

Are There Secrets to Studying the Bible?

2 Timothy 2:15: (NASB) *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.*



The Bible is a complicated book. It is a book of many books written in several languages over more than 1,500 years by the hand of about 40 individuals. It contains history and prophecy, as well as spiritual, moral and legal guidance. Its content is relayed in the form of historical records, letters and proclamations. It contains symbolic and metaphorical language. Some teachings are in story form, some are illustrated by example and others are expressed by way of rigid law. The Bible contains catchy phrases, hyperbole, long genealogies and profound truth. Intertwined in all of this is the word of God and the message of His divine plan

of all ages for all humanity. Where does one start - how does one start to find a way to understand what it is saying?

Because the Bible is such a difficult book, God did promise help to understand it for those whom He called to follow Jesus:

John 14:26: (NASB) *But the helper, the holy spirit, whom the Father will send in my name, he (it) will teach you all things, and bring to your remembrance all that I said to you.*

Why not just pick up the book, start with the book of Genesis and over time, work your way to the end of Revelation like a normal book?

The Bible is not a normal book. It is supposed to be mysterious, and that is why having the holy spirit is a tremendous help for understanding. If someone's goal is to figure out the Bible to disprove it, they will not be able to understand it. God's spirit, His power and influence, helps us to unlock the many facets of the Bible.

Profitable Bible study begins with knowing the context of what we are reading. Here are some context-identifying questions that may be helpful:

Who is being addressed?

Is it a person, a group, a nation, the world?

What kind of message is it? Historical, instructional, character growth, doctrine, warning, encouragement?

When is the message being spoken? What are the surrounding events and does timing matter?

Where is the message meant to be applied? Is it geographically sensitive? Is the message only to the land of Israel?

Why is the message being given? Is it for immediate use, future use, is it prophetic or all of the above?

How is the message being delivered? Is it literal or symbolic language? Is it a story or factual?





Bible study is a worthy commitment and our CQ Kids videos help answer important questions for both kids and adults.



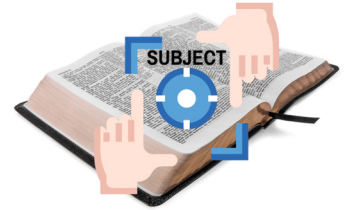
Check out our CQ Kids videos:

WHAT'S THE BEST WAY TO STUDY THE BIBLE?
HOW IS THE BIBLE ORGANIZED?

christianquestions.com/youtube

In this episode we will present a basic tutorial on ways to study the Bible. This will not be comprehensive but will touch on several different ideas.

Profitable Bible study is very revealing when it is done **TOPICALLY**. This is what we do every week at Christian Questions - our tag line is, "Think about the Bible like you never have before," and part of that is deeply exploring specific topics. A topical study seeks understanding by focusing on a subject in the Bible and not a specific part of the Bible.



An example of this would be what sounds like a simple question about salvation: **WHAT MUST I DO TO BE SAVED?** (We will do a case study on this question soon.) A scripturally-accurate answer to this and other biblical questions will only be determined by knowing context as well as being aware of how the Bible is written. There is context in relation to other scriptures but also the literal context in relation to the people and culture of the time.



Bible commentaries can help, recognizing that different commentators have their own doctrinal biases. For example, biblehub.com is helpful to see different translations and biblical commentaries.

To answer questions like, **WHAT MUST I DO TO BE SAVED?** we ask three basic questions when reviewing scriptures from different parts of the Bible.

1. What do the <words> really mean?
2. What is the *chronological timing* of the verses I am reading in relation to the question I am asking?
3. Am I reading symbolic language or literal language?

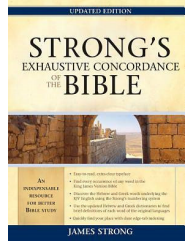
1. What do the words really mean?

Let's use our theme text as an example:

2 Timothy 2:15: (NASB) Be *diligent* <4704> to present yourself approved to God as a *workman* <2040> who does not need to be ashamed, *accurately handling* <3718> the word of truth.

The Apostle Paul is writing to Timothy from prison with this message of instruction and warning for Timothy to apply and teach. Paul will soon die, and he is handing many serious responsibilities over to the young disciple who will be called upon to lead.

Let's look individually at some of the key words in that text. On this podcast, we often state the definition of the original Hebrew or Greek text. To get that, we use *Strong's Exhaustive Concordance of the Bible*, easily found online and in hard copy print.



For example: *Be diligent <4704> to present yourself...*

The word translated from Greek to English as *diligent* is assigned a Strong's number. In this case, it is #4704. We use that number to look up the Greek word, *spoudazo*. Its definition is "to use speed, i.e., to make effort, be prompt or earnest."

Here is how it appears in these CQ Rewind Show Notes:

Diligent: Strong's Exhaustive Concordance #4704: *spoudazo*; to use speed, i.e., to make effort, be prompt or earnest

Many of our listeners use the Show Notes as part of their personal or group Bible study. Also, look for the many episodes that include our one-page Study Questions as an additional help. They are found at the end of the Show Notes or at ChristianQuestions.com to the left of the audio player for each episode.

2 Timothy 2:15 in the King James Version translates the Greek word *spoudazo* into English as *study*.

Compare:

2 Timothy 2:15: (NASB) *Be diligent <4704> to present yourself approved to God...*

2 Timothy 2:15: (KJV) *Study <4704> to shew thyself approved unto God...*

Here is an example of different English words being translated from the same Greek word. To help us understand the depth of the meaning of the word, we can look at other instances where that specific word is used.

Here are two additional examples of #4704 being used:

2 Timothy 4:9: (KJV) *Do thy diligence <4704> to come shortly unto me:*

Paul was feeling alone and knew his life was coming to an end. He desperately wanted Timothy to visit.

Ephesians 4:3: (KJV) *Endeavouring <4704> to keep the unity of the spirit in the bond of peace.*

What deeper understanding do we gain by defining the word and viewing other uses of it?

Study
QUESTIONS





This word is intense. Its definition “to use speed” indicates urgency. Its definition “to make effort” implies not to be lax, but to be prompt. There is a difference between working hard and working hard under a time deadline.



Let’s look at another word in this text:

2 Timothy 2:15: (NASB) Be *diligent* <4704> to present yourself approved to God as a *workman* <2040> who does not need to be ashamed, *accurately handling* <3718> the word of truth.

Workman: Strong’s Exhaustive Concordance #2040: *ergates*; a toiler

Two more uses of #2040 to help expand the meaning:

Matthew 20:1: (KJV) For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire *labourers* <2040> into his vineyard.

Labourers is translated from the same Greek word and means “toiler” - someone who works hard in physical labor.

2 Corinthians 11:13: (KJV) For such are false apostles, deceitful *workers* <2040>, transforming themselves into the apostles of Christ.

What deeper understanding do we gain by defining this word and viewing other uses of it?

Be diligent like a workman - this is not just a casual, show-up-on-Sunday kind of Christian. This is someone *actively working hard* towards being acceptable to God. It is scary to think there are *false apostles* working hard to pervert the Bible. We need to redouble our efforts to be faithful!



Let’s look at another word in this text:

2 Timothy 2:15: (NASB) Be *diligent* <4704> to present yourself approved to God as a *workman* <2040> who does not need to be ashamed, *accurately handling* <3718> the word of truth.

Accurately handling: Strong’s Exhaustive Concordance #3718: *orthotomeo*; to make a straight cut, i.e. (figuratively) to dissect (expound) correctly (the divine message)

This is the only use of this word in the Bible.



TRIVIA QUESTION: What is the term used when a word is used only once in literature, including the Bible?

Hapax Legomenon. It is Greek, meaning “being said once.” This occurs in both the Old Testament Hebrew and New Testament Greek. In Hebrew, this sometimes happens because the word’s meaning is unknown, so translators do their best to apply an appropriate meaning based on other sources, or they guess based on context.

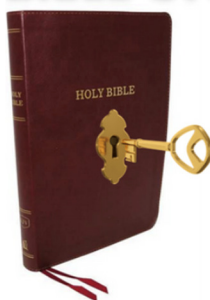
What deeper understanding do we gain by defining this word?

Accurately handling means “to make a straight cut.” This is like a carpenter’s creed to “measure twice and cut once.”

When we dissect words, we break them down and analyze them. We next want to properly communicate the meaning to others and expound correctly.



BIBLE STUDY SECRETS REVEALED:




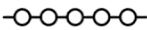

Learning to **ASK THE RIGHT QUESTIONS** is a valuable tool to help us find the right answers. Establishing a clear understanding of **CONTEXT** and the **MODERN MEANINGS OF ANCIENT WORDS** gives us a foundation to build upon.



Learning what the Bible is really teaching will not happen by accident. We need to truly desire its meaning.

If we are aware of context and the meanings of words, how do we figure out when timing matters?

Biblical timing can be tricky because things written at the beginning of the Bible can have huge meaning regarding what is happening today. To understand the timing in Scripture is to understand that God's plan was ALWAYS in place and has been unfolding in different stages from the very beginning! *Am I dropping in on a formative, destructive or reconstructive stage?*

1. What do the <words> really mean?	
	2. What is the <i>chronological timing</i> of the verses I am reading in relation to the question I am asking?
	3. Am I reading symbolic language or literal language? 

Let's move on to the second of the three Bible study questions we are exploring.

2. What is the *chronological timing* of the verses I am reading in relation to the question I am asking?

	Episode 844: Can We Know the Mind of God? (Part II)
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Understanding time frame and contextual Bible study



We will start with a set of key scriptures that divide Bible teaching into three major time frames.

If we understand what they are saying, they will help us to see the breadth of God's plan:

2 Peter 3:5-7,13: (NASB) ⁵...by the word of God the heavens existed long ago and the earth was formed out of water and by water, ⁶through which **the world at that time** was destroyed, being flooded with water. ⁷But by His word **the present heavens and earth** are being reserved for fire, kept for the day of judgment and destruction of ungodly men. ¹³But according to His promise we are looking for **new heavens and a new earth**, in which righteousness dwells.



We see three different “worlds” described in the New American Standard Version as:

the world at that time (KJV: *the world that was*)

the present heavens and earth (KJV: *present evil world*)

new heavens and a new earth (same in KJV; a future time of God’s everlasting kingdom both on earth and in the spiritual heavens)

These are consecutive time periods, also called “dispensations,” that have either existed or will exist - but not fully at the same time.

Dictionary.com

dispensation: noun

a. the divine ordering of the affairs of the world.

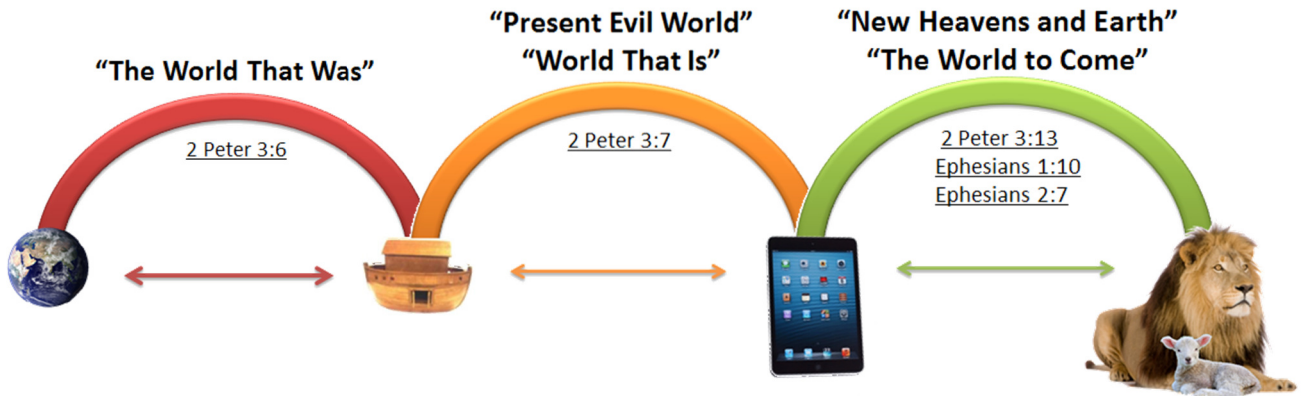
b. an appointment, arrangement, or favor, as by God.

c. a divinely appointed order or age: *the old Mosaic, or Jewish, dispensation; the new gospel, or Christian, dispensation.*

"dispensation"

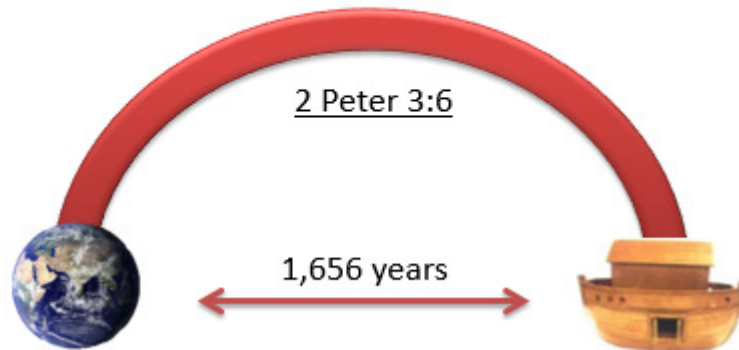
A dispensation is a divinely-appointed system of order existing at a particular time. This is important because some scriptures apply ONLY in the context of a certain time frame.

We picture these three dispensations as three arcs:



FIRST DISPENSATION: *the world that was* - this is shortest of the three dispensations and most easily defined - from Adam to the Flood:

FIRST DISPENSATION "The World That Was"





It begins with one man Adam, created in perfection:

Genesis 2:7: (NASB) *Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.*

The clock for our chronological understanding of the Bible begins at the creation of man. It really is the history of mankind that is chronicled through the Scriptures.

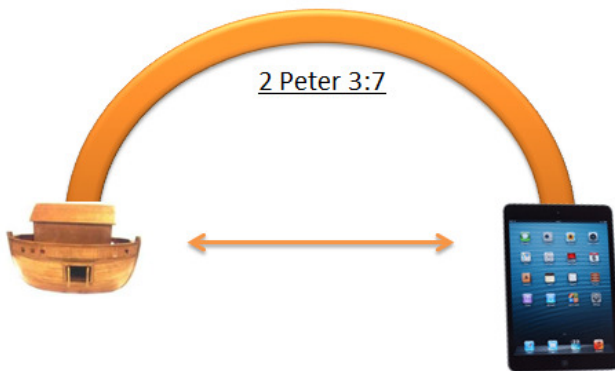
This first world comes to an end with the flood with one righteous man, Noah, and his family:

Genesis 7:23: (NASB) *Thus He blotted out every living thing that was upon the face of the land... and only Noah was left, together with those that were with him in the ark.*

This first dispensation, *the world that was*, is very short - only 1,656 years. It begins with the creation of Adam and ends with the flood. It is covered in just six chapters of the Bible in Genesis 2 through 8.

SECOND DISPENSATION: *the present evil world* - this dispensation is the timeframe we live in now. It is more intricate and began with God dealing with individuals and family lines.

**“Present Evil World”
“World That Is”**



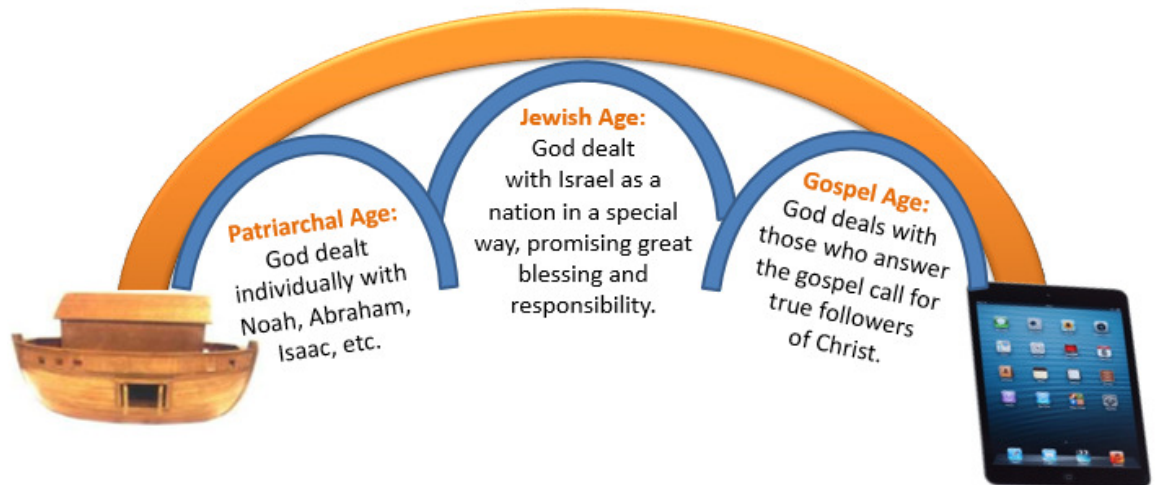
This dispensation is sub-divided into three smaller periods of time - three distinct “ages.”

1. Patriarchal Age
2. Jewish Age
3. Gospel Age

SECOND DISPENSATION

“Present Evil World” or “World That Is”

2 Peter 3:7





In the **Patriarchal Age**, God dealt individually and personally with the patriarchs, the honored fathers of faith - like Noah, Abraham, Isaac, etc.

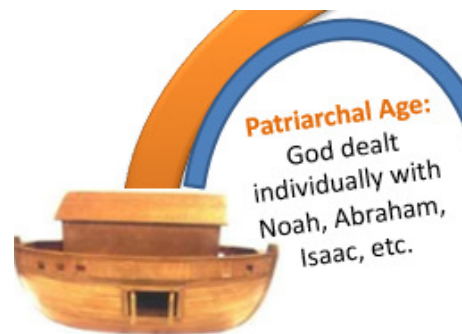
Genesis 8:20: (NASB) *Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.*

Noah (with his family) is the first individual in this new age after the Flood. God depended on him to carry on the human race and His plans for us.

Genesis 12:1-2: (NASB) *'Now the LORD said to Abram, Go forth from your country, and from your relatives and from your father's house, to the land which I will show you; ²And I will make you a great nation, and I will bless you, and make your name great; And so you shall be a blessing;*

Here God promises Abram (later his name was changed to Abraham) that he will become *a blessing*, even a blessing to all nations. After Abraham came his son, Isaac, then Isaac's son, Jacob, who had 12 sons of his own. Jacob's name was changed to "Israel" near the end of his life, and his 12 sons became the 12 tribes of the nation of Israel after Jacob's death. These patriarchs God dealt with defined the first of the three ages within this *present evil world* - from Noah to Jacob, the father of the nation of Israel.

1. **Patriarchal Age**
2. **Jewish Age**
3. **Gospel Age**



The next age within the *present evil world* deals with this nation of Israel. In the **Jewish Age**, how God dealt with mankind changed. He began to deal with Israel *as a nation* rather than with individual patriarchs.

This age began with Jacob's deathbed blessing to his sons, who became the promised nation of blessing.



This is a good place to pause with an example of how we could get the wrong interpretation if a scripture meant for one period of time is arbitrarily applied to the wrong time frame. The New Testament describes how some of the biggest arguments in the early church were whether or not to insist that the Jewish rituals like circumcision or the forbidding of certain foods still applied in Christianity.



For a current day example, Christian churches that promote mandatory tithing quote scriptures that applied back during the **Jewish Age**. It is incorrect to say they still apply during the time period of the **Gospel Age** that came AFTER the Jewish Age.



Understanding tithing and establishing Christian giving

Understanding the timing of Scriptures is critically important to know what the Bible really says. We can create what we *want* the Bible to say, or we can listen to the word and will of God as expressed through the Scriptures. If we choose to listen to the word and will of God, then we cannot change the Scriptures to fit our own benefit or our preconceived notions.

God now favors Israel as a nation. These verses define the beginning of the Jewish Age:

Exodus 19:5-6: (NASB) ⁵Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; ⁶and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel.

Amos 3:2: (NASB) *You only have I chosen among all the families of the earth; therefore I will punish you for all your iniquities.*

This chronological timing has to do with God dealing with the physical nation of Israel. Israel was *a holy nation*.

The end of this favor given to the Jewish nation was proclaimed by Jesus with a sad announcement of failure.

The Jewish Age ended with the rejection of Jesus, the Messiah:

Matthew 23:38-39: (NASB) ³⁸Behold, your house is being left to you desolate! ³⁹For I say to you, from now on you will not see me until you say, Blessed is he who comes in the name of the Lord!

That last phrase is a timing hint about the beginning of the third dispensation. We will address this soon.

So far, we have discussed the **Patriarchal Age** and the **Jewish Age** in this **SECOND DISPENSATION** called the *present evil world*. The history and story of these two ages are found in **Genesis 9** and goes all the way through the entire Old Testament. But we are not finished yet.

The third age with the *present evil world* is when God forms the Christian church to be a bride for His son - we can call it the **Gospel Age**. The gospel of Jesus and the call to be his followers was first offered to the Jewish nation but was rejected. As a result, the nation of Israel was cast off and the call went out to any who would follow Jesus - Gentiles as well as individual Jews.





In these verses, Peter is speaking of Cornelius, the first Gentile convert:
Acts 10:34-35: (NASB) ³⁴Opening his mouth, Peter said, I most certainly understand now that God is not one to show partiality, ³⁵but in every nation the man who fears Him and does what is right is welcome to Him.

This dramatic event of Cornelius’ conversion opened up the gospel to people outside of the previously-favored nation of Israel. Peter is beginning to see that the call to follow Christ was to go to the Gentile as well as to the Jew.

The culmination of the call of the gospel is summed up in this next verse:
Revelation 2:10: (NASB) *...Be faithful until death, and I will give you the crown of life.*



In this **Gospel Age**, the call of the gospel message goes out. For the first time, an opportunity has been opened to receive life in heaven. Rewards of faithfulness in the Old Testament were largely *physical* - tied to land, family and physical prosperity. The Christian reward for faithfulness is *spiritual* and involves a walk of sacrifice. There is a huge paradigm shift in the call, the pathway to walk and the reward.

Here is another example where all scriptures do not apply in all time periods. The so-called “Prosperity Gospel” we hear about today picks out scriptures about the Old Testament’s physical rewards and tries to apply them to the **Gospel Age** of Christianity, which is the opposite of the path Jesus described.



Conversely, we also cannot arbitrarily take New Testament promises and apply them to a previous time frame. This is how we can deduce that no one who lived in the Old Testament is in heaven, as such promises were not made until the **Gospel Age**. Those who lived prior are in their graves awaiting an earthly resurrection.



When we understand the timing of a scripture, we begin to understand the will and mind of God. Otherwise, if we do not put the

scriptures in their correct time frame, the meaning and understanding go right past us. It takes diligence to study and apply all that we learn, but above all, it takes God’s spirit to help us with scriptural discernment.

The **SECOND DISPENSATION** and its third age, the **Gospel Age**, ends with the completion of the call of true Christians and lots of trouble:

Daniel 12:1: (NASB) *...And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.*

The **Gospel Age** starts at the beginning of the New Testament with the conversion of the first Gentile convert, Cornelius, and goes all the way through parts of Revelation.



The **SECOND DISPENSATION** covers the majority of the Bible from Genesis to Revelation. There is a lot going on in this dispensation, but within it there are different things happening at different times. We cannot take events in the **Patriarchal Age** and apply them to the **Gospel Age**, or to the time when God was dealing only with the Jewish nation in the **Jewish Age**. We have to be careful. These study methods help us to unlock the Bible and enhance our studies.

SECOND DISPENSATION

“Present Evil World” or “World That Is”

2 Peter 3:7



THIRD DISPENSATION: *The world to come*, which we will call the **Messianic Age**, is in the future. This is the age when Messiah actually rules in God’s righteous kingdom of government. In the **Messianic Age**, everyone will be subject to Christ.

THIRD DISPENSATION

“New Heavens and Earth” or “The World to Come”

2 Peter 3:13
Ephesians 1:10
Ephesians 2:7

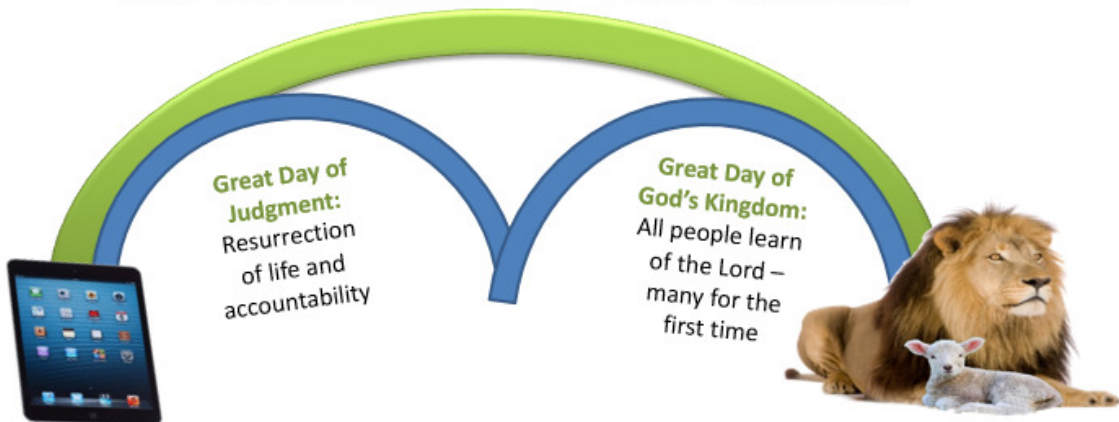




We are told the **THIRD DISPENSATION** has at least two distinct parts:

THIRD DISPENSATION

“New Heavens and Earth” or “The World to Come”



1. The Day of Judgment
2. The great day of God’s kingdom

The Day of Judgment - for all people who were NOT the “called-out” ones of God during the **Gospel Age**, as they would have already been judged and gone to heaven:



THE “EVERYBODY ELSE”

John 5:28-29: (NASB) ²⁸Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear his voice, ²⁹and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

A resurrection of judgment means a resurrection to accountability. Each person will be held accountable for their sins and will be taught what will be required in order to be reconciled back into a relationship with God.

Jeremiah 31:29-30: (NASB) ²⁹In those days they will not say again, The fathers have eaten sour grapes, and the children’s teeth are set on edge. ³⁰But everyone will die for his own iniquity...

This is an age of accountability and reconciliation; a pathway back to God for the rest of mankind.



THE “TRUE CHURCH”

By this point, the true church (the faithful followers of Jesus) will have already found that pathway during the **Gospel Age** and have received their reward in heaven.

This time period of the **Day of Judgment** is for everybody else.

IS MOST
OF THE
HUMAN RACE
DOOMED?

Episode 934 :
**Will Sinners Be Happy
on Judgment Day?**

Understanding how judgment day works and why it probably isn’t what you think it is



The great day of God's kingdom:

Jeremiah 31:34: (NASB) *³⁴They will not teach again, each man his neighbor and each man his brother, saying, Know the LORD, for they will all know Me, from the least of them to the greatest of them, declares the LORD, for I will forgive their iniquity, and their sin I will remember no more.*

There is a progression from being judged and being reconciled, to God now saying: *their sin I will remember no more.* In other words: *I am putting it behind Me because they have been reconciled.*

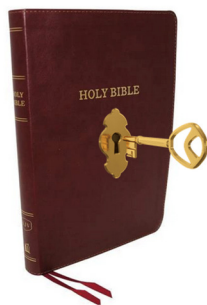
God's plan unfolds as a process. Rightly dividing which scriptures apply where is necessary.



We believe some scriptures apply in every age. For example, the moral code of the Ten Commandments applied then, now and will stand forever.

Studying the Bible is not easy, but it is so rewarding because it is about the mind of God.

BIBLE STUDY SECRETS REVEALED:



We need to remember that the Bible is a **book of long and diverse ages from the beginning of history.** Understanding that **all scriptures do not apply to all times** is a critical step to successful Bible study and will help us ultimately see the **BIG picture of God's plan.**



Are we interested in seeing the big picture of God's plan or do we seek to verify a thought we had on scripture? If we want to have the big picture of God's plan, we must look to God's word to show it to us rather than trying to dictate what we are seeing.

Applying the right scripture to the wrong time frame will inevitably lead to our confusion. Let's pay attention to details!

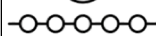
**So far, we have context, meanings of words and biblical timing.
What about understanding Bible symbols?**

The Bible tells the story of all the ages of humanity. As we begin to understand its message, we need to realize that this sacred book is not meant to be easily understood until a future appointed time. Having biblical messages revealed through symbolic language is just one way the Bible's mysteries can be uncovered.

Studying the Bible takes a lifetime! It is a continuous learning experience.

We are back to our original three questions:

1. What do the <words> really mean?

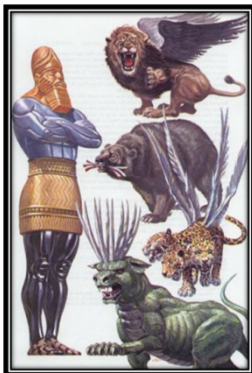


2. What is the *chronological timing* of the verses I am reading in relation to the question I am asking?

3. Am I reading symbolic language or literal language?



3. Am I reading symbolic language or literal language?



2 Peter 1:20: (KJV) *Knowing this first, that no prophecy of the scripture is of any private interpretation.*

We know the Bible cannot be taken completely literally because it would make parts of the Bible preposterous. In Daniel 2, we are told about Nebuchadnezzar's dream of a statue where each part of the construction was used as symbolic for a particular governmental empire. Jesus himself used parables and sometimes explained the meaning behind the symbols and metaphors he used. The book of Revelation is loaded with symbols.

As students of the Bible, we want to let the Bible interpret itself:

Psalms 46:1-5: (NASB) ¹*God is our refuge and strength, a very present help in trouble. ²Therefore we will not fear, though the earth should change and though the mountains slip into the heart of the sea; ³Though its waters roar and foam, though the mountains quake at its swelling pride. Selah. ⁴There is a river whose streams make glad the city of God, the holy dwelling places of the Most High. ⁵God is in the midst of her, she will not be moved; God will help her when morning dawns.*

If read literally and the mountains could *slip into the heart of the sea*, the resulting tsunami would kill everyone. But the mountains are suddenly back from the sea because in the next verse they *quake* at the earth's *swelling pride*. The earth cannot literally swell with pride. In fact, there are a lot of scriptures that become utterly impossible or even silly when taken literally. The symbols used in these verses seem to be: Earth, mountains, sea, river and city. Let's look closer at these.



Unless someone tells us what the symbols mean, are we just randomly guessing their meaning?

The Bible can often tell us how to figure it out if we are blessed with God's spirit helping us. There usually is an association of symbolic meaning with the literal meaning of the symbol.

EARTH - the literal earth is solid and stable, especially in contrast with the sea. We can expect the symbolic meaning will likely be associated with some kind of stability.

Psalms 33:8: (NASB) *Let all the earth fear (reverence) the LORD; let all the inhabitants of the world stand in awe of Him.*

The earth cannot literally *fear (reverence) the LORD*. Here we have a text that combines earth + inhabitants.



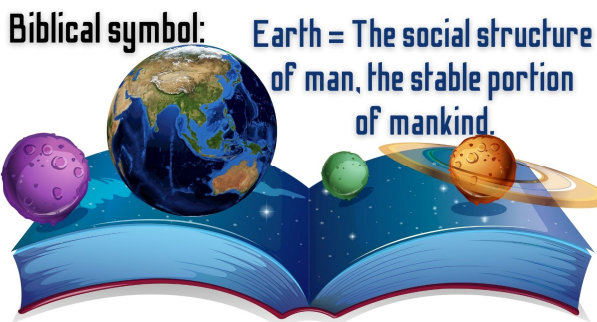
Psalm 66:4: (NASB) *All the earth will worship You, and will sing praises to You; they will sing praises to Your name.*

There are people involved on the earth, singing praises.

Here this is verified:

Micah 1:2: (NASB) *Hear, O peoples, all of you; listen, O earth and all it contains, and let the Lord GOD be a witness against you, the Lord from His holy temple.*

This text combines the earth (with a sense of being solid and stable) + people.



Biblical symbol: Earth = The social structure of man, the stable portion of mankind.

Symbolically, earth can refer to people - mankind - when stable and not troubled or agitated. If we had time to bring in other scriptures, we could expand this to show a stable social structure or society of people. Clearly scriptures like **Psalm 33:8**, where all the inhabitants of the world stand in awe of God, have never happened before. Going back to the biblical study method of time frame, it makes sense that this would be speaking prophetically about the future Messianic Age.

MOUNTAINS - mountains are large, controlling natural structures that impose their presence on man. They dictate how we live. We cannot just act like a mountain is not there.

Micah 4:1-2: (NASB) *¹And it will come about in the last days that the mountain of the house of the LORD will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it. ²Many nations will come and say, Come and let us go up to the mountain of the LORD and to the house of the God of Jacob, that He may teach us about His ways and that we may walk in His paths. For from Zion will go forth the law, even the word of the LORD from Jerusalem.*

This gives us a sense of governments that impose upon us and dictate how people will live.



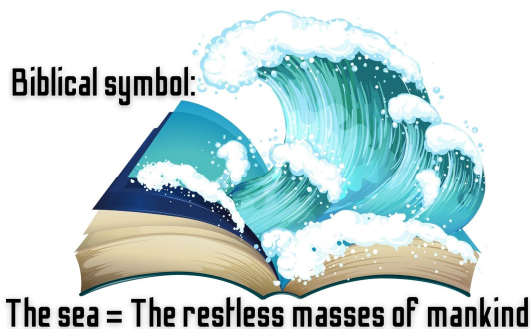
Biblical symbol:

Both the government of God and the governments of man

Mountains = Governments

SEA - the sea is large, unstable and uncontrollable.

Isaiah 57:20: (NASB) *But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse and mud.*



Biblical symbol:

The sea = The restless masses of mankind

This is an easy one since the Bible tells us what a *restless sea* (*tossing* in some translations) represents. Here it refers to *the wicked*, but by bringing in other texts we would see that in contrast to the stable earth, when *restless seas* or *tossing seas* are mentioned, it symbolizes restless humanity - agitated, loud. This definitely applies to our “present evil world” with everyone clamoring for both their real and perceived rights.

RIVER - rivers are made of water. Water is clearly a symbol of truth, especially the refreshing and purifying qualities of truth. See [John 4:13-14](#), for example.

[Revelation 22:1,17](#): (NASB) ¹Then he showed me a **river** of the water of life, clear as crystal, coming from the throne of God and of the lamb. ¹⁷The spirit and the bride say, Come. And let the one who hears say, Come. And let the one who is thirsty come; let the one who wishes take the water of life without cost.

A river represents a stream of truth that refreshes, purifies, energizes and brings knowledge of great joy.



CITY - a group of people living together with common geography, interests and culture.

[Revelation 21:2](#): (NASB) And I saw the holy **city**, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.



The bride of Christ is pictured symbolically as the true church. See [Ephesians 5:24-27](#), [2 Corinthians 11:2](#), [Revelation 19:7-9](#).

The city here is in the context of the glorified church.

[Revelation 17:18](#): (NASB) The woman whom you saw is the great **city**, which reigns over the kings of the earth.

Here that woman is identified as Babylon, the false church:

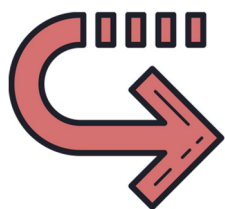
[Revelation 17:4,5](#): (NASB) ⁴The woman was clothed in purple and scarlet, and adorned with gold, precious stones, and pearls, holding in her hand a gold cup full of abominations and of the unclean things of her sexual immorality, ⁵and on her forehead a name was written, a mystery: **BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.**

Cities here represent a *spiritual representation* of the central location of the government - either the true church of Christ as the ruling center of God's kingdom or the false church of Babylon as the center of Satan's counterfeit kingdom.

Biblical symbol:



City = a spiritual representation of government - either the true church of Christ or the false church of Babylon.



Let's go back and read our original text, adding the symbolic interpretations to get a deeper meaning:

[Psalms 46:1-5](#): (NASB) ¹God is our refuge and strength, a very present help in trouble. ²Therefore we will not fear, though the earth (the present social order) should change and though the mountains (the governments of this world) slip into the heart of the sea (the restless masses of mankind desiring change through revolution and anarchy). ³Though its waters roar and foam, though the mountains (governments) quake at its swelling pride. Selah. ⁴There is a river

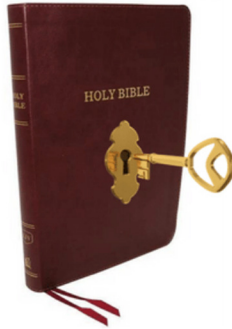


(a source of truth and understanding) whose streams make glad the city of God, (the true church) the holy dwelling places of the Most High. ⁵God is in the midst of her, she will not be moved; God will help her when morning dawns. (The beginning of God’s Messianic kingdom under Christ.)

We need to be careful not to take every word of the Bible literally. It warps God’s message and causes confusion.

Let’s look at studying the Bible with different eyes, drawing out from it the mind and will of God, as it is the word of God.

BIBLE STUDY SECRETS REVEALED:



There are many passages in the Bible that are written in very **symbolic language**. Fortunately, if we pay attention to detail in our study of the Scriptures, **we can find many keys to unlock the symbolism**. Let’s focus on letting the Bible tell us how to interpret its pages!

Unlocking Bible symbolism by letting the Bible show us how - it is important to stay out of the way so the Scriptures can speak for themselves.

Context is the meaning of words, timing and now Bible symbols. In light of all these keys, what about topical study?

If we want to be true students of scripture, we need to patiently realize that there are many moving parts to understanding biblical truth. We also need to observe how easy it can be to follow preconceived ideas about what we may expect the Bible to teach. We study for the purpose of hearing the voice of God expressed through the word of God. We do not want to hear our own voice!



<p>1. What do the <words> really mean?</p>	<p>2. What is the <i>chronological timing</i> of the verses I am reading in relation to the question I am asking?</p>
<p>3. Am I reading symbolic language or literal language?</p>	

Let’s put what we have learned into practice with a case study, going back to answer the question we started with: **WHAT MUST I DO TO BE SAVED?**

Many of us would answer this question by going to a very specific Bible verse in the book of Romans.

All we need do is call upon the name of Jesus:

Romans 10:12-13: (NASB) ¹²For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on him; ¹³for whoever will call on the name of the Lord will be saved.

That seems simple enough - but, if calling on the name of Jesus is ALL we need, then what about these other scriptural requirements?



All we need is to accept salvation as a free gift of God:

Romans 6:23: (NASB) *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

And...?

All we need is the redemption of Jesus' blood:

Romans 3:23-24: (NASB) ²³*for all have sinned and fall short of the glory of God,* ²⁴*being justified as a gift by His grace through the redemption which is in Christ Jesus;*

Or, is this all we need...?

All we need do is confess Jesus and believe in our hearts:

Romans 10:9: (NASB) *that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved;*

Oh, no, what about this...?

All we need is repentance and faith:

Mark 1:14-15: (NASB) ¹⁴*Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,* ¹⁵*and saying, The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.*

How can all of these be true? We can see why people do not understand how salvation works! This is a good case study to review all we have discussed. We would first look at every scripture dealing with this one topic so we can see how they harmonize, trying to understand what the original words mean - Hebrew for the Old Testament, Greek or Aramaic for the New Testament. This is a topical Bible study.



What do the words really mean? The actual words for *save* and *salvation* are very general:

Save: Strong's Exhaustive Concordance # 4982: *sozo*; to save, i.e., deliver or protect (literally or figuratively)

The King James Version translates this word as *save* 93 times; *make whole* nine times; *heal* three times, *be whole* twice

Matthew 8:25: (KJV) *And his disciples came to him, and awoke him, saying, Lord, **save** <4982> us: we perish.*

This verse gives the idea of protecting from harm.

Matthew 9:21: (KJV) *For she said within herself, If I may but touch his garment, I shall be **whole** <4982>.*

This person is talking about being healed, being delivered from her long-standing, chronic illness.

There are different shades of meaning for this broadly-used word. The main idea is being taken out of a bad situation and protected.

Salvation: Strong's Exhaustive Concordance #4991 *soteria*; as (properly, abstract) rescue or safety (physically or morally)

Here are a few other uses of this word to help us understand:

Acts 27:34: (KJV) *Wherefore I pray you to take some meat: for this is for your **health <4991>**: for there shall not an hair fall from the head of any of you.*

Where is “salvation” in this verse? It is here translated as *health*. How does that fit? It means *rescue or safety (physically or morally)*. Paul is telling those on the ship that it is in danger of being wrecked and they must eat to sustain their strength for the continuing battle to save the ship and themselves.

Romans 1:16: (KJV) *For I am not ashamed of the gospel of Christ: for it is the power of God unto **salvation <4991>** to every one that believeth; to the Jew first, and also to the Greek.*

This is the typical meaning we assign to “salvation.” But from what are we saved or rescued? The power of God is saving believers from...what?

The scriptural answer - not a traditional answer or a denominational answer - is: We are being saved from **a death that has no resurrection.**

How do we know this?

1 Corinthians 15:21-22: (NASB) ²¹*For since by a man came death, by a man also came the resurrection of the dead.* ²²*For as in Adam all die, so also in Christ all will be made alive.*

Death means life-less-ness. *In Adam all die.* We are being saved from a death that has no resurrection, no hope of regaining life. We have referenced this in several recent podcasts.



 **Episodes 1174 and 1175**
Did God Make Heaven and Hell
Humanity's Destiny? (Parts I and II)

Uncovering who goes to heaven and what happens to planet Earth



 **Episode 1206:**
Is a Near-Death Experience
a Glimpse of Heaven?

Examining After Death Communications in the light of Scripture

Maybe what we are saying here is not in accordance with what our listeners have heard before. We urge all to go to the Scriptures using these methods of study to find the answers.

Back to our case study question: **WHAT MUST I DO TO BE SAVED?**

What is the chronological timing of the verses I am reading in relation to the question I am asking?

The way to salvation actually has two different paths:

Matthew 7:13-14: (NASB) ¹³*Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it.*

Here we have the *narrow gate* - the difficult way. There is also the wide gate and broad way *that leads to destruction*. Many people would say that is the road to hell, but that is not what the scripture says. The word *destruction*



means annihilation, to take apart, to make it so it does not work anymore, to cut off from what could have been, ruin or loss. It has *nothing* to do with torture. We need to remove the traditions and opinion from our consideration and deal only with the Scriptures. It is the road to *destruction*, to the death that has no resurrection.



...first, the narrow gate for those who follow Christ:

¹⁴For the gate is small and the way is narrow that leads to life, and there are few who find it.

It is a hard road. The road of Christianity is not a road of relaxation and fun and games. It is a road of self-sacrifice because that is the road Jesus walked. If we are disciples of Jesus, we follow where he went, in his footsteps. This is the call of the true church.

The second path is also laid out in Scripture. We are going to barely touch on it here, but we know the resurrection will happen in a specific order.

...and second, salvation for everyone else later - each in their own order:

1 Corinthians 15:22-24: (NASB) ²²For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ the first fruits, after that those who are Christ's at his coming, ²⁴then comes the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power.

We are using *each in his own order* to illustrate how the plan of God unfolds in pieces in sequence, like when we talked earlier about the different dispensations and ages - the "world that was" (from Adam to the Flood), the **Patriarchal Age**, the **Jewish Age** and the **Gospel Age**. God's plan unfolds in stages; everything in its own order.



THE "TRUE CHURCH"



THE "EVERYBODY ELSE"

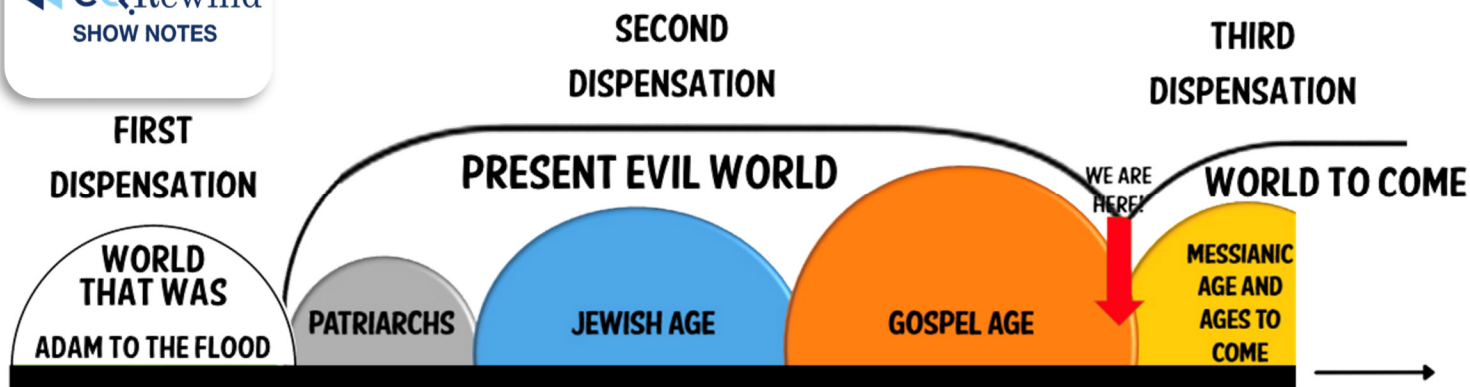
The timing for the salvation of the world is different than the timing of the salvation for the followers of Christ. The true church (the faithful followers of Jesus) are first.

3. Am I reading symbolic language or literal language?


Let's consider the symbols that will help us put this together:

Micah 4:1-2: (NASB) ¹And it will come about in the last days that the *mountain* of the house of the LORD will be established as the *chief of the mountains*. It will be raised above the hills, and the peoples will stream to it. ²Many nations will come and say, Come and let us go up to the *mountain* of the LORD and to the house of the God of Jacob, that He may teach us about His ways and that we may walk in His paths. For from Zion will go forth the law, even the word of the LORD from *Jerusalem*.

MOUNTAINS symbolically represent governments, as we saw earlier in Psalm 46. And *in the last days* tells us the *timing* of when this prophecy applies - that time when the **Gospel Age** is ending and the **Messianic Age** of the kingdom begins.



Let's pause here a moment. Jerusalem is a literal city in Israel. God gave this land to the nation of Israel forever. Jerusalem is the capital of that land and will be the physical center of the world government in God's future kingdom here on earth, because that was God's promise from the beginning.



God said to Abram:
Genesis 12:1-3 (NASB) ¹...Go from your country, and from your relatives and from your father's house, to the land which I will show you; ²And I will make you into a great nation, and I will bless you, and make your name great; and you shall be a blessing; ³and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.

We can find the reiteration of the blessing to Isaac in Genesis 26:3,4 and to Jacob in Genesis 28:13,14.

It is interesting how back in Micah 4:2, we see the unholy nations of ungodly people in this timeframe *after* their resurrection - where are they? They are not burning in hell; they are back on earth seeking the LORD saying, *that He may teach us about His ways and that we may walk in His paths*. They are learning, rehabilitating, recognizing what they did wrong and making amends. The people are streaming to this *chief of the mountains* - this holy government - they are streaming to righteousness! This Bible prophecy cannot come true if they are in eternal torment.

Micah 4:3: (NASB) *And He will judge between many peoples and render decisions for mighty, distant nations. Then they will hammer their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, and never again will they train for war.*



Swords and spears are obvious symbols for the implements of war. During this time, they are turned into implements of cultivation and peace. Nations never again train for war. Well, we know for sure that this has not ever been true in the history of mankind so it must be applied to its proper timeframe in the future kingdom.

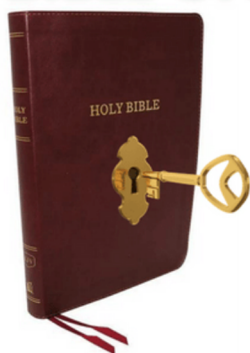
Isaiah 11:9 (NASB) *They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.*

Micah 4:4: (NASB) *Each of them will sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of the LORD of hosts has spoken.*

Each will sit under the governance of the “vine” - Jesus said in John 15:5, *I am the vine, you are the branches...* talking about the true church. The fig tree is the biblical symbol of the nation of Israel. We will see the physical nation of Israel blessing mankind on earth, which was foretold in the *sand of the seashore* part of the great promise made to Abraham (Genesis 13:14-17). We will see the spiritual nation of Israel in heaven, the true church, also blessing mankind as shown in the *stars of heaven* part of the Abrahamic promise (Genesis 15:5).

Luke 11:2: (KJV) *...Thy kingdom come, Thy will be done, as in heaven, so in earth.*

BIBLE STUDY SECRETS REVEALED:



Biblical salvation through Jesus is being pulled from the clutches of certain and permanent death and being given a new **opportunity for life everlasting!** This happens in two basic stages, **first to the called-out ones** and then **through the called-out ones** for the benefit of everyone else!

Our question today was, *Are there secrets to studying the Bible?* There are not secrets, just methods that work well when we study. There is an attitude of sincerity and humility that must go with those methods. Then there is God’s spirit which guides us as we put those methods into place. Our attitude must be to listen to what the Bible is telling us without putting our will into the holy word, but instead letting the holy word override our will. Methods, attitude and God’s spirit are the tools that help us learn what the word of God is, what His will is and what His plan is for all of mankind.

***So, are there secrets to studying the Bible?
For Jonathan, Rick, Julie, and Christian Questions...
Think about it...!***

All quoted scriptures are from the 1995 version of NASB unless otherwise indicated.



Join us next week for our podcast on December 13, 2021
Ep. 1208: Do We Really Have Free Will?

Bonus Material and Study Questions

Exhaustive New Testament use of *be diligent*
Strong's Exhaustive Concordance #4704

Galatians 2:10: (KJV) *Only they would that we should remember the poor; the same which I <4704> also was forward <4704> to do.*

Ephesians 4:3: (KJV) *Endeavouring <4704> to keep the unity of the spirit in the bond of peace.*

1 Thessalonians 2:17: (KJV) *But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured <4704> the more abundantly to see your face with great desire.*

2 Timothy 2:15: (KJV) *Study <4704> to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

2 Timothy 4:9: (KJV) *Do thy diligence <4704> to come shortly unto me:*

2 Timothy 4:21: (KJV) *Do thy diligence <4704> to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.*

Titus 3:12: (KJV) *When I shall send Artemas unto thee, or Tychicus, be diligent <4704> to come unto me to Nicopolis: for I have determined there to winter.*

Hebrews 4:11: (KJV) *Let us labour <4704> therefore to enter into that rest, lest any man fall after the same example of unbelief.*

2 Peter 1:10: (KJV) *Wherefore the rather, brethren, give diligence <4704> to make your calling and election sure: for if ye do these things, ye shall never fall:*

2 Peter 1:15: (KJV) *Moreover I will endeavour <4704> that ye may be able after my decease to have these things always in remembrance.*

2 Peter 3:14: (KJV) *Wherefore, beloved, seeing that ye look for such things, be diligent <4704> that ye may be found of him in peace, without spot, and blameless.*



Exhaustive New Testament use of *workman* Strong's Exhaustive Concordance #2040:

Matthew 9:37: (KJV) *Then saith he unto his disciples, The harvest truly is plenteous, but the labourers <2040> are few;*

Matthew 9:38: (KJV) *Pray ye therefore the Lord of the harvest, that he will send forth labourers <2040> into his harvest.*

Matthew 10:10: (KJV) *Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman <2040> is worthy of his meat.*

Matthew 20:1: (KJV) *For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers <2040> into his vineyard.*

Matthew 20:2: (KJV) *And when he had agreed with the labourers <2040> for a penny a day, he sent them into his vineyard.*

Matthew 20:8: (KJV) *So when even was come, the lord of the vineyard saith unto his steward, Call the labourers <2040>, and give them their hire, beginning from the last unto the first.*

Luke 10:2: (KJV) *Therefore said he unto them, The harvest truly is great, but the labourers <2040> are few: pray ye therefore the Lord of the harvest, that he would send forth labourers <2040> into his harvest.*

Luke 10:7: (KJV) *And in the same house remain, eating and drinking such things as they give: for the labourer <2040> is worthy of his hire. Go not from house to house.*

Luke 13:27: (KJV) *But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers <2040> of iniquity.*

Acts 19:25: (KJV) *Whom he called together with the workmen <2040> of like occupation, and said, Sirs, ye know that by this craft we have our wealth.*

2 Corinthians 11:13: (KJV) *For such are false apostles, deceitful workers <2040>, transforming themselves into the apostles of Christ.*

Philippians 3:2: (KJV) *Beware of dogs, beware of evil workers <2040>, beware of the concision.*

1 Timothy 5:18: (KJV) *For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, the labourer <2040> is worthy of his reward.*

2 Timothy 2:15: (KJV) *Study to shew thyself approved unto God, a workman <2040> that needeth not to be ashamed, rightly dividing the word of truth.*

James 5:4: (KJV) *Behold, the hire of the labourers <2040> who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.*

Exhaustive uses of the phrase *shall be saved* in the Old Testament:

Numbers 10:9: (KJV) *And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.*

Psalms 80:3: (KJV) *Turn us again, O God, and cause thy face to shine; and we shall be saved.*

Psalms 80:7: (KJV) *Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.*



Psalms 80:19: (KJV) *Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.*

Proverbs 28:18: (KJV) *Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.*

Isaiah 45:17: (KJV) *But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*

Isaiah 64:5: (KJV) *Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.*

Jeremiah 17:14: (KJV) *Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.*

Jeremiah 23:6: (KJV) *In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the LORD our righteousness.*

Jeremiah 30:7: (KJV) *Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.*

Exhaustive uses of the phrase *shall be saved* in the New Testament:

Matthew 10:22: (KJV) *And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*

Matthew 24:13: (KJV) *...but he that shall endure unto the end, the same shall be saved.*

Mark 13:13: (KJV) *And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.*

Mark 16:16: (KJV) *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

John 10:9: (KJV) *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*

Acts 2:21: (KJV) *And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*

Acts 11:14: (KJV) *Who shall tell thee words, whereby thou and all thy house shall be saved.*

Acts 15:11: (KJV) *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

Romans 5:9: (KJV) *Much more then, being now justified by his blood, we shall be saved from wrath through him.*

Romans 5:10: (KJV) *For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life.*

Romans 9:27: (KJV) *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:*

Romans 10:13: (KJV) *For whosoever shall call upon the name of the Lord shall be saved.*

Romans 11:26: (KJV) *And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob:*



1 Corinthians 3:15: (KJV) *If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

1 Timothy 2:15: (KJV) *Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*

Christian Questions Weekly Newsletter

CQ Rewind Show Notes and Study Questions

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Study QUESTIONS

Ep. 1207: Are There Secrets to Studying the Bible?

<https://christianquestions.com/doctrine/1207-bible-study/>

See:  CQ Rewind
SHOW NOTES

1. What questions can we ask to better understand the context behind the Scriptures we study? Why is it important to understand this context? As followers of Jesus, what has God promised us for a teacher? (See John 14:26)
2. How can understanding the biblical meaning of words help decipher a verse's true message? How does looking at many different uses of a word in Scripture give us a deeper understanding? (See Mathew 20:1, 1 Corinthians 11:13, Ephesians 4:3, 2 Timothy 2:15, 4:9)
3. What are the three major time frames identified in 2 Peter 3:5-7,13? What are these type of divisions called? Why is it important to understand the chronological timing of the verses we study?
4. What events began and ended the first dispensation? Who did God deal with during this dispensation? How long did it last? (See Genesis 2:7, 7:23)
5. What is the second dispensation? What role do its three sub-periods of time or ages play in God's plan? Who did God work with during each age? How much of the Bible takes place during the second dispensation? What events began and ended this age? Where do we fit into this dispensation? (See Genesis 8:20, 12:1-2, Exodus 19:5-6, Daniel 12:1, Amos 3:2, Matthew 23:38-39, Acts 10:34-35, Revelation 2:10)
6. What is the third, and final, dispensation? What are its two distinct parts? Describe the *resurrection of judgment*: (See Jeremiah 31:29-30, 34, John 5:28-29, Ephesians 1:10, 2:7, 2 Peter 3:13)
7. Why is it important to understand whether to interpret a scripture literally or symbolically? How can we identify whether the language is symbolic or literal? What is one method we should use to interpret symbolic language? (See Psalms 33:8, 46:1-5, 66:4, Micah 1:2, 4:1-2, Isaiah 57:20, John 4:13-14, 2 Peter 1:20, Revelation 17:4-5,18, 21:12, 22:1,17)
8. How can we put our new Bible study techniques into practice to better answer the question: *What must I do to be saved?* (See Isaiah 11:9, Micah 4:1-4, Matthew 7:13-14, 8:25, 9:21, Mark 1:14-15, Romans 3:23-24, 6:23, 10:9-13, 1 Corinthians 15:21-24)
 - a. What are we looking to be saved from?
 - b. What are the two different paths to salvation?
 - c. Describe the symbols used in these Scriptures:
 - d. What are the ungodly people in Micah 4:2 doing?
 - e. Describe how the Messianic kingdom will be governed
 - f. How will this lesson change how you study the Bible?