note that once the error was established, a system of doctrine was built around it.
 - (2) Again, beware of any system of doctrine that involves denying the plain sense of a verse.
 - f. The word of God was *defied*: “She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (v. 6).
 - (1) Eve focused her attention upon Satan's system of doctrine rather than on what God said.
 - (2) Mind that Satan's system was desirable. It appealed to human need and philosophy.