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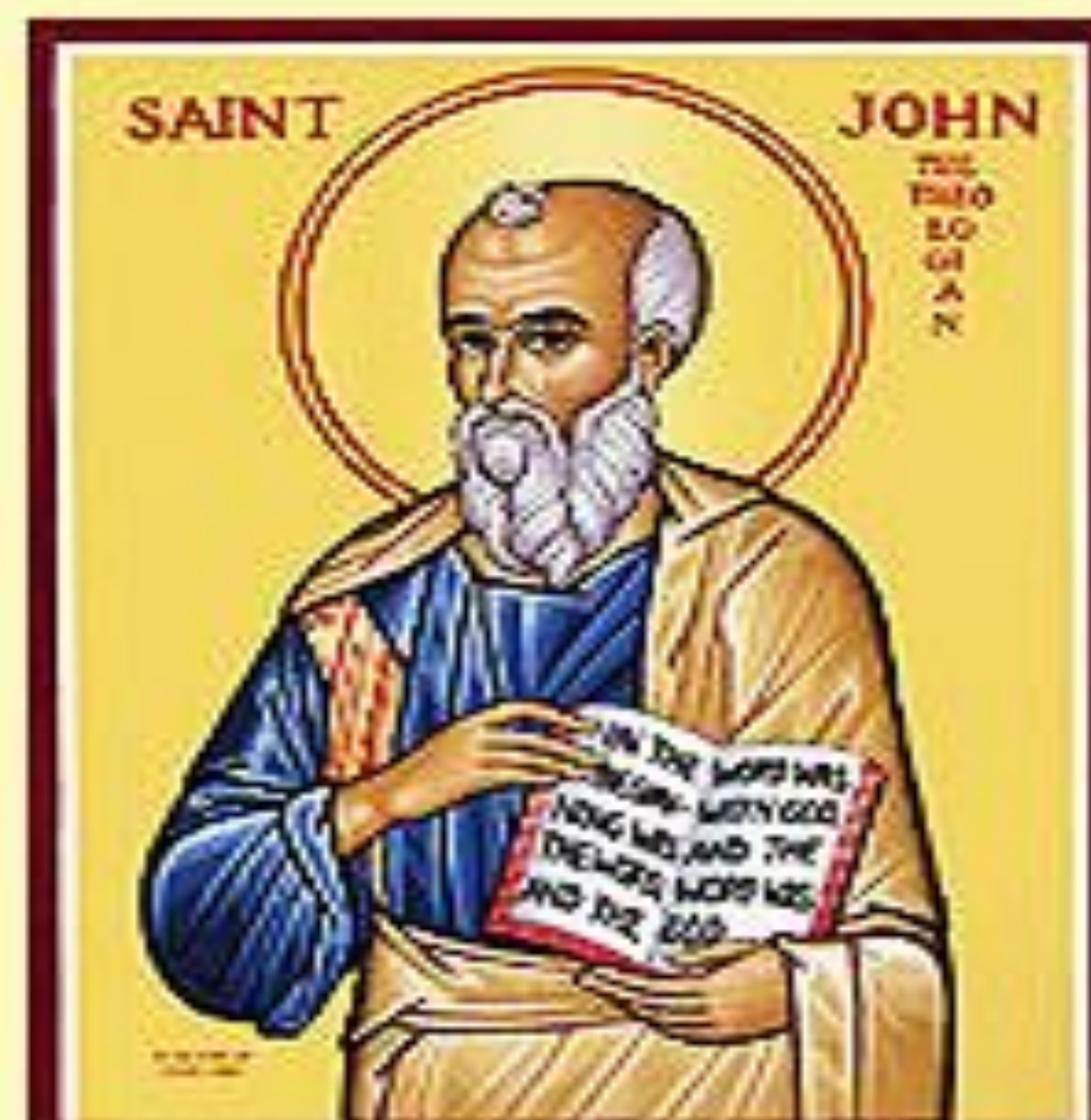
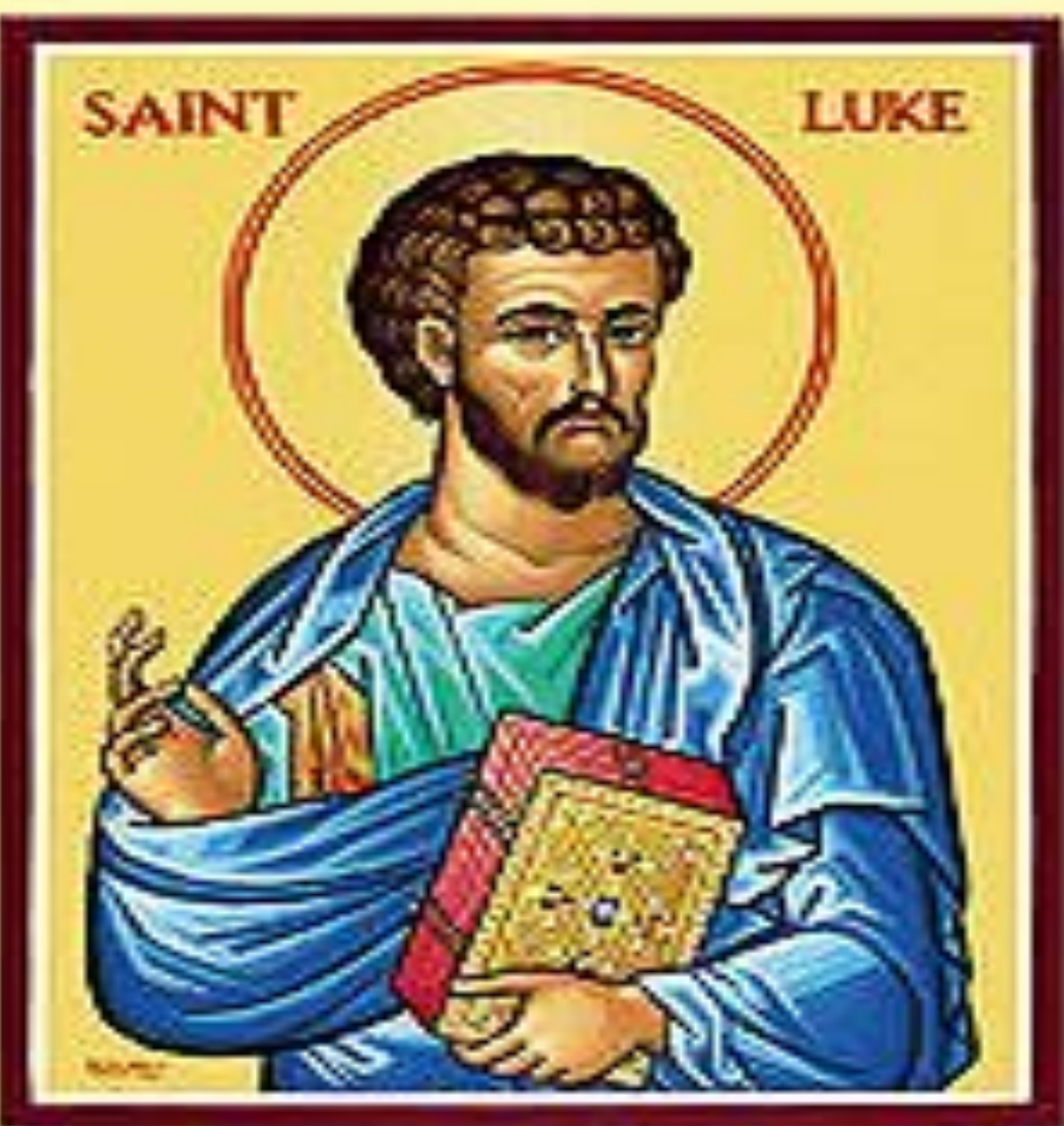
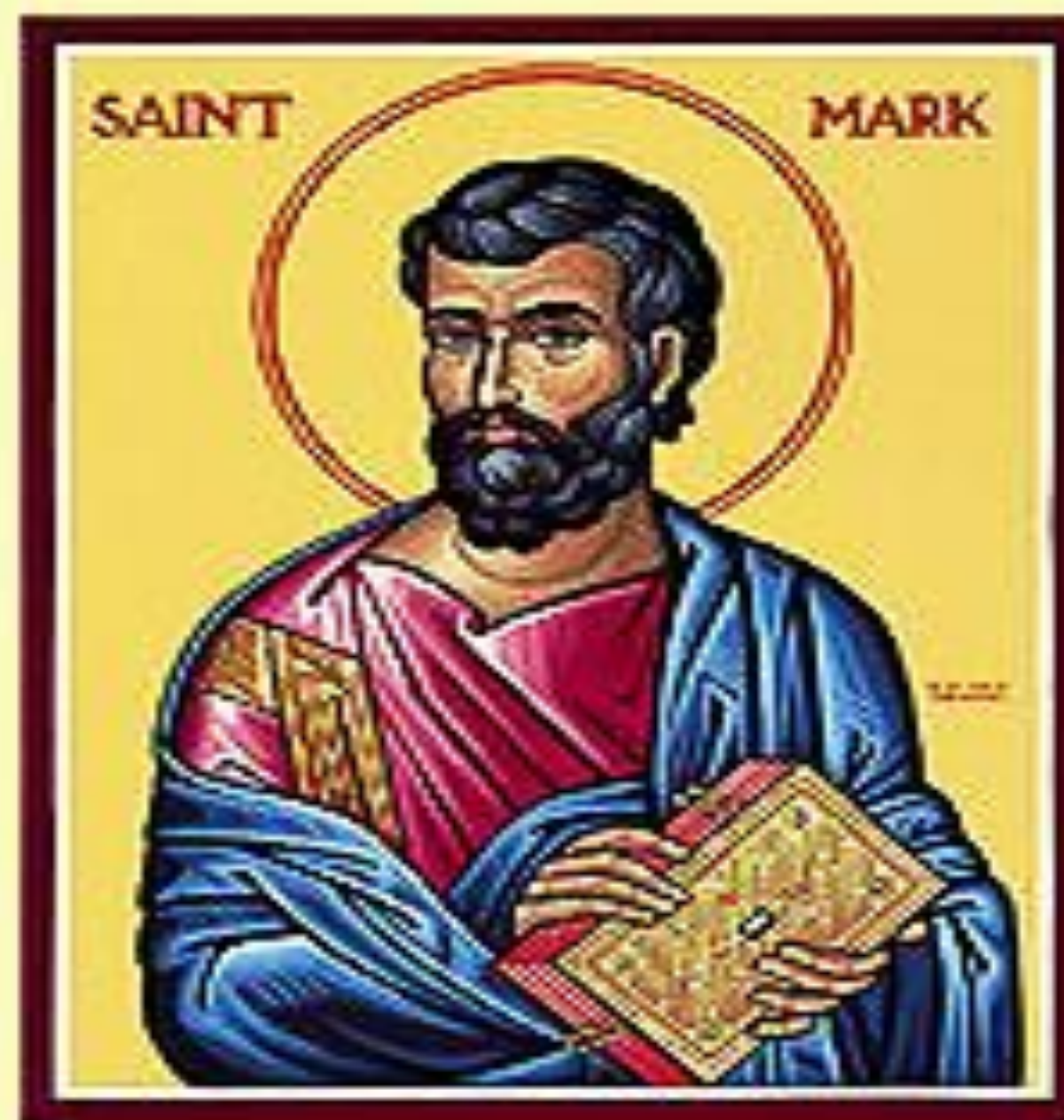
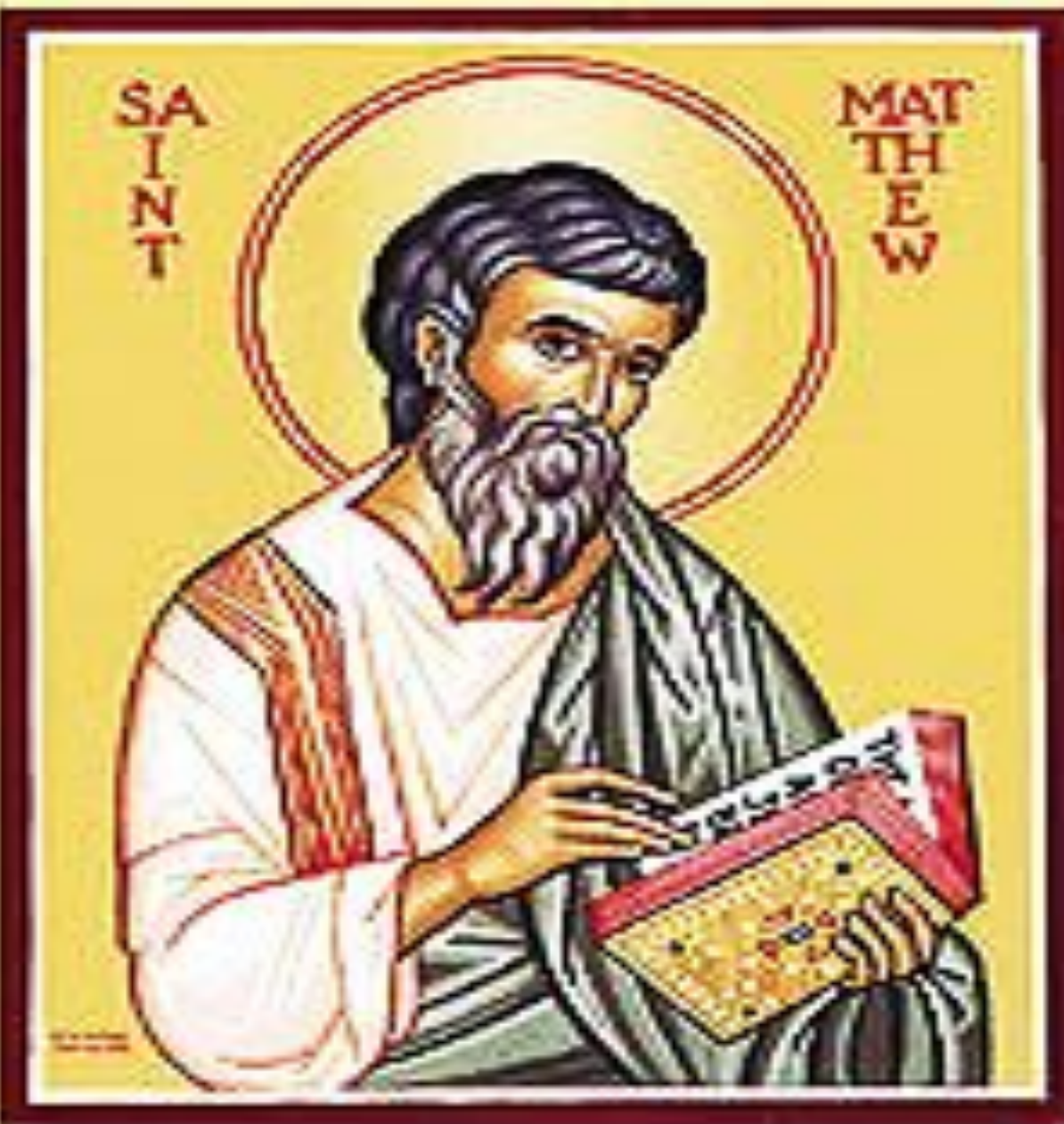
How to Read the Bible for All Its Worth



*"A practical approach
to Bible study in an
easy-to-understand style."*

—Bookstore Journal

Gordon D. Fee
Douglas Stuart



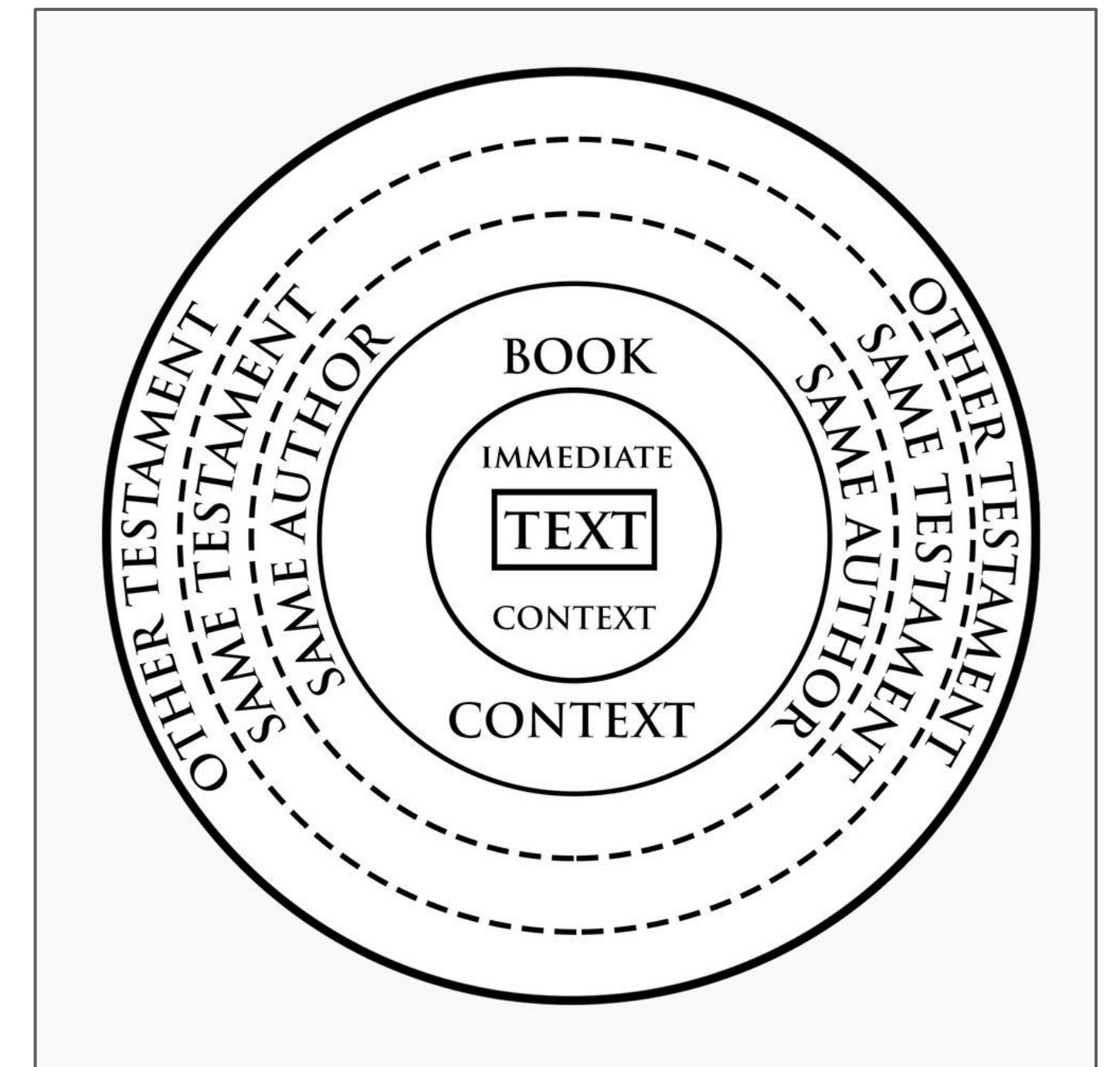
How to Read the Bible For All Its Worth

An 8 week introductory study with
classroom participation

Week 6: Literary Genre: Gospels

Week 5: RECAP: Poetry/Wisdom (Psalms)

- 5 Wisdom Books including Psalms
- Biblical wisdom is the ability to make godly choices in your life, not high I.Q.
- Psalms (150 musical poems) written in 7 formats & employ a variety of figurative speech—not intended to teach systematic doctrine
- Wisdom literature often depicts general truths—not specific divine promises



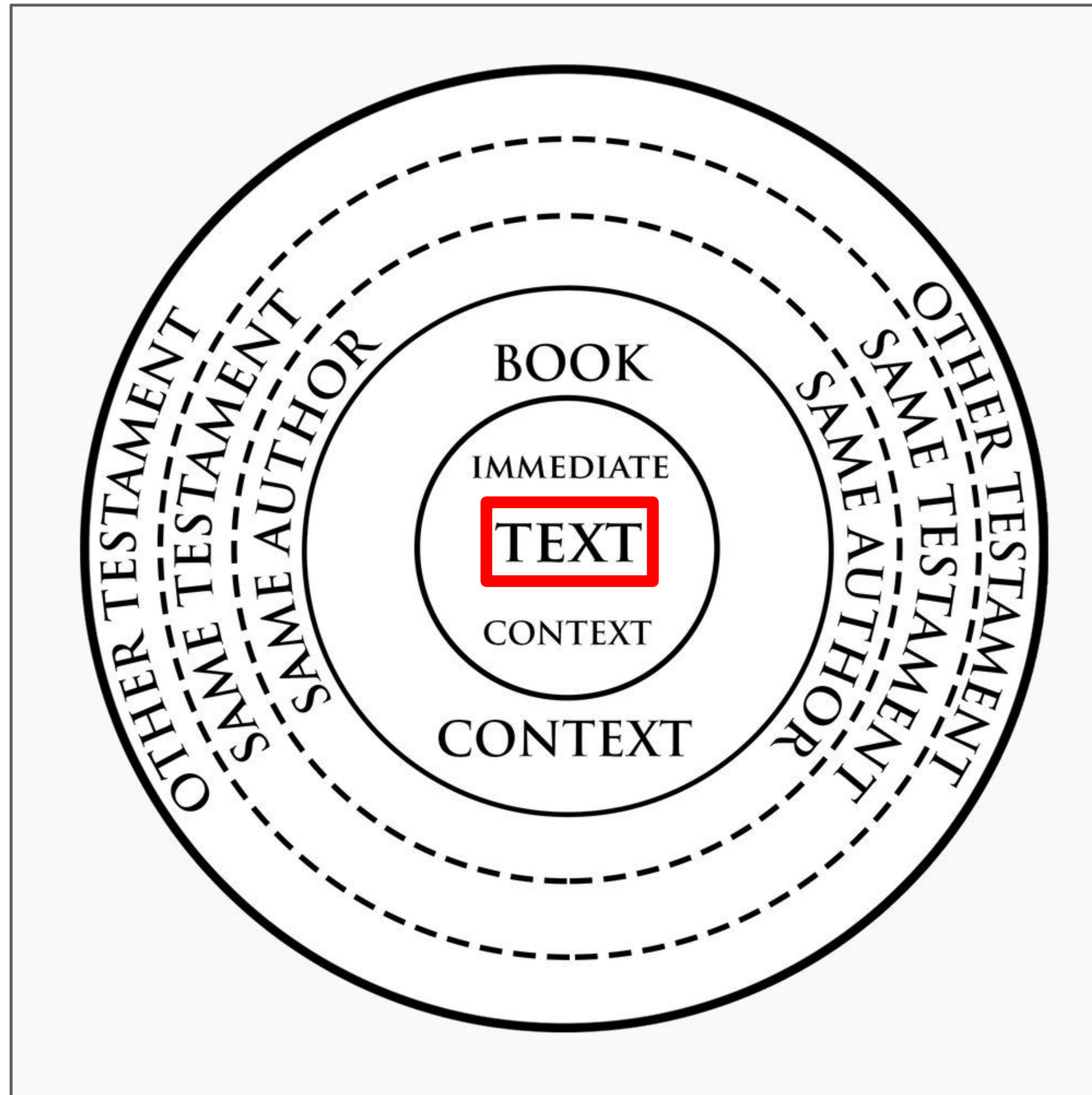
Prepared by Pastor Ted Rathman and Todd Frehafer
with the grateful assistance of Table Group Leaders

Gospels - New Testament

Matthew, Mark, Luke, John

1. Not written by Jesus, but about Jesus
2. Each gospel complements the other, not supercedes
3. Narrative, discourse, oppositional dialogue, parables, sign-acts, genealogies, prophecies, songs
4. The "Gospels" are a unique literary genre. They are not biographical. They are not *chronological* historical narrative.
5. They are a selectively theological, highly structured literary type. Each of the Gospel writers chose from the life events and teachings of Jesus to uniquely present Him to their target audience. The Gospels are evangelistic tracts.

The Concentric Circles of Bible Interpretation



Identify smallest (minor) literary units
Paragraphing is already provided in most translations.

- Epistles and Hebrew Narrative: paragraph
- Poetry: strophe or stanza
- Proverb: overall theme encircling individual proverb
- Prophecy: entire oracle
- Gospel: paragraph (narrative); elsewhere one teaching session, parable, theme

Gospels - New Testament Narrative

Synoptics (“seeing together”) These three gospels (Matthew, Mark, Luke) share similar stories, sequence, wording.

Synoptic Comparisons

- 2/3 of Mark is in Matthew.
- Only 31 verses of Mark are not in Luke or Matthew.
- 1/3 of Luke is in Mark.
- There are 200 verses in both Matthew and Luke, but not Mark. Substantial portions of Matthew are unique to it

Gospel of John is largely independent of synoptics.

- Virtually all of Chapters 1-5 and most of John 7-11 and 14-17 are unique.

| Author | Matthew | Mark | Luke | John |
|-------------------------------|--|---|--|--|
| Date | 58-68 AD | 65-68 AD | 60-70 AD | 70-100 AD |
| Theme | Repentance. Jesus is King! Kingdom of Heaven is near | Jesus the Suffering Servant | Jesus“friend of sinners”. Perfect Son of God. | Jesus is divine Son of God incarnate |
| Purpose | Call Jews to obedience to their Messiah | Instruct new believers | To make more certain the faith of Theophilus | That you might believe (John 20:31) |
| Readers | Jews (OT references & prophecies) | Roman Gentile Christians | Greek Christians | To all lost needing new birth & salvation |
| Arrangement | 5 Discourses of Jesus surrounded by Narrative | Narrative limited. Jesus of action! | Like Mark in outline but more material | Focus on people, Jerusalem, Feasts |
| Style | Often uses striking contrasts | Brief & vivid | Warm & devotional | Simple Greek |
| Sources | Eyewitness | Primarily Peter | Paul & many witnesses | Eyewitness |
| Key Words (NASB95) | “Son” (72), “Son of Man” (30), "fulfilled" (12), "Kingdom" (53), "Kingdom of Heaven" (31), "King"(19) | “God” (44), “Disciples” (42), “Immediately” (39), ”kingdom” (18) | “God” (115), “Jesus” (101), "Son" (81), “Son of Man" (27), “heaven” (26) | "Eternal life", "Son of God", "I AM" statements, "Believe" |
| Gospel Given | Matt 11:28; 28:19 | Mark 1:14 | Luke 24:45-48; 5:32 | John 3:16; 20:31 |
| Miracles | Only 2 | 19. | Many (4 unique) | 8 (6 are unique) |

From “*Earth Up*” or From “*Heaven Down*”?



Hermeneutical Keys to the Gospels

Think:

1. Horizontally

- a. Look for the parallel *pericope* (passage) in other gospels
- b. Note commonality and contrast in each gospel
- c. Context, setting, characters, audience & dialogue, key words, transitions
- d. Gospels are broadly written chronologically, but rearranging the chronology of historical events was acceptable literary practice in ancient times, not literary error.

2. Vertically

- a. Immediate context for Jesus and evangelist

Identifying the Audience

Jesus' teaching: To whom is he speaking?

1. The Twelve
2. The crowds (or “multitude”)
3. His opponents

Gospel of Matthew - Five Discourses of Jesus

Narrative

1-4

8:1-9:34

11:2-12:50

13:53-17:27

19:1-23:39

26:1-28:20

(Passion Narrative)

Discourse (Teaching)

5-7 (*Sermon on the Mount*)

9:35-10:42 (*Little Commission*)

13:1-52 (*Kingdom Parables*)

18:1-35 (*Church Discourse*)

24:1-25:46 (*Olivet Discourse*)

Text Transition

7:28 (“Jesus had finished”)

11:1 (“Jesus had finished”)

13:53 (“Jesus had finished”)

19:1 (“Jesus had finished”)

26:1 (“Jesus had finished”)

Matthew 15:21-28 The Syrophoenician Woman

1. **Context** - Why is this passage here?
 - a. Preceding narrative: confrontation with Pharisees over ritual “defilement”
 - b. Following narrative: summary of healings, then 4,000 fed
 - c. Mt. 15:21—28 extends the argument of the last interaction—that faith from the heart, not ritual cleansing from defilement, is what God seeks
2. **Narrator/Scene/Characters/Dialogue**
 - a. POV: Alternates between Syrophoenician woman(Canaanite), Jesus and disciples
 - b. Setting: Tyre & Sidon (v.21)
 - c. Characters: Syrophoenician woman (Canaanite), Jesus and disciples
 - d. Dialogue: Syrophoenician woman to Jesus. Disciples to Jesus. Jesus to Syrophoenician woman.
3. **Plot**
 - a. Universal sufficiency of faith. “Salvation is from the Jews” (John 4:22, another Gentile woman) but extends to Gentiles as well through the Jewish Messiah
4. **Structure**
 - a. “Unclean” woman identifies Jesus as “Son of David”
 - b. Jesus’ mission centers on the lost of Israel
 - c. Woman pleads for inclusion in blessings of God to Israel
 - d. Jesus honors woman’s persistent faith with blessing of healing



Grace Church

Christ + Church + Community

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PUBLICATIONS

HOW TO READ THE BIBLE FOR ALL ITS WORTH

Session 1

Session 2

Assignment for Week 7

Read at least one Parable of Jesus every day (New Testament)
including The Parable of the Soils

Matthew 13:1–9

Mark 4:1–9

Luke 8:4–8

Today's Table Group Discussion-Gospel (NT) Narrative

The Healing of the Paralytic

Matthew 9:1-8

Mark 2:1-12

Luke 5:17-26

Week 6

SUPPLEMENTAL MATERIAL

Figurative Language in the Gospels

| Figure of Speech | Definition | Text |
|-------------------------|--|---|
| Overstatement/hyperbole | Exaggeration to make a point | Luke 14:26 & Mt. 5:29-30 |
| Pun | Play on words | Mt. 23:23-24 (salma vs. samla) or Jn. 3:8 (spirit and wind) |
| Simile | Comparison using <i>like</i> or <i>as</i> | Mt. 10:16 & 12:40 |
| Metaphor | Comparison not using <i>like</i> , <i>as</i> | Mark 8:15 |
| Proverb | Wise saying, aphorism | Mt. 6:21 & 26:52 |
| Riddle | Puzzling story with a deeper meaning | Mark 14:58 & Mt. 11:12 |
| Paradox | Statement that seems contradictory, but isn't | Mt. 5:1ff & 16:25 |
| A fortiori | "how much more... " | Mt. 7:9-11 & 10:25 |
| Irony/sarcasm | Unexpected result | Mt. 16:2-3 & Luke 16:20 |
| Question | "Who do you say that I am?" or "Can a man have two masters?" | Mark 8:27-32; 3:1-4; 9:50 |
| Poetic parallelism | Repetition used to advance, contrast thought of first line | Mt. 7:7-8; Mark 9:37; Luke 16:10 |
| Parable | Extended metaphor with single meaning, or allegory | Mt. 13 & Luke 15:4-10 |

Luke - New Testament

Targeted to Gentiles

1. It explains Jewish customs
2. The gospel is for all people (cf. Luke 2:10)
3. It quotes prophecies which refer to "all flesh" (cf. Luke 3:5-6 which is a quote from Isaiah 40)
4. The genealogy goes back to Adam (i.e., all humans, cf. Luke 3:38)
5. It has many examples of God's love for Gentiles (e.g., Luke extends the boundaries of those welcomed to the Messianic banquet, Luke 13:29)
6. It uses Old Testament examples that announce God's love for Gentiles (cf. Luke 2:32; 4:25-77)
7. Luke's Great Commission asserts that forgiveness must be preached to all nations (cf. Luke 24:47)