

THE DEDUCTIVE BIBLE STUDY

Discipleship

20 February 2016, Banska Bystrica

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[Anotácia] Summary: K štúdiu Biblie je potrebné pristupovať pomocou všeobecne platných právd viery odvodených z poznania Biblie ako celku. Tieto univerzálne platné presupozície (axiómy, doktríny, články viery) informujú a usmerňujú štúdium Biblie tak, že postupujeme od univerzálne platných tvrdení k vysvetleniu jednotlivých textov (→ dedukcia).

0. INTRODUCTION: BIBLE STUDY – VARIOUS APPROACHES

0.1. WHY STUDY THE BIBLE?

- check the preaching: **Acts 17:11** ...examining the Scriptures daily (καθ’ ἡμέραν ἀνακρίνοντες τὰς γραφάς)
- eternal life: **John 5:39** search the Scriptures because you think that in them you have eternal life (ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν.)
- identify: **Rom 10:8** “The word is near you, in your mouth and in your heart”
- the words of the Bible are like pieces of inflammable material that has to be ignited before it gives out heat → to ignite them we need to understand them (the Parable of the sower)

- (1) understand [**Mt 13:19** “...sown along the path”], – (2) receive with joy [**Mt 13:20** “...sown on rocky ground”], – (3) make the Word decisive in your life [**Mt 13:22** “...sown among thorns”] – (4) understand and bear fruit → living [**Mt 13:23** “...sown on good soil”]

- **2Tim 2:15** ...a worker who has no need to be ashamed, rightly handling the word of truth (ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας)
- love for the word: **Ps 1:2** his delight is in the law of the LORD,

- help from the Lord: **Ps 119:27** Make me understand the way of your precepts, (וְרַדְדֵנִי בְּפִקּוּדֵי הַבְּרִינָה)

0.2. METHODS...

- There are quite a few of different methods.¹

Rick Warren <i>Bible Study Methods:</i> ²	TORREY, R. A. <i>How to Study the Bible for Greatest Profit</i>
1. The Devotional Method of Bible Study	1. Introductory to Methods of Bible Study
2. The Chapter Summary Method of Bible Study	2. Study of Individual Books
3. The Character Quality Method of Bible Study	3. Topical Study
4. The Thematic Method of Bible Study	4. Biographical Study
5. The Biographical Method of Bible Study	5. Study of Types
6. The Topical Method of Bible Study	6. Study of the Books of the Bible in the Order Given in the Bible and in Their Chronological Order
7. The Word Study Method of Bible Study	7. The Study of the Bible for Practical Usefulness in Dealing With Men
8. The Book Background Method of Bible Study	8. Fundamental Conditions of the Most Profitable Bible Study
9. The Book Survey Method of Bible Study	9. Final Suggestions
10. The Chapter Analysis Method of Bible Study	
11. The Book Synthesis Method of Bible Study	
12. The Verse-by-Verse Analysis Method of Bible Study	

0.3. “INDUCTIVE”

- (1) Observation, (2) interpretation, (3) application
 - 1. OBSERVATION: What does the text say? (5 “W” and 1 “H”)³ Who? What? When? Where? Why? How?
 - 2. INTERPRETATION: (exegesis) What did the text mean when it was written? (Meaning to the original readers or hearers)
 - 3. APPLICATION: (hermeneutics) How does the truth of this passage/book apply to the 21st century?
- William WHEWELL *History of the Inductive Science...* (1837) → physics
- *Inductive Bible Study:*

“Inductive inferences are always probable, never absolutely certain, because from premises they extrapolate conclusions that involve matters beyond those included in the premises themselves, whereas deductive inferences are presented as certainties because they are logically necessary conclusions from the premises in that they address matters implicit within the premises themselves.”⁴

- **inductive reasoning** – the drawing of a general conclusion based on a limited set of observations
- **deductive reasoning** – the process of drawing conclusions from observations of the natural world by using logical reasoning.⁵
- “Mathematical induction ...It’s like the domino effect. It is true for $n = 1$, and so, by the second step of the proof, it must also be true for $n = 2$, and therefore $n = 3$, and $n = 4$, and so forth.”⁶

0.4. “DEDUCTIVE”

Arthur Conan Doyle says Sherlock Holmes uses a “deductive reasoning.”...

¹ MOODY, D. L. *Pleasure & Profit in Bible Study*;

² Grand Rapids : Zondervan, 2006.

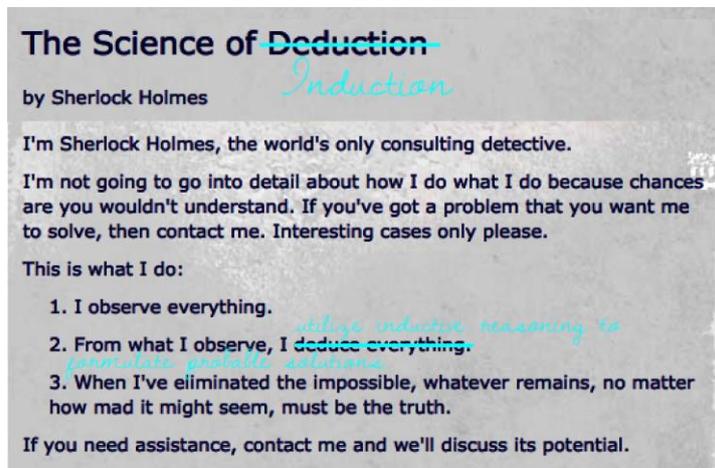
³ As you study any passage of Scripture, train yourself to constantly ask: (1) Who? (2) What? (3) When? (4) Where? (5) Why? (6) How?

⁴ BAUER, D. R. – TRAINA, R. A. *Inductive Bible Study*, Grand Rapids : Baker, 2011, p. 364.

⁵ COLLIN, S. *Dictionary of Science and Technology*, London : A&C Black, 2007.

⁶ HEDMAN, S. *A First Course in Logic*, Oxford : OUP, 2006, p. 23.

- “**Deductive reasoning** is a logical process in which a conclusion is based on the concordance of multiple premises that are generally assumed to be true. **Deductive reasoning** is sometimes referred to as top-down logic. Its counterpart, inductive reasoning, is sometimes referred to as bottom-up logic.”⁷



- “Deductive reasoning is fundamentally in the form of an assertion of idea to materialization, while inductive reasoning is from empirical evidence to formulate the generalized knowledge of the observation thereof. It is not unusual therefore for science, in its beginning form, to be induction based. However, since the discovery of quantum physics, it is realized that higher science via deduction post greater possibility in resolving higher theoretical scientific problems.”⁹
- *de*, from, *duco*, *ductum*, to lead

In the **deductive method** or the “scientific” method the student first develops a hypothesis and then tests that hypothesis with the evidence. In deductive bible study, the student begins with a generalization or a hypothesis and then looks to support this from the scripture. This approach tends to be subjective and is by nature prejudicial. – **Inductive study** means to let the text speak for itself without any preconceived notions or ideas of what we expect it to say. It is an objective approach which does not presuppose what the text says before we get to it. – It should be noted there is no such thing a pure induction, for it is impossible to let go of all our preconceptions. It is important that we are aware of this, for otherwise, we can arrogantly and ignorantly be just reaffirming our subjective opinions. However, as much as it is possible, we need to let the scripture speak for itself rather than use it to support our opinions.¹⁰

0.5. DANGERS, DANGERS...

- extremes ⇒ we need to *combine* both deductive and inductive methods...
- “The **deductive spirit** and the **inductive spirit** are mutually exclusive. The deductive spirit is dogmatic and authoritarian, absolute and categorical, characterized by a **CLOSED MIND**. It amounts to hermeneutical absolutism. It does not entertain the possibility of being in error and therefore is unwilling to change. It is not open to challenge or dissent. It is resistant to the discussion of differing views. It is often concerned with seeking supportive proof texts for a position already held. This dogmatic mentality is well expressed in the saying “My mind is made up; don’t confuse me with the facts.”¹¹
- Inductive Bible Study :¹²

⁷ whatis.techtarget.com/definition/deductive-reasoning

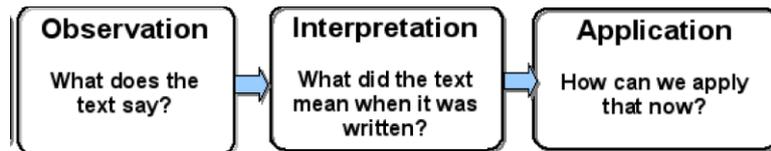
⁸ <https://medium.com/@daniellekkincaid/the-sherlock-holmes-conundrum-or-the-difference-between-deductive-and-inductive-reasoning-ec1eb2686112#.zdwqpdxeq>

⁹ <http://www.algebraguy.com/inde.htm> (19. 2. 2016)

¹⁰ CARSON, K. *Bible Study Methods*, Grace Institute

¹¹ BAUER, D. R. – TRAINA, R. A. *Inductive Bible Study*, p. 18.

¹² POSSIN, T. *Inductive Bible Study*, 2007 p. 8.



- Another rejection of deductive approach:¹³

THE INDUCTIVE APPROACH	THE DEDUCTIVE APPROACH
1. Your conclusions evolve out of what you have observed, seeking to <u>lay aside preconceived ideas</u> .	1. In the deductive approach one comes to the text with a <u>thesis</u> and then seeks out passages to support the thesis.
2. This approach seeks to let <u>the Scriptures speak for itself</u> .	2. One is <u>dictating to the Scriptures</u> rather than letting the Scriptures speak.
3. This approach <u>studies the Scriptures in context</u> .	3. One has already, to a certain extent, drawn <u>conclusions before reading the whole text of Scripture</u> in context.

0.6. AXIOMS FROM WHICH WE DEDUCE

- These “axioms” are arrived at when you see the Bible as *a whole* – theology
- ...inductive reasoning uses *hypothesis*, which has to be *proved*...
- The central axiom of the Bible: THE CROSS → revelation of who God is; what he is like; what the destiny of the world is;

1. GOD AND THE WORD OF GOD

- **Heb 11:6** And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.
- **Ps 119:89** Forever, O LORD, your word is firmly fixed (נצח) in the heavens.
 - “Eternal and imperishable in the constant verifying of itself is the vigorous and consolatory word of God, to which the poet will ever cling. It has heaven as its standing-place, and therefore it also has the qualities of heaven, and before all others, heaven-like stability.”¹⁴
- Axiom : Q4: What is God? A4: God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.¹⁵

Q. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

A. T. PIERSON *The Bible and Spiritual Life*¹⁶

God	The Word of God
A Spirit	Deals with spiritual verities
Infinite	Transcends all bounds of time and space
Eternal	Illumines the past, present and future
Unchangeable	Teaches immutable laws and principles
In his being	Is the mirror of divine personality
Wisdom	Reflects his omniscience and foresight
Power	His omnipotence and miracle working
Holiness	His perfection of moral character
Justice	His absolute rectitude in administration
Goodness	His benevolence and beneficence
Truth	His infinite veracity and fidelity

¹³ POSSIN, T. *Inductive Bible Study*, p. 7.

¹⁴ KEIL & DELITZSCH *Psalms*, Grand Rapids : Eerdmans, 1988.

¹⁵ *Westminster Shorter Catechism* (1647)

¹⁶ PIERSON A. T. *The Bible and Spiritual Life*, Fincastle : Scripture Truth Book Co., n.d., p. 4-5.

1.1. THE BIBLE AND TRUTH

- “Has God spoken? If there is a more significant question, I am wholly unaware of what it might be.”¹⁷
- The text of the Bible is providentially protected from corruption. Copyists mistakes do no endanger its message...
- the problem of inspiration
- “The revelation in the Bible is not only inclusive yet partial; it is also accurate (John 17:17), progressive (Heb. 1:1), and purposeful (2 Tim. 3:15–17).”¹⁸

1.2. THE COMMUNICATION IN HUMAN LANGUAGE

- the word of God and human language ...
- the revelation of God in propositions
- [HENRY, CFH] No fact of contemporary Western life is more evident than its growing distrust of final truth and its implacable questioning of any sure word.¹⁹

2. THE CREED – BIBLICAL THEOLOGY

1. I believe in God the Father, Almighty, Maker of heaven and earth:
2. And in Jesus Christ, his only begotten Son, our Lord:
3. Who was conceived by the Holy Ghost, born of the Virgin Mary:
4. Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell:
5. The third day he rose again from the dead:
6. He ascended into heaven, and sits at the right hand of God the Father Almighty:
7. From thence he shall come to judge the quick and the dead:
8. I believe in the Holy Ghost:
9. I believe in the holy catholic church: the communion of saints:
10. The forgiveness of sins:
11. The resurrection of the body:
12. And the life everlasting. Amen.

2.1. THE MAIN MESSAGE OF THE BIBLE

- the Creed: (1) Creation by the Father, (2) Redemption by the Son, (3) Living by the Spirit
- ⇒ relative importance of the biblical passage

2.2. SALVATION

- **2Tim 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 competent, equipped for every good work.
- WESLEY 1746:

To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till, a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing the way to heaven; how to land safe on that happy shore. God Himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be "homo unius libri." Chcem poznať jednu vec - cestu do neba; ako bezpečne doplávať k tomu šťastnému brehu. Boh sám sa sklonil, aby nás vyučoval tejto ceste, práve s týmto cieľom prišiel z neba. Zapísal to do knihy. Och, daj mi tú knihu! Za každú cenu, daj mi knihu Božiu! Mám ju: tu je pre mňa dostatočné poznanie. Daj, aby som bol homo unius libri ... V jeho prítomnosti otváram a čítam jeho knihu, s tým cieľom, aby som našiel cestu do neba – Here then I am, far from the busy ways of men. I sit down alone: only God is here. In His presence I open, I read His book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I

¹⁷ HANEGRAAFF, H. *Has God Spoken?*, Nashville : Thomas Nelson, 2011, p. x.

¹⁸ RYRIE, C. *Basic Theology*,

¹⁹ HENRY, C. F. H. *God, Revelation and Authority*,

lift up my heart to the Father of Lights: "Lord, is it not Thy word, 'If any man lack wisdom, let him ask of God'? Thou 'givest liberally, and upbraidest not.' Thou hast said, 'If any be willing to do Thy will, he shall know.' I am willing to do, let me know, Thy will. ' I then search after and consider parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach. – Concerning the Scriptures in general, it may be observed, the word of the living God, which directed the first patriarchs also, was, in the time of Moses, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other prophets. Afterward, what the Son of God preached, and the Holy Ghost spake by the apostles, the apostles and evangelists wrote. This is what we now style the "Holy Scripture:" this is that "word of God which remaineth for ever:" of which, though "heaven and earth pass away, one jot or tittle shall not pass away." The Scripture therefore of the "Old and New Testament," is a most solid and precious system of divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all writings of men, however wise, or learned, or holy.²⁰

3. THE NEW COVENANT IN JESUS' BLOOD

- Centrality of the Cross

[P.T. FORSYTH] By the atonement, therefore, is meant that action of Christ's death which has a prime regard to God's holiness, has it for its first charge, and finds man's reconciliation impossible except as that holiness is divinely satisfied once for all on the cross. Such an atonement is the key to the incarnation. We must take that view of Christ which does most justice to the holiness of God. This starting-point of the supreme holiness of God's love, rather than its pity, sympathy, or affection, is **the watershed between the Gospel and the theological liberalism which makes religion** no more than the crown of humanity and the metropolitan province of the world. My point of departure is that Christ's first concern and revelation was not simply the forgiving love of God, but the holiness of such love.²¹

3.1. WHAT IS "THE OLD TESTAMENT"?

- **Jer 31:31-32** "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD.

3.2. SOME DIFFERENCES BETWEEN THE OLD AND THE NEW COVENANTS

- the work of the Holy Spirit
- national → international
- physical → spiritual

4. SELF-DOUBT

- **John 3:3** "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

[CHAMBERS] The Atonement of our Lord never contradicts human reason, it contradicts the logic of human intellect that has never partaken of regeneration. The understanding of the Atonement **depends not on Bible study,** not on **praying,** but **on spiritual growth.** As we "grow up into Him in all things" we get moral understanding of the mystery of Redemption and understand why Jesus said "Blessed are the pure in heart: for they shall see God." The Spirit of God brings a man to the place where he begins to discern with his heart, not with his head.²²

- faith and doubt together: *faith* in God, *doubt* about self

²⁰ WESLEY, J. *Standard Sermons I*, Melbourne : The Epworth Press, 1951, p. 31-32.

²¹ FORSYTH, P. T. *The Cruciality of the Cross*, London : Hodder and Stoughton, 1909, p. 5-6.

²² CHAMBERS, O. *The Moral Foundations of Life*. In: *The Complete Works*, Grand Rapids : Discovery House, 2000, p. 698.

- axiomatic: without regeneration I am unable to understand the Bible

4.1. UNDERSTANDING SPIRITUAL TRUTH

- **1Cor 2:14-15** The natural person (ψυχικὸς δὲ ἄνθρωπος) does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. ¹⁵ The spiritual person judges all things, but is himself to be judged by no one.

4.2. HARD SAYINGS

- **2Pt 3:15-16** ...our beloved brother Paul also wrote to you according to the wisdom given him, ¹⁶ as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.

5. TO REMEMBER

[CHAMBERS] The research of specialists, both in the natural world and in the revelation world, is of the very greatest value, but remember, it is essential to be born of the Spirit before we can enter the domain of Bible revelation. The only method of Bible study is to “prove all things,” not by intellect, but by personal experience.²³

- recommended reading:
 - Gordon D. Fee, Douglas Stuart *How To Read The Bible For All Its Worth*.
 - John Stott *Understanding the Bible*.
 - Dave Veerman *How to Apply the Bible*.

²³ CHAMBERS, O. *God's Workmanship*. In: *The Complete Works*, p. 439.