



This material has been provided by Asbury Theological Seminary in good faith of following ethical procedures in its production and end use.

The Copyright law of the united States (title 17, United States code) governs the making of photocopies or other reproductions of copyright material. Under certain condition specified in the law, libraries and archives are authorized to finish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be *“used for any purpose other than private study, scholarship, or research.”* If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

Contact

B.L. Fisher Library
Asbury Theological Seminary
204 N. Lexington Ave.
Wilmore, KY 40390

B.L. Fisher Library’s Digital Content
place.asburyseminary.edu



Asbury Theological Seminary
205 North Lexington Avenue
Wilmore, Kentucky 40390

800.2ASBURY
asburyseminary.edu

INDUCTIVE BIBLE STUDY AND ITS PLACE IN THE
CURRICULUM OF EBENEZER BIBLE COLLEGE

A Thesis

Presented to

the Faculty of the Department of English Bible
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Theology

by

Metosalem Quillupras Castillo

May 1972

INDUCTIVE BIBLE STUDY AND ITS PLACE IN THE
CURRICULUM OF EBENEZER BIBLE COLLEGE

A Thesis

Presented to

the Faculty of the Department of English Bible
Asbury Theological Seminary

Approved:

George Allen Turner
Robert A. Trautman

by

Metosalem Quillupras Castillo

May 1972

ACKNOWLEDGEMENTS

The writer is most grateful and thankful to Almighty God for an institution like Asbury Theological Seminary, in which the opportunity is given to foreign students to come and prepare for the ministry of the Lord Jesus Christ. He wishes to express appreciation to the donors and administrators of the International Student Scholarship, through which his coming to Asbury was made possible.

The gratitude of the writer is also extended to the Christian and Missionary Alliance for their invaluable contribution in making his coming to the United States a reality, and to the Ebenezer School Board, who had graciously granted him a study leave.

The author wishes to acknowledge his indebtedness to Dr. G. A. Turner and Dr. R. A. Traina, under whom he has had the privilege of taking profitable courses in inductive Bible study. His sincere thanks are due to them for encouraging and assisting in the writing of this thesis and for giving helpful suggestions and guidance in their capacities as his adviser and reader, respectively.

The writer very sincerely thanks Mr. D. Dayton, Assistant Professor of Bibliography and Research, who approved the format and technical aspects of this thesis, and to Mrs. Judith Lyon for her splendid work of typing the final draft of this thesis.

TABLE OF CONTENTS

	Page
LIST OF FIGURES	viii
Chapter	
1. THE PROBLEM, PROCEDURE AND DEFINITION OF TERMS	1
THE PROBLEM	1
Statement of the Problem	1
The Importance of the Study	2
The Scope of the Study	2
THE PROCEDURE	3
DEFINITION OF TERMS	3
2. A HISTORICAL SURVEY	5
THE CMA, ITS BIRTH AND GROWTH	5
Religious Background	5
The Founder	6
The Gospel Tabernacle	9
The Merger of Two Bodies	11
MISSIONS TO THE WORLD	12
Alliance Missionary Theology	12
Alliance Missionary Expansion	13
MISSIONS TO THE PHILIPPINES	15
The Seven Thousand Emeralds	15
Alliance Missionary Work	17

Chapter	Page
EBENEZER BIBLE COLLEGE	19
SUMMARY OF CHAPTER 2	22
3. BIBLE STUDY IN GENERAL	24
MEANING AND HISTORY OF INTERPRETATION	24
Meaning	24
History	26
SOME INADEQUATE THEORIES OF INTERPRETATION	33
Allegorical	33
Literal	35
Mythological	37
Rationalistic	38
Dogmatic	39
Other Theories	39
THE HISTORICAL-GRAMMATICAL INTERPRETATION	41
SOME POPULAR METHODS OF BIBLE STUDY	45
Biographical	45
Theological	48
Devotional	49
SUMMARY OF CHAPTER 3	51
4. INDUCTIVE BIBLE STUDY	53
DEDUCTION AND INDUCTION	53
HISTORY OF THE INDUCTIVE BIBLE STUDY	56
The Socratic Method	56
Plato's Synoptic Vision	57
Aristotle	57

Chapter	Page
Jesus The Master Teacher	58
Francis Bacon	58
John Stuart Mill	59
Modern Applications	60
Summary	64
PRINCIPLES AND CHARACTERISTICS OF THE INDUCTIVE BIBLE STUDY	65
Definition and Description	65
Principles	66
Characteristics	67
PHASES OF INDUCTIVE BIBLE STUDY	74
Aspiration	75
Observation	76
Interpretation	91
Evaluation and Application	99
Correlation	101
SUMMARY AND CONCLUSIONS OF CHAPTER 4	105
Summary	105
Conclusions	105
5. SUGGESTIONS FOR THE INTEGRATION OF INDUCTIVE BIBLE STUDY INTO THE CURRICULUM OF EBENEZER BIBLE COLLEGE .	108
EVALUATION OF THE DEGREE PROGRAM	109
Values of Inductive Bible Study	113
SUMMARY AND CONCLUSIONS OF CHAPTER 5	120
6. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	122
SUMMARY	122

Chapter	Page
CONCLUSIONS	123
RECOMMENDATIONS	126
BIBLIOGRAPHY	128

LIST OF FIGURES

Figure	Page
1. Chapter Titles for the Gospel by Mark	81
2. Paragraph Titles	83
3. Observation of Structural Laws	84
4. Detailed Observation and Interpretive Questions . . .	92
5. An Illustration of the Process of Interpretation by the Use of a Chart	98

Chapter 1

THE PROBLEM, PROCEDURE AND DEFINITION OF TERMS

I. THE PROBLEM

The Bible has remained a closed book to a good number of Christians in the Philippines. It is believed by many that it is a book which only the scholar can understand. Such an unfortunate attitude springs from an inadequate, if not totally erroneous, approach to Bible study. They have the Book, but not the key with which to unlock its truths. They stand "before an ancient chest containing treasures of rare value, but without a key with which to open it."¹

Statement of the Problem

It is the purpose of this study (1) to survey briefly the historical background of the Ebenezer Bible College; (2) to evaluate its present curriculum; (3) to investigate the various theories of interpretation and certain methods employed in Bible study; (4) to examine in detail the principles and the procedures of the Inductive Method of Bible Study; and (5) to make specific suggestions for the

¹Ernst Kevan, "The Principles of Interpretation," Revelation and the Bible, ed. Carl F. Henry (Grand Rapids: Baker Book House, 1958), p. 285.

integration of said method into the curriculum of the Ebenezer Bible College located in Zamboanga City, Philippines.

Importance of the Study

The writer, a native of the Philippines, in serving the cause of Jesus Christ, came to recognize the lack of proper and relevant methods in studying the Scriptures among his people. The aim envisioned by this thesis is to meet that need by the introduction of the inductive method of Bible study indirectly to the constituents of the Christian and Missionary Alliance Church of the Philippines, and directly to the students of the Ebenezer Bible College, who will constitute the bulk of the ministry in the aforementioned Church. It is also hoped that the findings of this study will somehow provide a healthy incentive, as well as create a positive response from both the present faculty and members of the School Board.

The Scope of the Study

The study is, generally, broad affecting the historical survey, the theories, and the methods of studying the Scriptures. It is, however, specific and, in a sense, more detailed in the presentation of the discipline known as inductive Bible study. But it is by no means exhaustive. It recognizes certain limitations in the discussion of certain facets concerning this knowledge. This was intentional, because of the nature of the purpose of this project. Rather than providing a detailed syllabus for a course in methodology, general guidelines are simply laid down for the future evaluation of those who may wish to pursue it more thoroughly.

II. THE METHOD OF PROCEDURE

Chapter 2 of this study deals mainly with a survey of the history of the Christian and Missionary Alliance, from its inception until the period of its expansion to the mission fields including the Philippines, pointing to the founding of Ebenezer Bible College. In the third chapter, certain theories of Biblical interpretation that have been in use up to the present are considered. This is followed by a discussion of some of the most commonly employed methods, other than the inductive approach to the study of the Scriptures. Chapter 4 is wholly devoted to the techniques of inductive Bible study, while the suggestions for integrating the same into the program of study at the Ebenezer Bible College are presented in the fifth chapter. The final chapter concludes this study with a summary, conclusions and a list of recommendations.

III. DEFINITION OF TERMS

For purposes of clarity certain terms are defined and explained. These are indicated as follows:

1. Camacop. The national Alliance church in the Philippines is officially known as The Christian and Missionary Alliance Church of the Philippines, Incorporated, and hereafter referred to as the Camacop.

2. CMA. The Christian and Missionary Alliance is the official title of the missionary society founded by Dr. A. B. Simpson with headquarters in New York City. It will referred to in

this report as CMA.

3. Ebenezer Bible College. The oldest co-educational Bible School in the Philippines, founded in 1926, and presently located in Zamboanga City, Mindanao, Philippines. The CMA and the Camacop are co-sponsors. Its purpose is primarily to train men and women for the ministry.

4. EBC School Board. The board of trustees charged with the general oversight of the school. It is headed by the President of the Camacop and the Mission Chairman of the Philippine branch of the CMA, serving as co-Chairman.

5. Inductive Bible Study. This is a specific method employed in the study of the Scriptures which "proceeds from the specific to the general, from observation to interpretation, from sight to insight, from analysis to synthesis. . . ." ² It is that process of reasoning as opposed to deduction.

²George A. Turner, Portals to Bible Books (Wilmore: Asbury Theological Seminary Press, 1957), p. 5.

Chapter 2

A HISTORICAL SURVEY

The CMA is, doubtless, one of the major thriving missionary societies in the modern world. Recognizing that world missions is the highest calling of the Church on earth, its early leaders built its distinctives on a missionary theology. The Fourth Section of the statement of faith of the first CMA Constitution reads:

While we recognize it as our high calling, in connection with His truth, and to Christ, nurture and edify His children, and to build up His Kingdom; yet it will ever be recognized as the specific mission of this church to promote the work of evangelization among the neglected classes at home and abroad, as God may enable us in every part of the world.¹

I. THE CMA: ITS BIRTH AND GROWTH

Religious Background

At the conclusion of the nineteenth century and at the beginning of the twentieth, two major religious phenomena swept across America from England. Ecclesiasticalism and secularism found their way into the churches as a result of the industrial revolution. More disastrous, however, was the influence of liberalism, which directed its attack against the Bible as the inspired Word of God.

¹Samuel Stoesz, Understanding My Church (Harrisburg: Christian Publications, Inc., 1968), pp. 79-80.

Believed to be unreliable and unscientific, it was regarded as a mere human production. Its Gospel of salvation was slowly but surely superseded by the so-called "social gospel" in many pulpits. Humanistic religion brought lethargy in the spiritual life of the Churches. These events brought about a dynamic interest in the study of prophecy. Postmillennialism, which was gaining wide acceptance during the latter half of the nineteenth century, was being replaced by premillennialism. Prophetic conferences grew like mushrooms throughout the country. Revival came to the churches which ignited an unprecedented concern for missions. Evangelistic crusades like those held by the Moody-Sankey, Chapman-Alexander, and Whittle-Bliss teams forged denominational cooperation expressed through church-related service institutions such as student volunteer movements, Bible societies, the Salvation Army, and rescue missions. It was in this kind of religious atmosphere that the CMA was born.²

The Founder

The CMA as known today came into existence as a result of prayer at Old Church, Maine, in August, 1887 through the Spirit-anointed life of Dr. Albert Benjamin Simpson.³ Born into a farming Scottish family in Bayview, Prince Edward Island, Canada in December 15, 1843, he knew the meaning of hard work since childhood. Though

²Ibid., pp. 74-75.

³Christian and Missionary Alliance, Missionary Atlas, A Manual of the Foreign Work of the CMA (Harrisburg: Christian Publications, Inc., 1964), p. 2.

considered poor with this world's goods, his parents were godly and stern disciplinarians. Albert, however, did not come to a personal knowledge of Jesus Christ as Saviour until after a serious illness at the age of fifteen.

From childhood he cherished an ambition to become a minister of the Gospel. This became a reality in September 12, 1865, when he received ordination two months after graduation from college at the age of twenty-two. He had his first pastorate in Knox Church, Hamilton, Ontario, where he stayed for eight years. A few days after he preached his inaugural sermon he married Margaret Henry of Toronto.⁴

Eight years of faithful labor in Canada brought Mr. Simpson to the limelight. Calls from home and the United States were extended to him. Later he chose the large Presbyterian Chestnut Street Church in Louisville, Kentucky and moved into his second pastorate in January, 1873. Concerned with the coldness of the church which was brought about by the split of the Presbyterian Church between the North and the South, he worked to bring unity. He convened ministerial meetings to which all pastors of all denominations were invited to participate. This resulted in the city wide ecumenical campaigns that led to the salvation of many souls. On one occasion, after the preaching of Major Whittle, revival broke in to the meeting. For the first time in his Christian life, Mr. Simpson realized that he was so empty of the Spirit, but so full of

⁴A. W. Tozer, Wingspread (Harrisburg: Christian Publications, Inc., 1943), pp. 39-40.

self. There he experienced the filling of the Holy Spirit. Dr. Tozer describes this so vividly: "it was death in the most literal sense, too, but death to the old man, to the old self-asserting ego. God accepted his offering and blessed him in a degree he had never known before. . . ." ⁵

This experience marked a turning point in his life, for he was never the same again. It prepared him for the gigantic task of world evangelism. Equipped with Christ-like compassion for the lost, he launched a program to bring Christ to the unchurched people in slum areas. But this was unpopular among his church folks, who were ". . . far removed from the masses. . . ." ⁶ Nothing, however, could stop this Spirit-propelled person from accomplishing what he believed to be the will of God. Hindered from all sides, he left Chestnut Church, and Louisville's loss became New York's gain. In November, 1879 he assumed the pastorate of the Thirteenth Street Church. Though the church was wealthy, Simpson's experience in Louisville was repeated. Frustration after frustration sapped his strength and he grew weaker until finally illness lodged into his frail body. He became semi-invalid and the doctors gave him no hope for healing. Consequently, he took a leave of absence from his church and went to Saratoga Springs seeking for health. Unfortunately he sought in vain. Later, he met Dr. Charles Cullis, a medical doctor from Boston who had left his profession to conduct healing

⁵ Ibid., p. 49.

⁶ Stoesz, op. cit., p. 71.

services in various places. In the summer of 1881, after he was prayed for, Mr. Simpson received divine healing. Along with this victory he also discovered the sufficiency of Jesus Christ, not only to save the soul, but also for the body. This truth is a theological distinctive in the Alliance today.

More determined to serve his Lord than ever, Mr. Simpson returned to New York City and severed his relations with the Presbyterian church. Believing that immersion is the New Testament mode of baptism, he submitted himself to re-baptism by a Baptist minister.⁷ According to the records of the Presbytery he was withdrawn on the issue of infant baptism. This was far from the truth. "He wanted freedom," wrote Dr. Stoesz. "He wanted a ministry in which the church was the people and not a mere parish, where he could freely reach the masses to become members of a living organism rather than an organization."⁸

The Gospel Tabernacle

Mr. Simpson made a fresh start in his ministry on Eighth Avenue at Calcedonian Hall, where he conducted Sunday services. Mid-week prayer meetings were held in his home. All those interested to meet in prayer were invited, and seven brave souls responded. Growth was spontaneous; fellowship was warm; and worship was marked with the presence of the Holy Spirit. Then came the historic day, February,

⁷Ibid., p. 79.

⁸Ibid., pp. 78-79.

1881, when the seven prayer warriors became seventeen members of the first Alliance Church, otherwise known as the Gospel Tabernacle of New York City. Its form of government was congregational with a board of elders, who, in consultation with the Pastor, had charge over the spiritual needs of the church. Its constitution and by-laws, which were also exceedingly simple, included these provisions:

1. The Word of God alone shall be the rule of doctrine, practice and discipline in this church;
2. That we recognize and receive the Lord Jesus Christ as the true and divine Son of the living God, the only Head of the Church and our only Saviour, and Master; and the Holy Spirit in His divine personality as the only source and channel of all true spiritual life and power.
3. That we recognize in Christian Fellowship and affection the one Church of God, consisting of all true believers of whatever name,
4. . . . it will ever be recognized as the specific mission of this church to promote the work of evangelization among the neglected classes at home and abroad. . . .
5. The profession of living faith in the Lord Jesus Christ, a sincere purpose to live according to His will and for His glory; and the evidence of a consistent and Christian character and life, will be the only conditions of membership in this church.
6. New members will be received at the regular monthly business meeting on the recommendation of the Pastor and Elders, on their public confession of faith and the vote of the members.
7. The ordinance of baptism will be administered on profession of faith and ordinarily by immersion. Persons who have been baptized otherwise, or in infancy, will be received if they are satisfied with their own baptism. Parents will have the privilege of presenting their infant children in the house of God for public consecration.
8. The Lord's Supper will be administered not less

frequently than once every month on the second Lord's day of the month.⁹

It is interesting to note that these policies still constitute the general practice of the CMA churches here and abroad.

The Merger of Two Bodies

That God had prospered the witness of the Gospel Tabernacle is undeniably true. In the course of time other organizations came into existence such as the New York Missionary Training Institute¹⁰ in 1883, the Christian Publications, Incorporated, the Barachah Home of Nyack in 1884, two rescue missions, and an orphanage. The most outstanding development, however, occurred in Old Orchard, Maine in August, 1887. Two separate organizations, distinct from the Gospel Tabernacle as far as administrative functions were concerned, came into existence: the International Christian Alliance, charged with the responsibility of carrying out the Great Commission at home; and the Evangelical Missionary Alliance to carry out the mission of the church overseas. The former was, in the words of its founder, Dr. A. B. Simpson, "a fraternal union of consecrated believers in connection with various evangelical churches."¹¹ He explained the purpose of these organizations with these words:

No new society should be organized to do what is already being done by some other society. If there is some new

⁹Ibid., pp. 79-80.

¹⁰Now Nyack Missionary College.

¹¹Ibid., p. 82.

principle to be worked out, some new method to be proved, some new agency to be employed, or some wholly unoccupied region to be reached, it is all right to attempt it, provided the movement is wisely planned and carried out by experienced and consecrated men. But simply to repeat what is being done somewhere else . . . will simply parrot the empty sound that has fallen upon its ear.¹²

A decade later, in April, 1897, these two organizations were wedded into what is presently known as the Christian and Missionary Alliance. It was given the solemn charge to administer the work of evangelization in the homeland and in the regions beyond. Though some of its founders show timidity in calling it a denomination and preferred to refer to it as a missionary society, yet no one doubts the fact that it has gained an international reputation as another Protestant denomination.

II. MISSION TO THE WORLD

Alliance Missionary Theology

Just before the Lord Jesus Christ ascended to the Father He gave His Church a plan which is world-wide in scope, but personal in application. He said:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.¹³

This means world evangelization--the vocation of the Church, the

¹²A. E. Thompson, A. B. Simpson, His Life and Work, rev. ed. (Harrisburg: Christian Publications, Inc., 1960), pp. 125-6.

¹³Matthew 28:18-20 (RSV).

Body of Christ. It is the reason for her existence. The CMA took this challenge and made it its missionary theology since the days of Dr. Simpson. It is fully committed to the fulfillment of this responsibility until the return of Him who is the Head of the Church. Dr. Simpson clearly laid down the Society's missionary philosophy by these words:

God has given us a missionary movement unique in policy, world-wide in scope, lofty in aims, inspiring in motives. We should be fully baptized into the very heart of this movement until we ourselves go forth as living epistles and apostles for the evangelization of the world.¹⁴

Moreover, he stated that the CMA as a missionary movement is evangelical, evangelistic, interdenominational, international, pioneer, economical, and premillennial. He placed a high premium on the involvement of lay ministry and the spirit of self-sacrifice.¹⁵

The aim of CMA missions is eloquently expressed by these statements: "Missions as conceived by the Alliance is a double-barreled weapon aimed at the widespread of the gospel and the building up of an indigenous church."¹⁶ In brief, in the words of Dr. Henry Venn, missions are to be "self-supporting, self-governing, and self-propagating."¹⁷

Alliance Missionary Expansion

It is altogether important at this point to give a general picture of the spread of missions under the CMA. In 1884, years

¹⁴Christian and Missionary Alliance, op. cit., p. 2.

¹⁵Ibid.

¹⁶Ibid., p. 3.

¹⁷Ibid.

before the CMA was officially organized, members of Dr. Simpson's class at the New York Missionary Training Institute set out to the Congo. Others followed suit to India in 1887, to China in 1888, to West Africa in 1890, to Japan in 1891, and to South America in 1896. The Philippines was not entered until 1902.¹⁸

Alliance missions have grown to an enormous proportion during the past eighty-four years. Dr. L. L. King, the foreign missions secretary, in his annual report to the 1971 General Council held in Houston, Texas submitted the following statistics:¹⁹

The Alliance Population Responsibility . . .	80,446,500
Missionaries Overseas	678
Missionaries on Furlough	181
Missionaries on Special Assignment	18
Missionaries on Leave of Absence	42
Total Number of Missionaries	919
Number of Alliance Overseas Constituency . .	500,000

A separate report published by the Alliance Witness states that there are 4,470 national workers including Pastors, Evangelists, and Teachers, and 2,000 students are enrolled in the thirty-seven Bible Schools of the CMA throughout the mission fields.²⁰ These indicate progress by expansion.

The responsibility of Alliance Mission is ever increasing. The unfinished task stands to challenge the whole Alliance constituency throughout the world. It is a cause that calls for

¹⁸Ibid., p. 2.

¹⁹L. L. King, "Report of the Foreign Department," Minutes of the General Council and Annual Report for 1970 (New York: Christian and Missionary Alliance, 1971), p. 83.

²⁰"How Can I Help Your Missionary Program," The Alliance Witness, (March 3, 1971), 24.

nothing short of total commitment to Jesus Christ. But one should not minimize what has been done through the Spirit's enabling.

III. MISSIONS TO THE PHILIPPINES

The Seven Thousand Emeralds

The Republic of the Philippines is frequently nicknamed "the Seven Thousand Emeralds," and rightly so. This speaks of the 7,100 triangular cluster of islands, beautifully laced with scenic spots and surrounded by white beaches and sparkling waters. Generally mountainous and volcanic, it is rich in mineral deposits and a variety of forest products which can compete with the rest of the world. The Philippines is bounded on the north and on the east by the Pacific Ocean; on the south, the Celebes Sea; and on the west, the China Sea. Its total land area is approximately 115,758 square miles, most of which is made up by the major islands of Luzon, Mindanao, Samar, Negros, Panay, Mindoro, Cebu, Bohol, Masbate, and Palawan.²¹

The Philippines is the melting pot of various races. The almost forty million Filipinos today are a result of intermarriage between the Malays, Chinese, Spanish, Indonesians, and the natives called the Negritos. Because of isolation in the islands and valleys, there emerged a variety of one hundred thirty-seven inter-related languages. Eight of these became the basis of the

²¹These facts about the Philippines and those that follow are taken from the Christian and Missionary Alliance, op. cit., pp. 161-163.

formulation of the national language called Pilipino, which is currently being taught in schools. English, however, continues to be the medium of instruction.

The Filipinos, to a certain degree, are superstitious, but they are generally a religious people. In fact, the Philippines is often called "the only Christian nation in the Far East." This is so because of the predominance of the Roman Catholic type of Christianity since its introduction in 1571 by the Spaniards. Ranking next is the religion of Islam which came from Arabia by way of Borneo in the fourteenth century. Its influence, however, is limited only to the islands of Mindanao and Palawan, and the Sulu Archipelago. Protestantism accounts for only about four percent of the total population. The rest constitute the bulk of the cultural minorities on the mountains and in remote small islands.

The Philippines became an independent State on July 4, 1946, four hundred twenty-five years after its discovery by Ferdinand Magellan in 1521. The Islands were christened Las Filipinas in 1543 in honor of King Philip II of Spain, although formal Spanish possession came in 1565. In 1898, after the Spanish-American war, the Philippines was ceded to the United States and remained a commonwealth until the Japanese occupation in May, 1942. Through the graces of the United States government liberation came in October 19, 1944 under the able military genius, General Douglas MacArthur. After official negotiations with the United States, independence was granted and a Republican form of government was set up.

Alliance Missionary Work

Protestant missions to the Philippines were barred until the American regime in 1898. Prior to this time there were several attempts, but formal missionary work by the Protestants did not begin until the years 1899 to 1902, at which time the Methodist, Presbyterian, Baptist, United Brethren, Episcopalian, Congregational, and CMA missionaries found their places of ministry in the Islands. For purposes of fostering a better working relationship, and for achieving their goals more efficiently, a comity arrangement was set up. Consequently, the CMA was allocated to Western Mindanao and the Sulu Archipelago.²² Missionary work in Mindanao commenced in August, 1903.²³ The work, however, was temporarily suspended when the lone pioneer, John A. McKee, died of cholera in August of the same year. It was resumed five years later in the City of Zamboanga, "taking over a mission started independently by Mr. and Mrs. D. O. Lund . . ."²⁴ including a school, a church, and a number of outstations.

The pagan tribes of Mindanao became the chief object of the Alliance missionary interest. The Subanons were first contacted and considerable success inspired the designation of a center station in Margosatubig, Zamboanga del Sur under the leadership of Mr. and

²²Ibid., p. 163.

²³Robert Ekvall, et. al., After Fifty Years (Harrisburg: Christian Publications, 1939), p. 231.

²⁴Ibid.

Mrs. S. D. Lommasson. In 1921, Jolo, the capital town of Sulu province, was entered and subsequently became the center for missionary work among the Moslems.²⁵

The need for expansion required strategy and realistic planning. Responding to that need, the CMA Board of Managers in 1925 sent Rev. Robert A. Jaffray, a missionary statesman from China, to lay down the plan for new advance. A year later Rev. and Mrs. J. D. Williams reorganized the work and established a Bible School. The new era of expansion is best described in this manner:

The Mission now entered upon a new period of progress and great spiritual blessing, and set itself to accomplish its threefold task which makes this field a most difficult, yet interesting one. This task involves three distinct types of effort: to give the gospel to the Catholic communities of Filipinos, to press pioneer evangelism among the pagan tribes . . . and to meet the challenge of the Crescent in all the islands of Sulu.²⁶

The Camacop. One of the phenomenal events in the Alliance work in the Philippines took place in post-war days. Through the combined efforts of missionaries and national workers, local congregations were organized in accordance with the indigenous policy. In 1947 thirteen local churches voted to incorporate as an independent body to form the national alliance church--the Camacop. Its setup resembles that of the CMA in the United States. Administration lies in the hands of the Board of Directors, chaired by the President. Currently, it is subdivided into nine Districts, each

²⁵ Ibid., pp. 232-233.

²⁶ Ibid.

under the leadership of a District Superintendent together with an executive committee.

The CMA and the Camacop, though independent from each other, continue to evangelize as partners in obedience. Normally, consultations are resorted to in seeking the best solutions to pressing problems affecting the ministry of both bodies. Cooperative schemes have been set up in the area of education, literature, radio, and pioneer ministries.

The Camacop has grown in terms of membership. The years 1960 to 1970 were a decade of progress. As of 1970 there were 462 organized churches, 194 unorganized groups, 479 national ministers, and 21,898 baptized members.²⁷ Two couples are serving as foreign missionaries in Palembang, Indonesia, while several candidates await their appointment. For the training of its ministers and missionaries, the Camacop operates two Bible Schools, a Bible Institute and a Bible College. Thus CMA missions to the Philippines is one of steady growth and development.

IV. EBENEZER BIBLE COLLEGE

A key to progress in missions is found in a program for the conservation and propagation of its ideals. A missionary agency can truly multiply "after its kind" when provision is made for a well-trained ministry who will ultimately take over the entire

²⁷Christian and Missionary Alliance, Prayer Manual (Harrisburg: Christian Publications, Inc., 1972), p. 24.

responsibility. The CMA and the Camacop have been aware of this principle, and it is for this reason that EBC exists.

Established in 1926, it is the oldest co-educational Bible school in the Philippines. EBC emerged from two day schools which were put up in 1920 by Rev. and Mrs. Lund. In 1925, Rev. and Mrs. J. D. Williams, under special appointment from New York, went to the Philippines to set up the program of study for the Ebenezer Bible School. In the following year the Rev. J. A. MacMillan inaugurated its first academic year. Two years later, the elementary department was closed, and the Ebenezer Bible Institute came into existence under the direction of Rev. G. D. Strohm. Since then its curriculum has undergone several revisions, including academic standards. In 1953 high school graduation became a prerequisite for enrollment to the diploma program. But it was in 1959 that a three-year degree course was opened to those who have at least two years of college education.²⁸

As the Camacop grew the need for pastors became greater. The call to the ministry brought challenge to the youth; enrollment in EBC jumped from fourteen in 1928 to one hundred sixty in 1958. Facilities became inadequate, and the need for relocation proved very urgent. Consequently, Ebenezer Bible Institute transferred from its former location to a spacious campus by the Sulu Sea at Calarian, Zamboanga City. New buildings were put up and the jungle-like area put on a new look. The Ebenezer Campus, which won first

²⁸ Ebenezer Bible College Catalog, 1968-71, p. 10.

prize in a nation-wide campus beautification contest, poses as one of the tourist spots in the City.²⁹ In describing this campus,

Dr. Hunter writes:

The place is embellished with trees whose cool shade from the heat of the sun is gratefully appreciated. It would be difficult to imagine a more ideal place to study. Situated on the ocean and far from the maddening crowd, peace wraps it round. Summer seas lap its soil and for most of the year break in musical cadence on its golden, sunlit-shingled shore. . . .³⁰

Another step forward was taken in June, 1962, when, on recommendation of both the Mission and the Camacop, and the Philippine Theological Schools Association, the EBC School Board renamed the Institute to Ebenezer Bible College. Plans are now underway to set up a graduate course for those desiring more preparation for the ministry from the Asian fields. That this shall, shortly become a reality is not an impossibility. The Rev. Mr. William Kerr, Area Secretary for Pacific Islands and Hong Kong that includes the Philippines, gave this advice regarding this plan: "Start small but with quality."³¹

EBC proudly stands as a memorial to the far-sighted vision of God's people in the Alliance. This is well expressed by Dr. Hunter:

The story of its establishment there is an episode of adventure in the realms of faith and prayer, of vision and

²⁹J. H. Hunter, Beside All Waters (Harrisburg: Christian Publications, Inc., 1964), p. 175.

³⁰Ebenezer Bible College, loc. cit.

³¹Statement by Rev. William Kerr, personal interview, December 28, 1971.

decision. Its name became the watchword that has guided its steps, for its founders and directors could well say, "Hitherto hath the Lord helped us." He has indeed been its Helper, its Guide, Inspiration, and Strong Tower.³²

V. SUMMARY OF CHAPTER 2

The history of the origin and growth of the CMA was reported briefly, covering the period from the early days of its founder to its present missionary program in the entire globe. The CMA was founded by a man of vision, Dr. A. B. Simpson in a time when revival in the churches lit up real concern for missions. Its early beginnings could be traced to the Gospel Tabernacle of New York City, out of which emerged the International Christian Alliance and the Evangelical Missionary Alliance. In April, 1897 these two organizations were merged to become the CMA. Through its leaders and missionaries the CMA launched out into a world-wide missionary program, which reached the Philippines in 1902. Since then, missionary work in the Philippines was one of steady growth that led to the birth of the Camacop in 1947. Subsequently, as the need for pastors and Christian teachers arose, the Ebenezer Bible Institute was established in 1926. After a series of change and readjustment, it was renamed to EBC in 1962. Its courses of study are mainly intended for the training of Christian workers in the Camacop. It stands today as a monument of vision and dedication on a choice campus by the quiet Sulu Sea in Zamboanga City.

³²Hunter, loc. cit.

The purpose of this chapter is to provide a background to what shall be discussed in Chapter 5. Meanwhile a portion of the main subject of this thesis will now be dealt with in the next chapter.

Chapter 3

BIBLE STUDY IN GENERAL

Every serious student of the Scriptures is confronted with two fundamental problems--interpretation and methodology. Theories of interpretation are as varied as the methods employed in Bible study, many of which, to say the least, are inadequate. It is therefore the responsibility of the student to determine with much care which theory and method should he use in studying the Word of God. Such a task is oftentimes difficult to accomplish.

In this chapter the problems of interpretation and methodology will be viewed separately. The latter, however, will be discussed in greater detail in the next chapter. The first part will include a discussion of the meaning and history of interpretation. Following this will be a treatment of certain inadequate theories, and a consideration of the classic theory of grammatico-historical interpretation. In the second part of this chapter, attention will be given to the various methods used in the study of the Scriptures, and an evaluation will be made of them.

I. MEANING AND HISTORY OF INTERPRETATION

Meaning of Interpretation

The science that deals with the study of interpretation is hermeneutics. Theologically, it is the science of the correct

interpretation of the Bible.¹ Biblical interpretation is a section of hermeneutics and "it differs from other special branches in accordance with the internal character of the contents of the Bible."² Klausen defines interpretation as "the scientific establishment and development of the fundamental principles and rules for the understanding of a given discourse."³ However, Briggs regards Klausen's definition as narrow. He thinks that aside from understanding an author, it should include exposition of an author's message and the practical application of what has been understood to life.⁴ By way of summary, Biblical interpretation consists of three basic elements: (1) the understanding of a writer or author, (2) the exposition of his message, and (3) the appropriation of the same to life.

Eberhardt expressed basically the same idea in a more lucid language. He wrote: "The aim of interpretation then, is re-creation of the author's intentions, and the first requirement, if this goal is to be achieved, is absolute mastery of the form and content of the record or composition."⁵ Dr. Traina defines it also as re-creation, and he explains that "to re-create the Scriptures,

¹Bernard Ramm, Protestant Biblical Interpretation (Boston: Wilde Company, 1960), p. 6.

²Charles A. Briggs, Biblical Study (4th ed., New York: Charles Scribner's Sons, 1892), p. 297.

³Ibid.

⁴Ibid., pp. 297-8.

⁵Charles R. Eberhardt, The Bible in the Making of Ministers (New York: Association Press, 1949), p. 184.

is to expound them in such a way as to cause the written word to become the living word."⁶

History of Interpretation

It is appropriate at this point to survey the history of Biblical Interpretation in order to crystalize the historical tradition behind the various theories now in use. Dr. Farrar suggested seven stages of development, namely;

- (1) The Rabbinic Stage - from Ezra (c. 457 B. C.) to Rabbi Abina (c. A. D. 498);
- (2) The Alexandrian Stage - from c. 180 B. C. to the death of Philo (c. 200 A. D.);
- (3) The Patristic Period beginning from Clement (c. 95) through the dark ages to Anselm (c. 1117);
- (4) The Scholastics - from Abelard (1142) to the Reformation;
- (5) The Reformation Exegesis in the sixteenth century;
- (6) Post Reformation to the middle of the eighteenth century; and
- (7) The Modern Era.⁷

Each of these will be discussed.

1. Rabbinic interpretation. It is commonly accepted by many scholars that inspiration ended with Ezra, the priestly scribe

⁶Robert A. Traina, Methodical Bible Study (New York: Ganis and Harris, 1952), p. 93.

⁷Frederic W. Farrar, History of Interpretation (Grand Rapids: Baker Book House, 1961), p. 12.

who, in collaboration with the Great Synagogue, was responsible for the collection of the Old Testament Canon. They adhered to three maxims of life: to be deliberate in judgment, to raise up many disciples, and to define the limits of the Scriptures. In pursuing the third maxim, they produced in the course of time an oral tradition which was later put to writing in the Mishna and the Talmud.⁸ These collections of Rabbinic interpretation became the basis of Jewish legalism. Faith in the Mishna and the Talmud insured the Jew of the possession of the secrets to the Word of God, a conviction that engendered self-righteousness.

Rabbinic tradition was in two categories, Halacha and Haggada. The former was legalistic in nature, making all sorts of casuistic distinctions, and the latter was illustrative and therefore practical, containing the legends and allegories of Biblical history. From these evolved the Peshat and the Sodh methods of interpretation. The Peshat was used in determining the literal sense while the Sodh, the mystical and allegorical sense.⁹

The rules of rabbinic tradition gradually increased in great number. Hillel's seven rules of the Halacha were expanded to thirteen by Rabbi Ismael. In the second century A. D. Rabbi Eliezer ben Jose brought it up to thirty-two. Dr. Blackman gives the seven original laws in this fashion: (1) Light and heavy or from the less to the greater; (2) equal decision or discernment by using analogy; (3) deducting the general rule from more than one

⁸ Ibid., p. 74.

⁹ Briggs, op. cit., p. 300.

passage; (4) deductive, or from the general to the particular, and vice versa; (6) the use of one passage to explain another; and (7) the use of the context to interpret a verse.¹⁰ These rules together with their expanded counterparts produced a tradition of interpretation that eventually pushed the Old Testament behind the scenes. The rabbinic office was so exalted that oftentimes it stood between the Scriptures and the people. This has been observed by Dr. Briggs in these statements:

The Sacred Scriptures were buried under a mass of tradition that was heaped upon them more and more for centuries until it became necessary for the interpreter, who would understand the holy word itself, to force his way through this mass, as at the present day one who would find the ancient Jerusalem must dig through eighteen centuries of debris under which it has been buried in the stifles of nations.¹¹

2. Alexandrian Interpretation. The Jews in Alexandria in the second century B. C. had never kept their traditions from the influence of other cultures. On the contrary they gradually embraced Hellenistic influences that resulted in the fusion of the two traditions. While the Hellenists emphasized the superiority of the spirit over the letter of the law, the Jews did the reverse. In accepting Greek influences, the Alexandrian Jew was confronted with the problem of harmonizing these traditions in his belief and life. Dr. Ramm wrote about this problem:

¹⁰ Edwin Cyril Blackman, Biblical Interpretation (Philadelphia: Westminster Press, 1957), p. 172.

¹¹ Briggs, op. cit., p. 304.

The Alexandrian Jew had two traditions to reconcile. He was a child of Moses instructed in that divine revelation. But as he mingled with the cosmopolitan population of Alexandria, he soon learned of the great Greek philosophical tradition. How could a Jew cling to both? The solution he adopted was the same as that of the Greeks in their tension--he interpreted Plato literally, and he allegorized Moses, and so made Moses speak the philosophy of Plato.¹²

Thus the allegorical method of interpretation emerged from that struggle in Alexandria. It, however, reached its full development in Philo, who knew more Greek than the Mishna. He contended that every Scripture has a mystical or allegorical meaning. He also believed in the two methods of divine legislation--literal and allegorical. The former represents the body of Scripture, the latter, the soul. The literal is intended only for the vulgar; the allegorical for the enlightened few, who are men of vision and faculty.¹³ In describing the allegorical method, Farrar presents these statements: (1) the rules by which the literal sense is excluded are chiefly Stoic; (2) the rules which prove the simultaneous existence of the allegorical with the literal sense are mainly Rabbinic; (3) words may be explained apart from their punctuation; (4) if any synonyms are used, something allegorical is intended; (5) plays on words are admissible to educe a deeper sense; and (6) particles, adverbs, prepositions may be forced into the service of allegory.¹⁴

It is observed that Philo's allegorizing was a mere

¹²Ramm, op. cit., p. 22.

¹³Farrar, op. cit., p. 149.

¹⁴Ibid., pp. 149-152.

departure from the Scriptures as the Jewish Mishna. The Jews built a fence around them with the "traditions of the elders", but Philo and the Alexandrian Jews tended to soar upward and away from them. Thus one is just as inadequate as the other.

3. Patristic period. During this period there was very little improvement, perhaps because the scholars were preoccupied with the problem of the canon and there was a lack of accurate translations of the Bible. The Apostolic Fathers had the Septuagint as their Bible, but their method of interpretation was also faulty. By way of summary, Farrar described their methods in this manner:

. . . while they proclaimed the words of the Bible to be the very words of the Holy Spirit, they treat them with the strangest freedom. They alter; they misquote; they combine widely different passages of different authors; they introduced incidents borrowed from Jewish ritual and Jewish legend; they make more use of the Old Testament than the New; they not only appeal to Apocryphal writings as of inspired authority, but build arguments upon them. In matters of interpretation they show so little title to authority that their views have been abandoned by the whole Christian world.¹⁵

The Church Fathers of the third and later centuries were divided into three schools of interpretation. The literal and realistic school was represented by Tertullian; the allegorical, by Clement and Origen; and the historical-grammatical, by Theodore of Mopsuestia. The second found its exponent in the Alexandrian School, while the third, in the Antiochian School. The former followed Philo very closely. Clement, for example, who believed in

¹⁵Ibid., pp. 165-6.

the divine origin of Greek philosophy, strongly upheld Philo's principle that all Scriptures must be allegorically understood. The motto of the school reads: "Unless you believe ye will not understand."¹⁶ But Origen went a step further. Believing in the verbal inspiration of the Scriptures, including the Apocrypha, he advocated the theory of divine dictation as the mode whereby the Scriptures were transmitted to man. Moreover, he taught that every Scripture has a three-fold meaning--the literal, the moral, and the mystical--which correspond to the tripartate composition of man, his body, soul, and spirit. His emphasis, however, rested on the mystical meaning.¹⁷

The Antiochian School was founded by a man of eminent learning, Diodorus of Tarsus (c. 393), but its ablest and more logical representative was Theodore of Mopsuestia (c. 428). An independent thinker, he rejected Origen's allegorizing of Scriptures. His method was unique. "He first considers the sequence of thought," to quote Farrar again, "then examines the phraseology and the separate clauses, and finally furnishes us with an exegesis which is often brilliantly characteristic and profoundly suggestive."¹⁸ Theodore, therefore, could be credited as one of the great pioneers of the grammatico-historical method of interpretation.

4. The Scholastics. Medieval exegesis was almost nil. During the Dark Ages, as well as the Scholastic period, there was

¹⁶Ibid., p. 184.

¹⁷Ibid., pp. 189f.

¹⁸Ibid., p. 215.

scarcely any addition to the study of Biblical interpretation. Scholars tended to borrow the principles of Augustine and Jerome, but never really made use of them. Their preoccupation was with dogma, which they claimed to be sound but for the most part had been detached from the passages which they used as text.¹⁹

5. The Reformers. The Reformation Period has been made famous by the geniuses of Erasmus, Zwingli, Calvin, and Luther. Of the four Luther could very well represent the era. His work became the springboard to many divergent schemes found within and without the Roman Catholic Church. He gave to his people the open Bible; he taught the rest of the world how it might be understood. Probably his greatest contribution to the church are four principles underlying Biblical interpretation: first, the supreme authority of the Scriptures apart from any ecclesiastical authority; second, the sufficiency of the Scriptures for faith and Christian conduct; third, the literal sense of Scripture; and fourth, the indefeasible right of private interpretation that underscores the priesthood of every believer. On top of these, he believed in the power of the Holy Spirit to provide illumination upon God's Word.²⁰

It may be observed that Luther's principle of Biblical interpretation is preserved either wholly or in part in the contemporary hermeneutics. He extolled the importance of the grammatico-historical approach, underscored the principle of a contextual

¹⁹Ibid., p. 246.

²⁰Ibid., pp. 325-330.

approach, and stressed dependence on the Spirit of God for illumination.

6. The Modern Era. Suffice it to note that each of the types of interpretation used in the past have come across the years to the present day. Among the Fathers, the method was allegorical; in the middle ages, dogmatic; during the Reformation, literal; after the Reformation, confessional; and from the Renaissance and until recently, predominantly grammatico-historical.²¹ Each of these is either espoused by certain church groups, or is combined to suit the theological persuasions of others.

In surveying the history of Biblical interpretation, the distinctive marks of each of the stages of development have been pointed out. It is observed that these distinctives have found their way to the present era. Both the so-called erroneous, and the more adequate theories underlie the doctrinal emphases of the present. A discussion of the former is the subject of the section immediately following.

II. SOME INADEQUATE THEORIES OF INTERPRETATION

Allegorical

A historical survey of the origin and use of the Allegorical Method has just been indicated. Suffice it to point out at this point its weaknesses. The Greek allegoreo means "to speak so as to

²¹Ibid., pp. 403-4.

imply other than what is said."²² Its narrower meaning indicates a "story composed for the purpose of instruction and is thus clearly to be distinguished from the illustrational use of an event of history."²³ The Pilgrim's Progress is a classic example. But as a method of interpretation, allegory regards the literal sense as a mere vehicle "to convey a secondary more spiritual and more profound sense."²⁴ Any regard to the historical setting of Scripture is unknown. Individual passages are dealt with outside of context. Dr. Traina points out that allegorical interpreters recognize narratives which are historical, but refuse to interpret the same in their historical setting and use them as allegories to convey spiritual lessons which may, at certain times, be profound. However, " . . . they have no organic relation to the historical narratives being explained."²⁵ Thus the allegorical method often hides the meaning of a passage of Scripture. Dr. Ramm reminds the student that "the great curse of the allegorical method is that it obscures the true meaning of the Word of God. There are no controls on the imagination of the interpreter. . . ."²⁶ Moreover, it tends to spiritualize the literal meaning when a literal interpretation is required. Such was the emphasis of the Alexandrian school. But

²²Ernst Kevan, "The Principles of Interpretation," Revelation and the Bible, ed. Carl F. Henry (Grand Rapids: Baker Book House, 1958), p. 290.

²³Ibid., p. 291.

²⁴Traina, op. cit., pp. 172-3.

²⁵Traina, op. cit., pp. 172-3.

²⁶Ramm, op. cit., p. 24.

sheer allegorism destroys the objectivity of truth. Since it is fantasy unlimited it brings chaos into the intellect. Historically it brought about the wildest forms of interpretation and became an arbitrary tool for making the Scriptures say whatever the interpreter wished. Thus instead of bringing progress, it hampered the growth of Biblical study.²⁷

The allegorical method, therefore, has three main areas of weaknesses: it totally ignores the historical background of a passage; it obscures its meaning; and it tends to overemphasize spiritualization. For the purpose of getting at the base of a given text, it is inadequate.

Literal

The literal method of interpretation began with the Jews, ultimately from Ezra. The Jews exiled in Babylon forgot their Hebrew in the course of time, and eventually learned to speak Aramaic. And the task of interpreting the Scriptures to Aramaic fell upon Ezra and his scribes. Away from the center of cultic worship, focus was placed upon the study of the Scriptures. Judaism's fanatical regard for the Scriptures grew to the extent of resorting to a hyperliteralistic interpretation, a phenomenon that continued to the times of Jesus. "The Jewish literalistic school is literalism at its worst. It is," Dr. Ramm continues to explain, "the exaltation of the letter to the point that all true sense is

²⁷Kevan, op. cit., p. 291.

lost. It grossly exaggerates the incidental and accidental and ignores and misses the essential."²⁸

Literalism accepts the literal rendering of sentences in their usual sense. It even seeks for literal meaning from the figurative passages "for fear of diluting Scriptural truth."²⁹ That there are passages which must be interpreted literally is undoubtedly true, but to interpret figurative passages using literalism is far from rightly dividing the Word. Literalism, therefore, errs in that it tends to equate "the literal with the historical, and the figurative with the unhistorical."³⁰

The reason literalists press for literal meanings, even if the passage may not allow it, can be explained by their basic pre-supposition: the Bible is the Word of God in its entirety, therefore, it can not err. Their watchword which may be similar to the prophetic formula, "the Bible says" is deliberately affixed before any part of the Scripture. Since this is often carried to the extreme, it creates more problems than it solves. Dr. Alan Richardson, in his book Preface to Bible Study, quotes Dr. Burgon's description of the extreme use of the literal method which is erroneously referred to as the traditional position:

The Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, every syllable of it, every letter of it, is the direct utterance of the most High. The Bible is none other than the Word of God, not some

²⁸ Ramm, op. cit., p. 28.

²⁹ Traina, op. cit., p. 175.

³⁰ Ibid.

part of it more, some part of it less, but all alike the utterance of Him who sitteth upon the throne, faultless, unerring, supreme.³¹

To illustrate further, Mr. Swaim's collection of literal interpretations of certain passages may be used. He wrote:

In denouncing the hypocritical religion of his day, Jesus said, "The harlots go into the kingdom of God before you" (Matt. 21:31). Upon the basis of this one group of Christians, the Anabaptists of Munster, encouraged sexual promiscuity; that seemed the shortest way into the Kingdom of God.³²

That the literal method has its proper place in Biblical study, and therefore, should not be entirely abandoned, is obviously correct. But the point under discussion which may be described as erroneous has to do with the application of the literal method to every passage of the Scripture, regardless of its literary form.

Mythological

Here is another extreme in Biblical interpretation. It looks at the Bible with its own preconceived humanistic philosophy and by its rationalization explains away the supernatural by regarding the historical as myths. The exponents of this view assert that myths are unimportant, and thus can be disposed of like the shell of a walnut as soon as the spiritual lesson is discovered and understood. In denying the indispensable relation between history and the conveyance of spiritual truth a great portion of the historical element

³¹Allan Richardson, Preface to Bible Study (Philadelphia: Westminster Press, 1944), p. 27.

³²J. Carter Swaim, Right and Wrong Use of the Bible (Philadelphia: Westminster Press, 1953), p. 117.

of the Scriptures is taken out. Thus the resurrection event, for example, is just one of the Christ-myths of the Gospels which may be discarded anytime.³³

The principle underlying this approach stresses that the spiritual truths derived from the narratives are more important than the narratives themselves which are merely means to an end. But this does not suggest that the means are unimportant at all, for the means and the end are inseparable. No one can remove the foundation of a building without endangering the building itself. Likewise the historical narratives are indispensable bases of truth.³⁴

Rationalistic

This approach, like the foregoing, is based on the wildest exaggeration of the authority of human reason. It seeks to expound the Scriptures in order to make them palatable to human thinking, and what cannot be speculatively understood nor proved is placed under the category of a legend. Consequently, miracles become the favorite target, due to their supernatural character. It should be noted however, that human reason is limited, and incapable of exhausting the wealth of the Scriptures apart from the aid of the supernatural and divine. Man is more than reason, and he must approach the Scriptures with all that he is.³⁵

³³Traina, op. cit., p. 170.

³⁴Ibid., pp. 170-171.

³⁵Ibid., p. 169.

Dogmatic

During the Post-Reformation period Bible scholars maintained the principle of using Scripture to explain another Scripture. This came out as a result of a strong reluctance to bow to the domination of church traditions and councils. In an effort to avoid one danger, another has, however, caught them unawares. "They were," said Berkhof, "in danger of leading it (interpretation) into bondage to the confessional standards of the Church. . . . Exegesis became the handmaid of dogmatics, and degenerated to a mere search for proof-texts."³⁶ How the dogmatist regards the Bible may not be entirely warped, for he also accepts the authority of the Bible; but how he uses it is, certainly, subnormal in that passages are employed as proof-texts to certain beliefs which he has already espoused. The Bible is used only to substantiate, rather than to treat it as the source of doctrine.³⁷

Other Theories

In no way does this paper attempt to exhaust the list of erroneous theories used in interpreting the Bible. Thus the other theories which are, in comparison to the foregoing, less important are briefly considered here. The first is called fragmentary interpretation. It has a distorted view of the nature of the Scriptures. Instead of looking at the Bible as consisting of

³⁶ Louis Berkhof, Principles of Biblical Interpretation (Grand Rapids: Baker Book House, 1950), pp. 28f.

³⁷ Traina, loc. cit.

literary units, the Bible is regarded "merely as a collection of isolated verses, each of which may be understood apart from its immediate broad context."³⁸ This is largely due to the emphasis of the use of the deductive and proof-text methods in Bible study.

The second is the purely historical approach. Bible study according to this is primarily a study of the history of certain peoples and events. It stems out from a failure to realize the nature of the Bible; it is not just history, but it ". . . involves history with spiritual implications and with a spiritual purpose."³⁹

The third is typological. It regards the Old Testament as a mere foreshadowing of the New Testament. The narratives in the Old are viewed as types which have their fulfillment in the New. By so doing, two basic types of interpretation are violated, namely, that of explaining passages in view of their historical context; and the principle of exposition in the light of the writer's intention.⁴⁰ This does not, in any way negate the presence of historical persons and events which are explicitly intended as types of certain persons. "The best policy to follow," advises Dr. Traina, "in order to avoid this danger is to limit the exposition of . . . symbols to those which are explained within the Scriptures themselves."⁴¹

³⁸Ibid., p. 168.

³⁹Ibid., p. 172.

⁴⁰Ibid., p. 176

⁴¹Ibid.

III. THE HISTORICAL-GRAMMATICAL INTERPRETATION

The next question has to do with the right theory to use in the interpretation of the Scriptures. The historical-grammatical approach is considered by many as reliable. It seeks to discover and convey the meaning of Scripture in the light of its historical setting and grammatical structure. "The grammatico-historical sense of a writer," Dr. Terry explains, "is an interpretation of his language as is required by the laws of grammar and the facts of history."⁴² The term "grammatical" applies to the arrangement and construction of words and sentences; the "historical" deals with a careful consideration of the time of the author and the circumstances under which he wrote. The Bible writers themselves had to conform to the current language of their time and place. Thus the fundamental principle is to gather from the Scriptures the precise message the writer intended to communicate. It calls for a thorough investigation of the form into which the message was expressed. "Every word," asserted Kevan, "is to be accepted in its normal meaning in the context of the style of writing in which it appears."⁴³ Prejudice or preconceived ideas brought into the Scriptures, to say the least, results in intruding upon the inner sanctuary of truth.

⁴²Milton S. Terry, Biblical Hermeneutics, A Treatise on the Interpretation of the Old and New Testaments, Library of Biblical and Theological Literature, II (New York: Eaton and Mains, 1890), p. 101.

⁴³Kevan, op. cit., p. 294.

The objective of the grammatical approach is to determine the usus loquendi of terms. But this is only possible when certain principles are brought to the attention of the interpreter. Dr. Terry suggested ten of these principles which should never be overlooked: (1) the writer's own definition of terms, (2) the immediate context, (3) the nature of the subject, (4) antithesis or contrast, (5) Hebrew parallelism, (6) the relations of subjects, predicates, and adjuncts, (7) comparison of parallel passages, (8) common and familiar usage, (9) the help of ancient versions, and (10) the aid of ancient glossaries.⁴⁴ It should also be remembered that words can have but one meaning or signification in one and the same connection. The meaning of a word which most readily suggests itself to a reader is, generally, the most probable. Miracle narratives, for example, are recorded as actual occurrences, and like the resurrection of Jesus, can not be otherwise explained outside that simple grammatical-historical meaning which the early Christians had understood.⁴⁵

Briefly, the grammatical approach calls for (1) the study of words and terms, (2) a particular attention to the grammatical construction of sentences, (3) a careful consideration of the context, and (4) a knowledge of the scope, purpose and the plan of the writer.

The grammatical approach, however, is to a great extent

⁴⁴Terry, op. cit., pp. 78-79.

⁴⁵Ibid.

illuminated by the historical setting of a passage. Its task has to do with a thorough examination of its date, occasion, place of writing, together with the manners and customs prevalent in such times. Dr. Terry confirms the above statements by these affirmations:

It is of the first importance, in interpreting a written document, to ascertain who the author was, and to determine the time, the place, and the circumstances of his writing. The interpreter should . . . endeavor to take himself from the present, and transport himself into the historical position of his author, look through his eyes, note his surroundings, feel with his heart, and catch his emotion.⁴⁶

The historical background of a book, therefore, is closely connected with its author, and should ever be regarded as inseparable. "The Bible" says Dr. Turner, "is deeply rooted in history. . . . It follows that there can be no adequate knowledge of the literary documents preserved in the Bible apart from the knowledge of the people and events surrounding their composition."⁴⁷

The historical approach, therefore, seeks to answer four fundamental questions which are indispensable in the correct understanding of the Scriptures: Who wrote it? Why did he write it? For whom did he write it? And what time did he write it? The grammatical aspect, on the other hand, endeavors to examine the form with the view of arriving at the message a writer intended to convey. To synthesize the steps involved in this process,

⁴⁶ Ibid., p. 129.

⁴⁷ George A. Turner, Portals to Bible Study (Wilmore: Asbury Theological Seminary Press, 1957), p. 2.

Dr. Briggs' metaphor of a pyramid with which to illustrate these steps will best serve the purpose. The Bible as literature is its base in which all students of the Bible meet--rationalistic, scholastic, mystical, and evangelical. The first stage on the pyramid is the grammatical approach; the second is the logical and rhetorical interpretation, which recognizes that Bible writers wrote in their own peculiar mode of thinking. The third is closely linked with the second, namely, historical interpretation. The fourth, which is comparative interpretation, advocates that since the Bible is a book of variety from which springs unity, scripture should be compared with scripture. The fifth is the use of the literature of interpretation which consults the existing works on Biblical interpretation in order to understand the real state of a given problem, and to prevent waste of energy and time in duplicating what others had already done. The sixth stage has to do with doctrinal interpretation, which has for its prime purpose the definition of the truth God wants man to accept as a norm for his faith and conduct. And the pyramid has for its apex practical interpretation, which remains inaccessible unless the foregoing stages are secured. Until one has experienced in life the doctrine of the Bible, it has not been truly interpreted.⁴⁸

Among the various theories of interpretation discussed above, the historical-grammatical, which is concerned with past-historical interpretation, is preferred over the rest because it

⁴⁸Briggs, op. cit., pp. 351-364.

proves to be more adequate. It is intellectually honest with the sources, it follows truth wherever it leads, and its conclusions are based upon an honest investigation of evidence.

III. SOME POPULAR METHODS OF BIBLE STUDY

Effort is made in this section to consider three methods of Bible study currently employed in the Christian church in the Philippines. In no way does this deny the importance of other methods. This study is for the purpose of investigating the principles involved in the three most popular methods of Bible study used in the Philippines: the biographical, theological, and devotional methods. As to whether these are used properly is, however, doubtful. It is then necessary that the principles involved in each of these methods be given rightful consideration.

Biographical

The study of Bible characters may be conveniently classified as the examination of the biographical narrative, character exposition, and biographical argument. The first seeks to know the biographical facts of a character, either from the whole Bible or from a single book. Lessons are drawn from the account of a person's early life, ministry or work, and death. This study may be applied to Moses, Abraham, David, Paul, Andrew, and others.⁴⁹

Character exposition, on the other hand, deals with the

⁴⁹Howard Vos, Effective Bible Study (Grand Rapids: Zondervan Publishing House, 1956), p. 47.

qualities rather than the mere facts of life. Certain traits are magnified, discussed, explained and finally applied to contemporary situations. Dr. Vos suggests five ways of proceeding. First, ask questions: What was he? What made him that way? What was the result of what he became? Second, follow a two-point outline: influences on the individual, and results of such influences in his life. Third, determine the personal traits or qualities of a person and study him in the light of that which is the most dominant trait in his life. Fourth, isolate his important accomplishments. And finally, find out the influence of that person upon others.⁵⁰ These may be used either singly or as a unit.

Some methods of procedure are more detailed and exhaustive than others. Dr. Wilbur Smith, for example, uses a fifteen-point guideline:

- (1) Collect all the material contained in the Bible about a person.
- (2) Carefully study his ancestry.
- (3) Consider the training of the person and estimate its advantage in his life.
- (4) Find out his work or accomplishments.
- (5) Isolate the crises in the person's life.
- (6) Know his dominant trait.
- (7) Find out the types of friends or people he associated with.

⁵⁰Ibid., p. 56.

- (8) Determine what influence he had upon others.
- (9) Is there any growth he manifests?
- (10) Observe his religious experience such as his prayer life, faith in God, service and worship to God.
- (11) Are there any shortcomings and weaknesses?
- (12) Find out the great sin in his life.
- (13) Study how he dealt with his family.
- (14) In what way is he a type or anti-type of Christ.
- (15) Know one great lesson in this person's life for you.⁵¹

These examples given above underscore the variety of procedure used in character exposition. Some are more complicated than the others, but the goal remains the same, namely, to draw moral lessons from the traits of a Bible character.

The third type is apologetical in its aim. It utilizes biographical facts to demonstrate the validity of the message one preaches or to add weight to the truth one proclaims.⁵² Dr. Tenney cites Paul as a good example. In Galatians, chapters 1 and 2, Paul defends the divine origin of his message. In intensifying his argument he offers certain proofs from his own life: that his conversion was a direct work of God; that his message did not come from any man; and that his apparent controversy with other apostles

⁵¹Wilbur Smith, Profitable Bible Study (Boston: W. A. Wilde Co., 1939), pp. 45-46.

⁵²Vos, op. cit., p. 59.

is a matter of behaviour rather than theology.⁵³

Theological

It is quite obvious that the Bible is far from being a systematized textbook on doctrine. It is rather the source of theology just as nature is the source of chemistry. The student's responsibility has to do with the discovery as well as the arrangement of doctrinal truths in an orderly fashion. This is one of the primary aims of this method of study.

The theological method is defined as "the process of searching through an individual book or the Bible as a whole, to collect, to compare, and organize doctrinal statements and assumptions."⁵⁴ Dr. Vos in his book Effective Bible Study mentioned three types of theological study. One is the consideration of theological arguments in the Bible based on the practice of Bible writers to make assumptions but never give any attempt to prove them, not because of the lack of evidence, but because they never doubted their veracity. The existence of God, or the authority of the Word of God may be cited as examples. In the study of such assumptions one must follow these steps: (1) tabulate the basic assumption of the passage under study, (2) show how these assumptions are indispensable to the study of theology, and (3) carefully pay close attention to the passage with the view of discovering its

⁵³ Merrill C. Tenney, Galatians: The Charter of Christian Liberty (Grand Rapids: Eerdmans Publishing Co., 1950), pp. 85-86.

⁵⁴ Vos, op. cit., p. 74.

basic doctrinal teaching. The second method is, doubtless, a common one. It is the study of the explicit teachings of a book with the purpose of ascertaining its main theological thrust. Justification by faith, for example, can be studied from the Epistle to the Galatians; sanctification in Romans; the second coming in the Corinthian letters; and faith in the eleventh chapter of Hebrews. And the third type of theological study is topical. It might be an examination of a doctrinal word like "sanctification" from a book or even from the entire Bible. The terms "belief," "life," "light," or "know" may yield to fruitful study in the Gospel by John; "the Kingdom of God" in Mark; the "Holy Spirit" in the Acts of the Apostles; or "Christ" in the Epistles of Paul. Determine the term or terms to be studied and locate them in the book by the aid of a concordance. Read the term in its context and make observations. Formulate a simple definition based on the observations and systematize the results by the use of an outline, after which write out a brief summary of the final outcome of the study.⁵⁵

Devotional

This is the crown of all types of Bible study. Dr. Tenney calls it a spirit rather than a technique:

Devotional study is not so much a technique as a spirit. It is the spirit of eagerness which seeks the mind of God; the spirit of humility which listens readily to the voice of God; it is the spirit of adventure which pursues earnestly the will of God; it is the spirit of adoration which rests in the presence of God.⁵⁶

⁵⁵ Ibid., p. 75ff.

⁵⁶ Tenney, op. cit., pp. 189-90.

The average Christian engages in this type of study frequently, hence the importance of proper procedure involved. It is the discipline of appropriating the Word to one's life and situation. As a method, it does not engage in a hit or miss plan; it requires order, sequence, and discipline just as any other method does. Since the Devil raises his greatest objection against this study, the Bible student should blend together the intensive and extensive consideration of a Bible passage.

How may one proceed? In the first place one should recognize the variety of procedures. Most Christians engage in the study of words, verses, paragraphs, chapters, books, characters, and themes. For word study, there are four guide questions to use: How is it used and what definition can be formulated from such usage? What did it mean to those who use it? What does it reveal of God, man, sin, and evil? How can I relate it to the strengthening of my life? The same questions can be applied to chapter study.

In verse study one needs to exercise keen observation in determining its main teaching in the light of its context. In order to insure this, the text should be subjected to careful analysis. Attention should also be given to the verbs and how they are used, noting tense, voice, mood, subject and object. The same procedure can be used in the study of a paragraph plus the following specific steps: Give it an appropriate descriptive title, outline, indicating main thoughts, indicate its key word, phrase or verse, summarize its contents, and list the lessons that emerge in the process of study.⁵⁷

⁵⁷Vos, op. cit., p. 174.

after the Reformation interpretation was more or less literal and confessional. These various theories, together with the historical-grammatical method have come together into the Modern period.

The second part of the chapter dealt with some theories of interpretation which are believed to be inadequate; allegorical, literal, mythological, rationalistic, dogmatic, fragmentary, the purely historical, and typological interpretation. The allegorical method is weak in that it ignores the historical setting of the Scriptures. Literalism, in pressing for literal meanings from figurative passages, is just as erroneous as the mythological theory, which regards the historical as a myth. The rationalist tends to explain the Bible by reason alone. The dogmatist uses the Bible to proof-text certain doctrines which he has already accepted. The fragmentary, the purely historical, and the typological approaches to Bible study stem out of an erroneous concept of the nature of Scripture.

In the third portion of the chapter, the historical-grammatical theory of interpretation is explained and contrasted with the various theories already cited. Chapter 3 concludes with a presentation of the principles involved in the biographical, theological, and devotional types of Bible study. Various procedures were also considered to serve as guides rather than set rules.

Chapter 4

INDUCTIVE BIBLE STUDY

This chapter in no way attempts to add to what has already been written about this subject, but by the aid of these literary works examines the principles and procedures of the inductive method as applied to Biblical study. Attention will first be given to draw a distinction between the deductive and the inductive processes of reasoning. The study of the latter will be devoted to a consideration of its characteristics and, more important, the phases of its application to the Scriptures.

I. DEDUCTION AND INDUCTION

These two terms belong to that aspect of philosophy known as Logic. The term "induction" means to "lead in" and it is the opposite of deduction. The main function of induction is to lead on from the particular to the general; deduction leads down from the general to the particular. Induction as a logical process may be likened to a bee that hops from one flower to flower as it leads the mind from one fact to another; while deduction may be compared to a spider that draws down from the main thread other threads as it weaves its web. The latter requires a general proposition to serve as a premise, and the result of the inductive approach supplies that need. Deduction, therefore, is a logic of syllogism;

induction, a logic of discovery. Each is complementary to the other.¹

Eberhardt, borrowing from Horne's Jesus the Master Teacher, contrasted these two disciplines in the most vivid manner. By way of summary, these contrasts may be indicated thus:

1. In induction the mind first observes particular instances and then draws its inferences or conclusions. In deduction it draws first a particular general principle with which it starts and then observes some particulars to find out whether its conclusion is valid. The former proceeds from observation to conclusion.

2. Induction leads to the formulation of principles, while deduction leads to the explanation of principles. Thus induction defines; deduction illustrates.

3. Induction moves from a part to the whole, whereas deduction moves from the whole to the parts.

4. "Induction . . . permits a degree of certainty only as high as the validity of its observations. Deduction, if its premises are true, attains certainty because it stays . . . within its premises."

5. Through induction knowledge is advanced; deduction is the logic of proof.

6. Induction provides the general principles from which deduction begins.

¹A. A. Luce, Teach Yourself Logic to Think More Clearly (New York: Associated Press, 1958), p. 172.

7. Finally, "inductions are our mental habits in the process of formation; while deductions are our mental habits in the process of application."²

How do these approaches affect the learner? Dr. Horne suggested that teaching by the inductive method begins with the individual and the concrete and moves toward the general and the abstract. The deductive begins with the general and abstract and moves toward the individual and concrete. Briefly stated, induction first illustrates and then states the principle; deduction does the opposite. Induction also employs the inquisitive and the acquisitive powers of the human mind in observation and explication; deduction uses its reproductive power in memorization and application. Thus the former cultivates the sense of mental independence; the latter, the sense of authority and mental dependence.³

Summary

Although one may seem to be in opposition to the other, both methods are, in the end, supplementary. Both have a place in the science of learning and in the study of the Scriptures. "The inductive method is preferable for discovering truth," declared Dr. Turner, "the deductive method is better for presenting it."⁴

²Charles Eberhardt, The Bible in the Making of Ministers (New York: Associated Press, 1949), pp. 130-131.

³H. H. Horne, The Psychological Principle of Education (New York: Macmillan Company, 1906), pp. 181-182.

⁴George A. Turner, Portals to Bible Study (Wilmore: Asbury Seminary Press, 1957), p. 3.

It is, therefore, important to be keenly aware of their functions and to use them accordingly, rather than totally ignoring one to the complete exclusion of the other in the entire discipline of Biblical study. Both have their own limitation, as Dr. Hutton puts it:

The danger of a tyrannous deductive philosophy is that it tends to become cold, arid, devitalized. The danger of an unbridled inductive philosophy is that it is always learning and never coming to a knowledge of the truth.⁵

II. HISTORY OF THE INDUCTIVE BIBLE STUDY

Induction as applied to the study of the Scriptures is relatively a recent experience, even though it is old as a system of reasoning. It has its historical antecedents among the philosophers like Socrates, Plato, and Aristotle. Jesus, the master teacher, also used induction in his teaching.

The Socratic Method

Socrates (470-399 B. C.) was an Athenian lover of wisdom and a great teacher. He advocated that every man has latent mental capacities in which certain ideas are innate. It is the teacher's responsibility therefore, to lead out the student to realize for himself and articulate these ideas in terms of expressions that he can understand. This is done by the use of lead questions and constant conversation with the learner in which he will acquire skill in finding solutions to his own problems. The teacher merely

⁵As quoted by Eberhardt, op. cit., p. 132.

serves as a guide, leading the student step by step to unfold his thoughts. Thus the Socratic method was inductive, marked by the exposure of one's ignorance and hypocrisy.⁶ Glenn was right when he called Socrates "the father of induction."⁷

Plato's Synoptic Vision

The basic feature of Plato's (427-347 B. C.) contribution was the principle of learning known as the Synoptic Vision, which is "the insight to reality which comes to one who submits himself to the discipline of study."⁸ He stressed the intuitive grasp of reality in the learning process.

Aristotle (384-322 B. C.)

Known as the father of logic, particularly inductive syllogism which is induction by complete enumeration, Aristotle collected and classified data and analyzed their precise relationships. He believed in reason, in experience, and in the universal hunger for knowledge. He saw induction simply as a systematic collection and classification of facts, a principle that ultimately became the basis of modern scientific method.⁹

⁶Turner, op. cit., p. 6.

⁷Paul Glenn, An Introduction to Philosophy (St. Louis: B. Herder Book Company, 1944), p. 52.

⁸Turner, op. cit., p. 7.

⁹Luce, op. cit., p. 173.

Jesus, The Master Teacher

A casual reading of the Gospel accounts reveals that Jesus himself used induction in his teaching ministry. Miss Melva Webb, in her Master of Religious Education thesis, "Jesus' Use of the Inductive Method in His Teaching Procedure," wrote: ". . . as a general rule His use of the principle of appreciation, of suggestion, of the concrete, and of questions are illustrative of the inductive method. . . ." ¹⁰ The Lord Jesus was predominantly inductive, using deduction only to a limited degree. This is seen in the manner He taught about the Kingdom by parables in the fourth chapter of the Gospel by Mark.

Francis Bacon (1561-1626)

An arch-critic of the logic of his day, he revolted against scholasticism and engaged in a personal examination of things themselves. Doubtless he had Aristottelelian induction in mind when he uttered these words:

The induction which proceeds by simple enumeration is childish; its conclusions are precarious, and exposed to peril from contradictory instances; and it generally decides on too small a number of facts, and on those only which are at hand. But the induction which is available for the discovery and demonstration of sciences and arts, must analyze nature by proper rejections and exclusions. ¹¹

Bacon's method was a kind of induction by investigation which leads to the discovery of truths. Thus by going against the deductive

¹⁰ Melva R. Webb, "Jesus' Use of Inductive Method in His Teaching Procedures" (A Thesis presented to Asbury Theological Seminary, 1959), p. 19.

¹¹ Luce, op. cit., p. 176.

method of the Middle Ages, he earned the noble title as the father of the inductive method.¹²

John Stuart Mill (1806-1873)

If Bacon was the pioneer, Mill was the perfecter of the inductive method. He wrote to popularize it, and at the same time to put down the deductive method. "We reason from particulars to particulars without passing through generals," Mill explained, "but we perpetually do so. All our earliest inferences are of this nature."¹³ He illustrates by the use of a child, who, having burned his fingers, avoids putting them into the fire again, even though he has never heard of the general maxim that fire burns.¹⁴ To him induction is the operation of discovering and proving general propositions, but propositions that merely attempt to put together a number of particular causes are wrongly called induction. The gathering of instances often is insignificant, for sometimes a single instance is enough to establish a general proposition, while in other cases, a hundred instances will not do so. In view of this, he went on to study the law of causation. He expanded the task of induction to discover the effects of every cause, and the cause of every effect. In doing this he proposed two main rules, namely, observation and experimentation, to guide in his search.

¹²Turner, loc. cit.

¹³Luce, op. cit., p. 177.

¹⁴Ibid.

Later he expanded these to five methods or laws: the laws of agreement, difference, agreement and difference, residue, and concomitant variations. These probably were his best contribution in the study of the inductive method.¹⁵

Modern Applications

The application of the principles of the inductive method to the study of the Scriptures has been done only in recent times mainly through the efforts of two scholars. On these two pioneers attention will now be focused.

1. W. R. Harper (1856-1906). Dr. William R. Harper was one of the gifted men of his day. In boyhood he was docile, intellectually precocious, and in spite of his extraordinary energy, his ambition and leadership ability, submitted to the influence of his teachers. He received his A. B. degree at the young age of fourteen. He studied Hebrew as he worked in his father's store, later teaching it to a class of three by the method that later made him famous. At the age of eighteen he received the Doctor of Philosophy degree from Yale.¹⁶ For his thesis he wrote on "A Comparative Study of the Prepositions in Latin, Greek, Sanskrit, Gothic."¹⁷ He then entered the teaching profession, and in 1875 became the

¹⁵Ibid., pp. 185-189.

¹⁶Paul Shorey, "Harper, William Rainey," Dictionary of American Biography, VIII, ed. Dunas Malone (Scribner's Sons, 1943), pp. 287-292.

¹⁷Turner, op. cit., p. 7.

principal of the Masonic College of Tennessee. A year later he accepted a teaching position at Denison University, where he also pursued the study of Semitic languages. In 1879 he taught Semitic languages at the Baptist Theological Seminary of Chicago, where he developed correspondence courses in Hebrew and wrote textbooks for the study of Hebrew. It was here where he earned a national reputation as teacher, lecturer, organizer, and editor. As professor of Hebrew, he became increasingly aware of the ignorance of his students of the Scriptures. This disturbed him so much that he dedicated himself to the task of advocating reforms in the curriculum of theological seminaries. He correctly assumed that a working knowledge of the Scriptures in the vernacular was more important than knowing them in the original. He advocated that the study of the English Bible should constitute fifty percent of the whole curriculum.¹⁸ As his findings were substantiated by his experiments, he initiated the inductive study of the Bible at Yale.¹⁹ He also applied the same method in the study of Hebrew. "He did not . . . invent the inductive method for studying language, and probably never considered critically its limitations, but he made it work in the teaching of elementary Hebrew."²⁰ Thus Dr. Harper practically "set the whole country to studying Hebrew by the inductive method."²¹

¹⁸Eberhardt, op. cit., p. 53.

¹⁹Ibid.

²⁰Malone, op. cit., p. 288.

²¹Turner, loc. cit.

2. Wilbert W. White (1863-1944). Born to a family whose concern was for adequate education for their children, Wilbert knew at an early age the meaning of sacrifice. "We know by experience," he once wrote, "what it means to sacrifice to the limit in order to accomplish the ends."²² At twelve he stood out as the orator of his class, and at eighteen he taught Latin, Algebra, and rhetoric in his own Alma Mater. There he discovered one of the acute problems of the educational setup of his day, namely, that students did not know how to study. Since then he emphasized right methods of study.

In 1883 White entered Xenia Theological Seminary and completed his work in two years. He was ordained to the ministry the same year and assumed his first pastorate at the age of twenty-two. He barely began to taste the thrill of being a pastor when Dr. Harper, whom he had met earlier in a summer school, eased him out from the pulpit. "He pulled me out of the pastorate," claimed White, "and took me to Yale for study in the Semitic languages, with the view of becoming a professor of Old Testament literature."²³ This started a friendship marked with intimacy, cooperation, and fidelity. In expressing his personal evaluation of Dr. Harper, White remarked:

Dr. Harper in some respects did me a great deal of harm. I did not altogether consider him a sage teacher in regards to doctrines and criticism. Yet he was a great man. He was one of the most wonderful personalities which this world has ever seen, and he was a great teacher.²⁴

²²Eberhardt, op. cit., p. 39.

²³Ibid., p. 43.

²⁴Ibid., p. 51.

Dr. Harper had radically initiated reform in White's life, emancipating him from intellectual slavery. He had taken his own mind apart, but the outcome of this unsettling experience was far reaching. He was not only introduced to the integrity of the Scriptures, but also came to learn a methodology of firsthand inductive study in the vernacular. In describing this experience he said:

This I pursued with an avidity and began to get my bearings in a new way From that time I began increasingly to realize that direct contact with the Scriptures is the method by which students every where will become assured of the supernatural character and consequent reliability of the Bible.²⁵

Moreover, his association with Dr. Harper led him to the discovery that the Bible is now known as it ought to be known, and it is not used as it ought to be used.²⁶

Four years after graduation from Yale, he became professor of Old Testament at Xenia Seminary and stayed only four years. In giving the reason, he explained that he could not permit himself to teach in a seminary where he was limited by tradition and prejudices. Since he could not carry out his convictions at Xenia, he planned to establish a seminary where the inductive study of the Bible could be freely utilized. The Bible Teachers' Training School, which later became the Biblical Seminary in New York, founded in January 8, 1901, stands as the fulfillment of that dream. Here theological education was built around the firsthand study of the Bible rather

²⁵Ibid., pp. 51-52.

²⁶Ibid., p. 53.

²⁷Ibid., p. 55.

than doctrinal study. The Bible was considered the hub around which other related fields were integrated. It was truly, in its early days, an embodiment of Dr. White's idealism.

3. Asbury Theological Seminary. Introduced by Dr. Henry P. Wesche Inductive Bible study is presently a major part of the curriculum of Asbury Theological Seminary, under Dr. Robert A. Traina and Dr. George A. Turner, himself a student of Dr. White. The emphasis is "on developing skill in method of study applicable to various portions of the Bible."²⁹ It is motivated by the belief that a firsthand exposure to the Scriptures will enable a student to gain a broader perspective and to avoid the shallowness of mere Bible survey. It is never intended to supplant critical and grammatical studies, but it is designed to supplement them.³⁰

Summary

Stress was placed on the development of the application of the inductive method to the study of the Scriptures from Socrates to its modern propagators such as Dr. Harper, Dr. White and Dr. Wesche. It was also pointed out that Jesus himself used this method in his teaching.

²⁸Turner, loc. cit.

²⁹Catalogue of the Asbury Theological Seminary, 1971-1972, p. 85.

³⁰Turner, loc. cit.

III. PRINCIPLES AND CHARACTERISTICS OF THE INDUCTIVE BIBLE STUDY

Having considered the basic differences between the deductive and the inductive approach, as well as the historical development of the latter from the pre-Christian era up to its modern applications, the description, principles, and characteristics of the inductive Bible study will now be presented and discussed.

Definition and Description of the Method

The inductive method is a system of study whereby conclusions or generalizations are drawn from sufficient particular cases. It is a systematic method, requiring orderly, logical and effective process of thought. A method is a way or path of transit. As applied to Bible study it is ". . . concerned with the proper path to be taken in order to arrive at Scriptural truth."³¹

Inductive Bible study may be best described by the use of a unique experience of a student of zoology under Professor Agassiz of Harvard University. Having only a fish, a haemulon, as a specimen the professor instructed his student to get a thorough knowledge of the fish. He was asked to follow three instructions: (1) Look, look, and look; (2) to reproduce by drawing what he saw; and (3) to determine the parts and the relations of these parts to

³¹Robert A. Traina, Methodical Bible Study (New York: Ganis and Harris, 1952), p. 5.

the whole fish.³² The approach seemed stupid, but it was so beneficial to the student that its effects produced in him a sense of discipline. "To this day," he testified, "if I attempt a fish, I can draw nothing but haemulons."³³ Basic, therefore, in this type of approach is a thorough exposure to the material with a view of taking notice what is in it. This same principle applies to the study of the Scriptures.

Principles of Inductive Bible Study

Bible study becomes effective only when certain fundamental convictions concerning the Bible are established in the mind.

Dr. Turner mentions seven of them:

1. The Bible should be the best known book in the Christian worker's library.
2. Most Christians do not know their Bible well enough.
3. The Bible needs presentation more than our defense; the best presentation is the best defense.
4. Pleasant and profitable Bible study is consistent with the most exciting intellectual discipline.
5. Our theology should be derived from our study of the Bible rather than our Bible study determined by our theology.
6. Knowing what the Bible says is more important than knowing what books say that it says.
7. Other 'helps' to Bible study are to be regarded as neither indispensable, on one hand, nor unnecessary on the other.³⁴

³²Irving Jensen, Independent Bible Study (Chicago: Moody Press, 1964), p. 45.

³³Ibid.

³⁴Turner, op. cit., p. 4.

The inductive Bible study is the most natural, adaptable, and effective means of achieving such convictions. And convictions which are the result of an honest and independent study will prove more meaningful than those which are attained through the indirect contact with the Scriptures.

Characteristics of Inductive Bible Study

Dr. Jensen describes this method as scientific, analytical, and recreative in approach.³⁵ In his book, Methodical Bible Study, Dr. Traina discusses nine characteristics of the same approach--inductive, direct, literary, psychological, constructive, comprehensive, sincere, assimilative, and reverent.³⁶ Attention will now be given to each of these.

1. Scientific Bible study. Inductive study is scientific because it proceeds and follows a system which is marked with order. "It begins with the observable--What do you see here? It follows with the interpretive--What does it mean? It pleads for application --How does this affect you?"³⁷ Thus it follows the three basic procedures of the scientific method, namely, observation, interpretation, and application.

2. Analytical Bible study. This means a deliberate examination of the text with the view of ascertaining what it really is

³⁵Jensen, op. cit., pp. 45-48.

³⁶Traina, op. cit., pp. 6-13.

³⁷Jensen, op. cit., p. 45.

saying. The student is brought face to face with every minute part of the Scriptures, including punctuation marks. He seeks to determine its original intent in the light of its immediate and remote context. Analysis is brought to bear upon the parts of the whole, and the relations of parts to each other and then to the whole. A word is examined in relation to the other words in a sentence, and the sentence in the light of its larger unit. In doing detailed analysis, the sole purpose is to discover what the writer has intended to convey to his readers.³⁸ No unit of thought is out of place, for, as Dr. White has put it, "things hook and eye together."³⁹ Analysis, therefore, calls for exactness, minuteness, and comprehensiveness.

3. Re-creative Bible study. This does not imply re-writing the Bible at all, but rather it seeks to re-create the message of the Bible in the mind of a reader to bring its message fresh and relevant to contemporary situations. Recreation endeavors to accomplish a three-fold purpose: (1) rediscovery of what the author intended to communicate, (2) recognition of what he meant to say, and (3) receptivity and obedience to the message.⁴⁰

4. Direct and independent Bible study. It is not the study of books about the Bible, however excellent they may be, but a

³⁸Ibid., p. 46.

³⁹Eberhardt, op. cit., p. 145.

⁴⁰Jensen, op. cit., p. 48.

direct contact with the text. The Bible itself is the basic text-book. It is a study of the Bible rather than about the Bible. Stress is placed upon a firsthand acquaintance with the very words of the Scriptures. This approach in no way excludes the use of study tools such as commentaries. Tools have their proper place, and it comes after an honest firsthand study, not as a crutch, but simply as an aid in verification.⁴¹ Dr. Traina quotes Spurgeon to show the absurdity of adopting the extremes: "Two opposite errors beset the student of Scriptures: the tendency to take everything second hand from others, and the refusal to take anything from others."⁴² Since very few are well equipped to use the original languages in which the Bible was first written it is important that a standard version in the vernacular be used. The Revised Standard Version or the American Standard Version may serve the purpose very well. It should be recalled, however, that no single translation is beyond fault.

5. Literary Bible study. It should be recognized that the Bible is also literature, perhaps the greatest, be it in the Hebrew and Greek or in any translation. It is unique in view of the diversity of human authorship, yet there is unity of message. The only underlying reason is found in the divine superintendence of the Holy Spirit in the writing, transmission, as well as the preservation of the text. It also is made up of various types of

⁴¹Traina, op. cit., p. 8.

⁴²Ibid., pp. 8-9.

literature such as narratives, prose, poetry, legal documents, parables and many others. Though it is One Book consisting of sixty-six individual books, each book constitutes a unit of study.⁴³ Literary Bible study considers all these characteristics in determining the message God wants man to know.

It also includes the study of forms or structure through which a message is given. In conveying their messages Bible writers selected and arranged their materials in the form which best suited their purpose, hence the variety of structure. Some followed a chronological sequence, others topical. Often the form is determined by the author's selectivity rather than by his being exhaustive and sequential.⁴⁴ Therefore, a student has to recognize the underlying design upon which and about which words are constructed if he is to understand the writer. "Form is the key," says Jensen, "that unlocks the content of the book. . . . Form recognition is a necessary key to the understanding of a Biblical book."⁴⁵ Basically, literary study of the Bible is not just knowing what is said, but more important, knowing how it is said. The latter is the means of which the former is the end.

6. Psychological Bible study. Psychology is a study of human behaviour--his heredity and environment, personality and adjustment, feelings and emotion, motivation and mental health.

⁴³Jensen, op. cit., p. 28.

⁴⁴Ibid.

⁴⁵Ibid., p. 29.

Though far from being a textbook in psychology, the Bible is full of accounts of varied human experiences. "It is a record of religious living, dynamic religious experiences."⁴⁶ No one can read the Scriptures without realizing that it is replete with the accounts of man and his religious behaviour.

7. Constructive Bible study. Negative attitudes toward the study of the Bible can be attributed to two main reasons: the lack of time, and indifference. That the Bible is a book intended for the specialist is far from the truth. Bible students should not worry themselves so much on the seemingly difficult and incomprehensible but should take those that can be easily understood. Dr. Traina has well stated it:

It is imperative that we as Bible students concentrate on what is positive and clear and obviously fundamental. Problems there are in interpretation of the Scriptures, but they need not and must not occupy the major share of time.⁴⁷

Thus constructive Bible study takes the clearly revealed truths to bear upon life.

8. Comprehensive Bible study. This serves as a powerful antidote to a fragmentary type of Bible study. It is comprehensive both in the means and in scope because it employs every helpful means in the study of the Scriptures, and it seeks for the mastery of the Scriptures in terms of the message of each book, as well as

⁴⁶Traina, op. cit., p. 10.

⁴⁷Ibid., p. 11.

the entire Bible.⁴⁸

To get at the message of the Bible, each book has to be taken into consideration; for while it is true that each book has its own message, each adds to make up the whole written revelation of God. "Each book has its own place, its own relation to the other books, its own message, and every one is essential to complete the whole revelation."⁴⁹ In one of his sermons, R. A. Torrey stressed the value of studying each book in relation to the entire Bible. He declared:

One of the commonest causes of comparatively unprofitable Bible study is that only parts of the Bible are studied. Some only study pet books. Some study only the New Testament; some study the Psalms; some never study Genesis; some never study prophecy, they never study Revelation and they never study Daniel. Others study nothing but Daniel and Revelation. . . . You never rightly understand any one of the sixty-six books of the Bible until you study it in its relation to the other sixty-five. . . .⁵⁰

9. Sincere Bible study. Unprofitable Bible study usually results from an insincere and hypocritical attitude towards the Bible. The very character of the Scriptures requires that one should approach them with the purpose of allowing them to speak to his situation. But how can that one study it with sincerity? Dr. Torrey offers the following suggestions:

⁴⁸ Ibid.

⁴⁹ James H. Todd, Principles of Interpretation (Chicago: The Bible Institute Colportage Association, 1923), p. 17.

⁵⁰ R. A. Torrey, The Importance and Value of Bible Study (Chicago: Moody Press, 1921), pp. 43-44.

a. Study the Bible, the Bible itself. The Bereans searched the Scriptures (Acts 17:11). They left the muddy streams of man's interpretation . . . and went to the pure, crystal spring, the Scriptures themselves.

b. Study the Bible to find out what it actually teaches. . . . Do not study the Bible to find out what you can make it mean, but to find out what God evidently intended to teach.⁵¹

Thus sincerity in Bible study involves an openness in approach whereby one intends "to put nothing into them but rather draw everything from them and suffer nothing to remain hidden which is really in them."⁵²

10. Assimilative Bible study. This is the root cause of enjoyable study. Truths discovered become truths digested. Appropriation of Scriptural lessons makes Bible study worthwhile and interesting.⁵³ Feeding on the Word of God simply means appropriating it, as one takes physical food, so that it may affect the character of a person. "Very many study the Bible . . . just to gratify their curiosity . . . or to gratify themselves to be expert disputants," says Dr. Torrey. "No, no, no," he continues, "study the Bible to find out how to live as to please God and live that way."⁵⁴ Assimilative Bible study, then, is the end of which the exercise of studying is the means. How true is the saying that the best version of the Bible is its translation into daily living.

⁵¹Ibid., pp. 32, 38.

⁵²Traina, loc. cit.

⁵³Ibid., pp. 12-13.

⁵⁴Torrey, op. cit., p. 51.

11. Reverent Bible study. Finally, the Bible should be studied with maximum reverence for it is more than just a piece of literature. It is the written Word of God in which His will and self-disclosure are manifest. Reverence is essential for two reasons: it enhances receptivity which is vital for understanding spiritual truth, and it requires a prayerful dependence upon the Holy Spirit in knowing the truth of God's Word. This is what Paul evidently meant with these words: "The unspiritual man does not receive the gifts of the Spirit of God, . . . and he is not able to understand them because they are spiritually discerned" (1 Corinthians 2:14, R. S. V.).

Summary

Having indicated the meaning and description of inductive Bible study, the principles and characteristics were individually discussed in an attempt to provide an over all view of its components. It was noted that these put together project a picture of what is involved in the study of the Bible inductively. But the actual steps to be taken in this type of approach have yet to be indicated. This is the subject for consideration in the section immediately following.

IV. PHASES OF INDUCTIVE BIBLE STUDY

The description of the method under study has already been indicated. It is now in order to discuss the various stages to be followed in pursuing this discipline. Dr. Turner advocates a seven-step procedure--aspiration, observation, compilation,

correlation, interpretation, assimilation of truths discovered, and application to the contemporary situation.⁵⁵ Dr. Traina, on the other hand, uses a four-step procedure, namely, observation, interpretation, evaluation and application, and correlation.⁵⁶ The difference is obviously very negligible. Except for the place of correlation they both follow a similar general pattern which can be summarily stated thus: What does it say?--observation; What does it mean?--interpretation; and What should be done?--application. But that which is extremely important to bear in mind has to do with proper sequence of procedure. It is sound methodology that produces authenticity and authority rather than anything else. This paper therefore, will present a five-step procedure: aspiration, observation, interpretation, evaluation and application, and correlation.

Aspiration

This is otherwise known as the praying stage. Inductive Bible study, or any other type, requires sufficient preparation which is spiritual in nature. It involves a kind of introspection that yields to the realization of one's unworthiness, and the confession of one's dependence upon divine assistance in understanding the Word of God. Such an attitude should prevail prior to and during the process of study. "Hard work and a dependence upon

⁵⁵Turner, op. cit., p. 5.

⁵⁶Traina, op. cit., pp. 27ff.

the teaching of the Holy Spirit," remarked Dr. Vos, "are the only avenues through which success in this field is achieved."⁵⁷ The student needs to come before the Scriptures with an attitude of prayer and urgent expectancy, for it is like a fountain that will give forth its fresh water when unlocked by prayer. . "Bible study is not a thing on its own--it is a part of a higher experience--our total relationship to God by the Holy Spirit."⁵⁸ In studying the Bible, one must do it within a dependent, prayerful frame of mind which requires not only an openness to God, but also a willingness to respond to the Spirit's instructions. Prayer is essential to gain wisdom and illumination in studying the Scriptures, and for power in living them.

Observation

Undoubtedly, observation occupies a major portion in inductive Bible study. But what does it mean to observe. What are the procedures involved? What does one observe? Each of these questions demands an honest answer.

1. The meaning of observation. It involves a thorough and careful notice. It is an act, power, or habit of seeing or noting deliberately. Its purpose is to watch closely, to look intently; to give full attention to what one sees, and to be mentally

⁵⁷ Howard F. Vos, Effective Bible Study (Grand Rapids: Zondervan Publishing House, 1956), p. 11.

⁵⁸ A. Morgan Derham, A Christian's Guide to Bible Study (London: Hodder and Stoughton, 1963), p. 34.

aware.⁵⁹ Dr. Kuist defines observation as the act of seeing things as they really are.⁶⁰ Thus from the foregoing definitions three thoughts become apparent: (1) observation is an art, and therefore, it requires skill and development; (2) it is an art involving the eye, the intellect, and the will; and (3) like any other art, it must be done with maximum precision and care. Observation, therefore, is simply a mental awareness of what is real. It is seeing not only intensely but also impartially. "The best way for anyone to gain acquaintance with a work of art," said William Ivins, "is through looking so often and so hard at it that he acquires an easy and familiar acquaintance with it."⁶¹

The function of observation is to saturate the mind with the content of the Scriptures. It enables one to be fully acquainted with the particulars in a passage which need attention and explanation. Moreover, it seeks to impress Scriptural data to the human mind.⁶²

2. The procedure of observation. It should be noted at this point that observation may, for the sake of convenience, be categorized into three types--observation of books-as-wholes, observation of segments-as-wholes, and detailed observation. Each

⁵⁹Oletta Wald, The Joy of Discovery (rev. ed.; Minneapolis: Bible Banner Press, 1956), p. 9.

⁶⁰Howard T. Kuist, Scripture and the Christian Response (Richmond: John Knox Press, 1947), p. 79.

⁶¹Ibid., p. 70.

⁶²Traina, op. cit., pp. 31-32.

of these shall be dealt with singly.

a. Observation of books-as-wholes. All serious attempts in the study of a text should start with the study of its larger context, including the entire book to which it belongs. This approach will not only provide some specific evidences, but structural evidence as well. In surveying a book one needs, first of all, to scan it by reading it at one sitting to get the bird's eye view of its content. Dr. Livingston in addressing himself to this subject, said: "Reading a book is somewhat like taking an airplane ride. By rapidly reading through a book of the Bible you can . . . see the different blocks of material which make up the book. . . ." ⁶³ It will be beneficial to read it several times, and in the process certain things should be noted. Among these one should pay attention to the kind of literary material the author employs. The material is comparable to the lumber or concrete that make up the building. The Bible contains a variety of literary materials which must be taken into proper consideration prior to any attempt of interpretation. Dr. Traina lists these materials as:

(1) Biographical - Passages constructed out of the data and facts about persons. The Synoptic Gospels are predominantly of this type.

(2) Historical - These are passages which are made up of

⁶³ G. Herbert Livingston, Jeremiah A, ed. Donald M. Joy, Aldersgate Biblical Series (Winona Lake: Light and Life Press, 1963), p. 6.

materials centering on events. The Books of Kings, as well as the Book of Acts, are typical.

(3) Chronological - Emphasizes the temporal sequence, as the Gospel by John.

(4) Geographical - Passages that center around places, like the Book of Exodus.

(5) Ideological - Materials which focus on ideas such as those of the Epistles.⁶⁴

It is not uncommon in the Bible that several of these materials are used in a book, a passage, or even a chapter, but one always stands out as dominant. This is the case of Mark's Gospel, in which the biographical material is outstanding. It is, therefore, vitally important to take note of that which is primary.

Along with the observation of the type of material used in a book, one should also pay attention to the general literary forms into which such materials are placed by the writer. The major types include discursive, prosaic, poetic, parabolic and apocalyptic literature.⁶⁵

The third step involves the observation of key passages and strategic areas or focal points, which illuminate the book-as-a-whole. Together with these, the purpose of writing should be ascertained. Often times the dominant theme of a book is indicated by repeated terms or phrases as in the Gospel of John. Sometimes

⁶⁴Traina, op. cit., pp. 55-56.

⁶⁵Wald, op. cit., pp. 14-15.

it is suggested by key verses like in the Acts; other times, themes are so apparent that one can hardly miss them by casual reading. This is so with the Book of Genesis, which is known as the book of beginnings. But whether the theme be explicit or implicit, a careful observation marked with precision and exactness is imperative.⁶⁶

The fourth step is observation of the main divisions, and sections of a given book. A division includes a group of sections constituting a unit of thought, while a section is a group of segments constituting a unit of thought or expression.⁶⁷ These may be indicated by introductory statements, or preceded by a summary statement or verse, a change of person, place or subject matter, and chronological, temporal, and logical arrangements. Each unit of thought always aids in the proper analysis of a book.

The fifth step is the designation of chapter titles. It is preferable to use simple, specific, suitable, and descriptive rather than interpretive titles. The use of a chart or diagram will not only magnify and clarify the content of a book, but to a large extent, will assist the mind to catch the relationships between chapters.⁶⁸ A chart amplifies, and at the same time condenses the material into a compact arrangement suitable for

⁶⁶Lecture Notes for class on Mark, Asbury Theological Seminary, 1971.

⁶⁷Traina, op. cit., p. 37.

⁶⁸Lecture Notes for class on John, Asbury Theological Seminary, 1971.

mental absorption. Its main function is to serve as an index to the content of a book under consideration. An example of this chart may be seen below in Figure 1.

Preparation	New Wine	Unpardonable Sin	Parables of the Kingdom	Miracle Stories	Two by Two	Tradition of Elders	Leaven of Pharisees	Transfiguration	Questions - Requests	Authority?	Tenants and Taxes	Son of Man	Arrest and Trial	Cross	Risen
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

Figure 1

Chapter Titles for the Gospel by Mark

The final step has to do with the observation of the general atmosphere and other major impressions. The atmosphere of a book is "its underlying tone or spirit . . . which though intangible, is nevertheless real."⁶⁹ It is the mood which may take the form of despair, anger, worship, praise, joy, humility or tenderness. Some portions of a book may include several of these moods; however, one or two may be dominant. In view of the changing nature of moods, one should exercise keenness of discernment to avoid being misled. Often understanding the Scriptures depends a great deal on recognizing the mood of both the writer and reader.

⁶⁹Traina, op. cit., p. 71.

Having observed all the foregoing, one should not overlook the presence of some other elements or impressions which would also help illuminate the interpretation of a book. Information about the author and readers frequently appears implicit in a book. The parenthetical explanation in Mark 7:3,4, for example, indicates a non-Jewish reader. Similar items such as this demand attention and careful consideration.

Summary. The items which should engage one's precise observation in the study of books-as-wholes include the type of material and literary form which a writer has used in an attempt to convey his message, the main divisions and segmental units, the main theme together with the author's purpose, and the dominant tone or atmosphere of the book. Failure to note these factors most likely will deny a student the thrill of original adventure with the Word of God.

b. Observation of segments-as-wholes. This study is concentrated on the units of thought or expression that make up the entire book. Observation of segments-as-wholes is concerned with matters related to the connections between paragraphs and groups of paragraphs. It is, in short, interparagraphical observation. The same principles that govern the observation of books-as-wholes apply to the observation of segments. Suffice it, therefore, to set the procedure in outline form.

(1) Observe not only the general material used but also the literary forms into which the writer had cast his ideas.

(2) Observe the specific literary materials by designating descriptive titles for each paragraph found within a segment. It is preferable to enter paragraph titles in a horizontal chart because it is good for showing perspective and relationships. An example of this may be shown in Figure 2.

Mark 7:1-30

Unwashed hands			Corban			What defiles?			Syrophoenician woman		
1	-	8	9	-	13	14	-	23	24	-	30

Figure 2

Paragraph Titles

(3) Look for the major groups of paragraphs and the relations between them. Observe the laws of structure that bind paragraphs together and those laws operative within paragraphs. It should be noted, however, that certain laws are secondary, while others are primary. The secondary should be placed under the primary laws. The latter can easily be determined by the nature of the law itself, and by the amount of material controlled by the law. Frequently structural relations are explicit, but sometimes primary laws are implied. Moreover, they are used in combination rather than operating singly. An illustration of the above is indicated by Figure 3.

John Ruskin, himself a noted artist, mentions nine simple laws of arrangement, "which by tracing them in the work of good

Mark 1:14-45

Kingdom	Fishers	Teaching	Peter's	Sunset	Sunrise	Talkative
at	of	and	mother-			leper
hand	men	exorcism	healed	healing	praying	healed
14 - 15	16 - 20	21 - 28	29 - 31	32 - 34	35 - 39	40 - 45
I	II	III	IV	V	VI	VII

1. Law of Preparation - paragraphs I and II
 - a. Summarization - paragraph I
 - b. Instrumentation - paragraph II
2. Law of Causation - Certain actions of Jesus, like preaching, healing, commanding, resulted in the amazement of the people (vs. 20,22).
3. Law of Cruciality - Jesus' healings from verses 21 to 34 comes to a head in verses 32-34. But Jesus withdraws to a lonely place (vs. 35-39). Then the turning point of emphasis from healing to preaching (v. 38).
4. Law of Climax - His popularity among the common people of Galilee - Paragraph VII.

Figure 3

Observation of Structural Laws

composers, you may better understand the grasp of their imagination, and the power it possesses over their materials."⁷⁰ These laws are briefly discussed as follows:

(1) The Law of Principality - One feature is predominantly more important than the rest; others occupying a subordinate position.

(2) The Law of Repetition - It is not only used for the purpose of expressing unity, but underscores such unity.

(3) The Law of Continuity - An orderly succession of a number of more or less similar objects.

(4) The Law of Curvature - Curves which are more beautiful than straight lines magnify the central theme.

(5) The Law of Radiation - This may be explained by the analogy of a tree with its branches spreading forth from its trunk.

(6) The Law of Contrast - The placing together of two or more objects which are in opposition to one another.

(7) The Law of Interchange - It is an alternation which attempts to carry at least two main themes in alternating sequence.

(8) The Law of Consistency - It is usually associated with unity, and often neutralizes the power of things.

(9) The Law of Harmony - Closely identical with the law of consistency, harmony achieves unity by means of agreement.⁷¹

Dr. Traina includes most of Ruskin's laws, but he has much

⁷⁰Turner, op. cit., p. 8.

⁷¹Ibid., pp. 8-9.

more to add:

(1) The Law of Comparison - The association of things that are similar. It is the opposite of Contrast.

(2) The Law of Continuation - An extended treatment of particular themes, which is akin to the Law of Continuity, except that it is concerned with extension rather than recurrence.

(3) The Law of Cruciality - The use of the principle of a turning point in a narrative. It is comparable to the hinge of a door, on which other materials hold together.

(4) The Law of Particularization and Generalization - The pattern is from the particular to the general, and vice versa.

(5) The Law of Causation - Simply the law of cause and effect.

(6) The Law of Instrumentation - The employment of a means to achieve an end.

(7) The Law of Explanation - The setting forth of an idea with interpretation.

(8) The Law of Preparation - Introductory material which provides a setting for subsequent themes.

(9) The Law of Interrogation - The use of the question and answer to facilitate communication.

(10) The Law of Summarization - The use of a paraphrase.⁷²

(4) Having determined the laws within the segment, one

⁷²Traina, op. cit., pp. 50-52.

should immediately ask interpretive questions which will not only sharpen the eye of observation, but also prepare the intellect for the delicate task of interpretation. It should be noted that to interpret at this stage is too premature. It is simply the asking of questions on the laws of structure found within a segment. Asking interpretive questions is actually the transition between observation and interpretation. Dr. Traina defines interpretive questions as:

Those questions arising from and based on the observation of terms, structure, general literary forms, and atmosphere whose answers will result in the discovery of their full meaning.⁷³

Interpretive questions are classified in terms of two categories: the components of the passage with which they are concerned, and the phases of interpretation which they indicate. Under the first are the termal, structural, and atmospheric questions. The second category includes: (1) definitive or explanatory questions--What does this mean? (2) the rational question--Why is this so?; (3) the implicational question--What does this imply? (4) identifying questions--Who or What is involved? (5) the modal question--How is this accomplished? (6) the temporal question--When? and (7) the local question--Where?⁷⁴ The first three are primary, while the rest are subordinate questions.

(5) Observe strategic areas and key verses in a segment. In

⁷³Ibid., p. 97.

⁷⁴Ibid., p. 99.

some cases these are conspicuous enough, but in many cases they are hidden until after careful and purposive observation. Consequently, certain clues may prove helpful such as the use of the laws of relations. A summarization is an indication of the ending of a section. A turning or focal point, as well as a climactic section, also indicates a strategic area. Mark 1:14, 15, for example, stands out as the key verse to the whole book in as much as this is a summary of Jesus' purpose and mission around which the entire Gospel account hinges.

Summary. The steps one takes in the observation of segments-as-wholes are identical to those in book observation. These include the noting of the material used, both general and specific; the structural laws that govern the relationship of units of thought; interpretive questions, serving as a transition to interpretation; strategic areas like key passages and verses; and other major items that would aid in understanding the message of a particular segment.

c. Detailed observation. Book and segmental observation look at the Bible telescopically, while detailed observation views it microscopically. The objects of this type are the paragraph, and the sentences, clauses, phrases, and terms within it.

First, one should concentrate on key terms found in a paragraph. A term may be a word or a phrase; but "word" and "term" are not synonymous. A word by itself denotes a variety of meanings, but the meaning of a term is usually determined by its

usage in a given context. "A term is a given word as it is used in a given context. It, therefore, has only one meaning. . . ." ⁷⁵

Dr. Traina classifies terms as either routine or non-routine.

Emphasis is not so much on the former as on the latter which includes those difficult to understand, crucial and significant for understanding a portion of Scripture, and those that are profound. ⁷⁶

Terms may also be classified as literal or figurative. It is figurative when it is symbolic and conveys a secondary idea distinct from its primary meaning. ⁷⁷ Terms, moreover, are observed according to parts of speech--nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, interjections or articles. Terms, furthermore, are identified according to their inflections, indicating its case, gender, number, tense, person, mood, or voice. ⁷⁸

Second, the structural relations should engage careful notice. Structure in this phase of observation has to do with the relations and interrelations of terms or phrases in a paragraph. Until the mind has recognized the distinctive characteristics of each, and the relations within a literary unit, no observation has yet taken place. Attention devoted to syntax, or the way words are arranged in a sentence to show mutual relations is of paramount value. These syntactical relations, to quote Dr. Traina again, are:

⁷⁵Ibid., p. 34.

⁷⁶Ibid.

⁷⁷Ibid., p. 35.

⁷⁸Ibid., pp. 35-36.

- (a) The relation of subject to verb.
- (b) The relation of verb to predicate. . . .
- (c) The relation of modifier to modified includes adjectives, participles, adverbs, articles. . . .
- (d) The relation of preposition to object.
- (e) The relation of pronoun to antecedent.
- (f) The relation of independent clauses to each other in compound sentences and the relation of dependent and independent clauses in complex sentences.⁷⁹

Having noted the kind of terms and structural relations within a paragraph, one should also take cognizance of persons mentioned, their character, words, and deeds, as well as the underlying mood and literary form of a passage. These may be comparable to lightbulbs placed in obscure, yet vital position, that illuminate the message being conveyed by the text.

It is suggested that every observation be jotted down on paper, and preferably by the use of a two-column chart. In the words of Dr. Jensen, the Bible student has three eyes: the eye of the Holy Spirit whose major function is that of illuminating the Scriptures, the physical eye with which to see God's written Word, and the third eye is the pencil with which to record what he sees.⁸⁰ The process of thinking matched with the process of writing down what is seen inevitably broadens the student's vision.

The final step in detailed observation is to ask interpretive questions on the things already noted from the text.⁸¹ But

⁷⁹Ibid., p. 41.

⁸⁰Jensen, op. cit., p. 77.

⁸¹Supra.

before doing so, it is best to make a compilation of those things observed in order to avoid fragmentizing the Scriptures. An example of this may be seen in Figure 4.

Summary of Phase One. Three types of observation have been discussed and illustrated. The observation of books-as-wholes and of segments-as-wholes are, by nature, more general than detailed observation. But none of these can totally be isolated from the others. In fact, they are so interrelated that to use just one and ignore the other two tends to end up in partial observation. They are actually three steps that usher a student into the threshold of the message of a book or passage under study. The first two types are intended for survey work, while detailed observation is useful in Bible study in depth.

Interpretation

The next logical step to take in inductive Bible study, after having observed the main components of a text, is to determine the meaning of the writer's message through the process of interpretation. "Interpretation," defines Schleiermacher, "is the art of correctly understanding an author."⁸² A mere understanding of an author, however, is inadequate, for interpretation also involves exposition " . . . in such a way as to cause the written word to become the living word."⁸³ Basically the art of interpretation

⁸²Charles A. Briggs, Biblical Study (New York: Scribner's Sons, 1892), p. 297.

⁸³Traina, op. cit., p. 93.

Observations	Interpretive Questions
Mark 3:29-30 (R. S. V.)	
<p>V. 29 - "but" - contrast with what preceeds in v. 28; does not involve the participants because in both cases a universal expression is used "whoever", nor does it involve a contrast of the act itself.</p>	<ol style="list-style-type: none"> 1. What is meant by "but" here? 2. Why is <u>de</u> used for "but"? 3. What are the differences between blasphemy against the Holy Spirit and other kinds of blasphemies?
<p>Contrast has to do with the object of the act; v. 28 the object is not the Holy Spirit; v. 29 the object involves him.</p>	<ol style="list-style-type: none"> 4. Why are there differences emphasized here? 5. What is implied in these differences?
<p>"Blasphemy" - act is essentially the same in v. 28, and v. 29; but different in form. V. 28-nominal; v. 29-verbal. V. 28-aorist; v. 29-subjunctive.</p>	<ol style="list-style-type: none"> 6. What is the meaning of "whoever"? Did it include the Pharisees? Scribes? 7. Why is the universal stressed? 8. What are its implications? 9. What is meant by "blasphemies"? 10. Why is the verbal form used here while the nominal form is used in v. 28? 11. What is the significance of the aorist form of blasphemy? subjunctive mood? 12. What are the implications of the tense here?

Figure 4

Detailed Observation and Interpretive Questions

includes the selection of vital questions from the list of interpretive questions and providing intelligent answers to each. These will now be the subject of discussion.

Attention goes once more to the questions asked under observation with the view of evaluating their relevance and importance to the unfolding of the meaning of a given Scriptural passage. Since their function is to reveal certain areas which need special thought and study, care has to be exercised in the selecting which ought to be answered. These are not ends in themselves, but simply the means by which deeper insights are gained.

Questions are chosen on the bases of difficulty, importance, and one's interest. Answers may be drawn from previous observations, from the text itself, and from further study in both Biblical and extra-Biblical sources. Study aids such as Bible translations, lexicons, dictionaries, and concordances come in handy. A knowledge of the Scriptures in the original languages may prove beneficial at this stage.

Generally, there are two types of determinants in providing answers to interpretive questions: the subject, who is the student himself; and the object, or the Scriptures. The former includes the student's spiritual experience, common sense, and insight. Dr. Traina presents a very thorough discussion of the objective determinants. By way of summary, they are listed as follows:

(1) Etymology of terms - This has to do with the root meaning and derivative significance of a term. These factors aid in defining Biblical terms. They provide insight into the deeper

connotations of terms than can often be gained through other means.

(2) Usage of Words - Bible writers have their own individual peculiarities, especially in using certain words.

(3) Synonyms - Another way of arriving at the meaning of certain terms is by comparison with synonymous words.

(4) Comparative Philology - Tracing the usage and development of a word through a family of languages in lexicons is often times rewarding.

(5) Significance of Inflections - An acquaintance of the Scriptures in the original language certainly will give a student an advantage in determining the use of inflections in the explanation of terms.

(6) Implications of Contextual Relations and Interrelations - No one should attempt to interpret a term or passage without referral to its context.

(7) Connotations of General Literary Forms - Attention to the type of material used will save a student from undue interpretation. Parables, for example, have their own peculiar characteristics, just as does apocalyptic literature.

(8) Atmosphere - The underlying tone of a passage plays a significant role in its interpretation.

(9) Author's Purpose and Viewpoint - Any portion of a book should always be understood with the author's intent in view.

(10) Historical Background - In re-creating the message of an author, one should consider it necessary to interpret in the light of the historical setting.

(11) Psychological Factor - Always seek the disclosure of the experiences of Bible characters and writers and utilize the same in interpretation.

(12) Ideological Implications - Biblical passages contain implications which are never explicitly stated but which sometimes carry more weight than ideas that are expressed.

(13) Progress of Revelation - The progressive nature of God's self-disclosure should be included in the interpreter's concern.

(14) Organic Unity - The Bible, though written by various individuals from varying situations and experiences within a considerably long period of time, bears a fundamental unity of theme and purpose.

(15) Inductive View of Inspiration - Sound exegesis takes into consideration the nature of the Scriptures as produced by men coming from a diversity of intellectual, religious, political and historical backgrounds.

(16) Textual Criticism - A knowledge of the norms of lower criticism may also enhance sound interpretation.

(17) Interpretations of Others - On looking over the views of others, one will become aware of certain errors in interpretation, as well as the exegetical conclusions which others have made when they have utilized the correct procedures of Biblical interpretation. The latter should prove helpful.⁸⁴

⁸⁴Ibid., pp. 135-163.

It should be noted that these determinants are all inter-related. They also vary in their importance, depending on the nature of the text being studied. These constitute a suggested guide, rather than a rigid formula for sound exegesis. Consequently, discretion should be applied in their use.⁸⁵

The answers having been determined, a compilation of the same should immediately follow. This means gathering all the truths discovered and bringing them into a systematic arrangement. Organization applies both to the results of observation and interpretation. This is otherwise known as synthesis.

A synthesis should reveal clearly the message being communicated by the author. It magnifies it like a grain fully taken out from its shell. Individual truths are correlated to the main teaching of the book. Failure to do this tends to a fragmentary type of interpretation, and one can easily prove anything with this approach.

But how should the findings be recorded? This can be done through a variety of methods. It is sometimes helpful to restate the main truths into the language of present day readers and distinguish the main from the subordinate truths, using the dominant main truth as a caption for the whole.⁸⁶ A paraphrase may also be used with maximum benefit. Another means is the outline, which may either be topical or logical, depending on the nature of the

⁸⁵Ibid., p. 164.

⁸⁶Ibid., p. 166.

Scriptural unit under study. In the former, the points listed reveal parallel aspects of one topic; in the latter, points are listed in a natural sequence in which one point is built upon the previous one. Others, however, prefer to use the essay form.⁸⁷ Perhaps the most effective means of summarization is the chart, because it enables one to grasp the whole picture of the material under study. A chart is a graphic visualization of the truths found in a passage. Charts may be horizontal or vertical, the former for synthesizing a larger portion of material such as chapters and books because it shows better perspective and relationship of parts, and the latter for relationships within paragraphs. Dr. Traina, in Appendix A of his book, Methodical Bible Study indicated a very exhaustive list of the qualities of a study chart. Among these he mentioned that charts should be brief, self-explanatory, inductive, analytical, synthetical, continuous, and proportionate.⁸⁸

Summary of Phase Two. Interpretation follows a three-step process: (1) the selection of questions from the list of interpretive questions, (2) the providing of an answer for the same, and (3) the synthesizing of interpretive answers. Questions are selected according to their difficulty and importance together with the student's interest. Answers are dependent upon subjective factors, but more on the objective determinants. It is imperative

⁸⁷Ibid., p. 167.

⁸⁸Ibid., pp. 236-238.

Interpretive Questions	Interpretive Answers
(Mark 3:29-30)	
1. What is blasphemy?	<p>1. Immediate Context:</p> <ul style="list-style-type: none"> a. v. 28 - utterance; sinful act b. v. 29 - "against" (Greek) suggests hostility c. v. 30 - something said <p>2. Remote Context: Biblical and Extra Biblical.</p> <ul style="list-style-type: none"> a. Mark 2:7 - saying against God b. LXX - to rail at, revile or speak against c. Hebrew - "to cut up" d. Extra-Biblical - "defamatory speech" <p>3. Etymology:</p> <ul style="list-style-type: none"> a. root of <u>phemi</u> - "exter- nalization of an inner thought" b. <u>Blapho</u> - "injurious speech" <p>4. Synthesis:</p> <ul style="list-style-type: none"> a. Blasphemy is injurious utterance. b. It is the externaliza- tion of an inner thought. c. Purpose - to hurt, slander, to defame one's good name.

Figure 5

An Illustration of the Process of Interpretation

by the Use of a Chart

to synthesize all answers into a form which will enhance better assimilation. This can be accomplished through a variety of means.

Evaluation and Application

The goal of inductive Bible study is not just to acquire skill and knowledge in the process of observation and interpretation. It is doubtless vital to know the precise meaning of certain texts, but it is much more vital to know and appropriate such knowledge to life.

But before bringing the Word to bear upon life, it is essential to ascertain its value, worth, or use by determining its relevance to contemporary personal situation. Its validity--for whom and for what purpose--has to be known; the area of life to which a Biblical truth is applicable should be first determined before actually applying it. This is otherwise known as evaluation.

In evaluating truth one has to be aware of the various ways that he can use for himself. Among others, lead questions such as these may be helpful: (1) What was the purpose of the author? Did he accomplish it? (2) For whom was the passage written? (3) Is this universal or local truth? (4) What is the relation of this truth to the entire message of God in the Scriptures?⁸⁹ (5) To what area of life does this truth apply? (6) How does this affect my life, the church, and the community? Dr. Traina recommends an excellent list of guidelines in evaluation. To

⁸⁹Wald, op. cit., p. 43.

summarize they are presented in this fashion: (1) Rather than resorting to snap judgments one should aim to suspend judgment until the value of Scripture is fully determined. (2) Care should be exercised to prevent the subjective element from intruding into evaluation. (3) The passage under study should be evaluated primarily on the basis of the author's purpose. (4) The historical situation in which the events of the passage took place, and to which it was addressed, should be taken into account. (5) Consistency is primary in evaluation. (6) Thorough investigation of those passages which purport to be historical to determine whether they are in reality historical or un-historical. And (7) the factors of production, canonization, and transmission of the Scriptures also require attention.⁹⁰ That evaluation must be very objective is a golden rule that needs to be fresh in the mind.

The next logical step after evaluation is the act of application or allowing the Word of God to speak to one's existential situation. The benefit is not fully realized until the Scriptures are brought to bear upon life's daily experiences, permitting them to teach, to correct, and to train someone for the glory of God (2 Timothy 3:16,17). This, of course is not easy to do, but when such is accomplished then the Word has been re-created; it has become incarnate.

Application involves two phases. First, the analysis of the contemporary situation to which the lesson is applicable, and

⁹⁰ Traina, op. cit., pp. 209-213.

second, the actual application. Truths discovered in Bible study, in spite of their timeless nature, cannot be applied indiscriminately to every circumstance. Thus the necessity of locating a contemporary situation to which application is most effective. "Once one has discovered the universal truth of a passage," Dr. Traina emphasized, "as well as the contemporary situation which falls within its province, then one may bring the passage to bear on the situation, and the result is application."⁹¹

Summary of application. Evaluation and application represent the sum total of Bible study. The former precedes the latter, and its primary functions are to determine the value of a Scriptural truth by ascertaining whether it is local or universal in nature, and to analyze a specific current situation to which it may be effectively applied. Having evaluated, the next step left is application.

Correlation

It was pointed out earlier in this study that the inductive approach moves from the examination of particular passages to generalizations. The goal of inductive Bible study is the formulation of a sound Biblical Theology and ultimately a sound Biblical view of life. In order to accomplish this, one must correlate one's findings with the general teaching of the Bible and with other data of experience. The temptation is to spend so much time

⁹¹Ibid., p. 215.

and effort studying individual passages and be content with the discovery of particular truths that one never correlates them.⁹² Correlation in this sense is defined as "the association of Biblical truths found in one passage to truths in other Bible passages" in order to develop general doctrines that are grounded on the Scriptures.⁹³ Thus generalization is the end of the study of particulars.

Place and time of correlation. Dr. G. A. Turner, in his twelve-step sequence of Bible study, places correlation after "compilation" and three steps before "interpretation". He defines correlation as the "ascertaining of the relationships among the data compiled" from observation.⁹⁴ Dr. R. A. Traina, on the other hand, treats correlation as the final step to his four-step sequence of inductive study. To him, correlation is the coordination or association of passages and facts ". . . so as to evolve a synthesized concept of the message of the Bible."⁹⁵ He adds, "One should constantly look for connections between various Biblical passages, and between Scriptural statements and the data one finds outside the Scriptures."⁹⁶

Basically both professors agree on the meaning of

⁹²Ibid., p. 223.

⁹³Wald, op. cit., p. 45.

⁹⁴George A. Turner, Portals to Books of the Bible (Wilmore: Asbury Seminary Press, 1972), p. 52.

⁹⁵Traina, loc. cit.

⁹⁶Ibid., p. 226.

correlation. They seem to differ, however, on two things: first, the place of correlation in their sequence of Bible study, and second, the object of correlation. Dr. Turner's correlation is in terms of observed and compiled data from which particular truths emerge. In the case of Dr. Traina, it is in terms of particular truths which have been interpreted and applied. The discrepancy is only apparent, for correlation can take place any time before application. Dr. Traina recognizes this himself. He writes, "Although some correlation inevitably occurs during interpretation and application, this phase forms the concluding step of the inductive study of the Scriptures."⁹⁷

The process of correlation is continuous. As truths arise from the study of particular passages, one should always relate them to the general facts revealed in the Bible. One does not wait to correlate until he has studied the whole Bible. This is true for these reasons: (1) Correlation, like other phases of inductive study, is tentative; change is inevitable when new data are discovered; (2) the study of the particulars ideally is unending; (3) there is the need to correlate parts of the Scriptures in order that one may guide one's thinking and actions in the present; and (4) the process of correlation is such a momentous task that it is best to do it gradually rather than all at once.⁹⁸ Correlation therefore begins as soon as particulars have been

⁹⁷Ibid., p. 223.

⁹⁸Ibid., p. 224.

determined and it continues as long as new facts are discovered. It should be a life time work.

Manner of correlation. Dr. Traina proposes two basic means that one can use to correlate Biblical truths. The first is the topical or formal approach. Individual books of the Bible or the whole Bible may be surveyed in terms of their theological teachings. For instance, the Gospel by Mark has some definite teachings about the Kingdom of God. One may compare this topic with other books of the Bible in order to formulate some generalizations about the Kingdom of God. The second means is in terms of comparing Scripture with Scripture. It is the "association of passages and truths whenever a relation exists between them and not because they concern precisely the same topic."⁹⁹ One may relate the truths of Mark 8:27-9:2, John 15, and Romans 6:1-14. The Marcan passage indicate a three-fold exhortation; to take up one's cross, to deny one's self, and to follow Christ. The latter passages show the means by which these exhortations are realized, namely, union with Christ through faith. Thus these passages elucidate each other. The second, called the informal approach, is "ultimately based on the principle that all truth and life are one."¹⁰⁰

⁹⁹ Ibid., p. 225.

¹⁰⁰ Ibid., pp. 225-6.

SUMMARY AND CONCLUSIONS OF CHAPTER 4

Summary

In the first half of this chapter an effort was made to provide an introductory background to the inductive method of Bible study, in which induction and deduction were distinguished, and its history was traced from its early beginnings to its modern application. The second half dealt with the principles underlying Biblical study and the characteristics of the inductive method. It was presented as scientific, analytical, re-creative, direct, independent, literary, psychological, constructive, comprehensive, sincere, assimilative, and reverent. But largely this latter portion of the chapter was devoted to the discussion of the major phases of inductive Bible study, namely, aspiration, observation, interpretation, evaluation and application, and correlation.

Conclusions

The study presented in Chapter 4 resulted in a number of conclusions:

1. The general characteristics underlying the reasoning processes of induction and deduction as applied to the study of the Scriptures ought to be integrated into the knowledge of a student of the Bible. Introductory lessons concerning their basic principles would seem helpful before studying the Bible inductively.
2. Induction and deduction make up man's thinking processes, the one supplementing the other. The former is ideal for discovering truth, while the latter for sharing it.

3. In employing the science of induction to Bible study one must be aware of its historical development, improve upon its weaknesses, and perfect its strong points.

4. Acquaintance with the principles and characteristics of the inductive approach to the Bible ought to be inculcated in the student's mind. Reference to the same would enable one to be a better interpreter of the Word, because he is guided by time-tested standards.

5. While the number of steps involved in the use of the inductive method vary, one should keep in mind that it all boils down to three, regardless of the number: observation, interpretation, and application, or What does it say, what does it mean, and how does it affect me?

6. Application is the goal of observation and interpretation but they are equally important, and equally indispensable.

7. Prior to application, whether personal or otherwise, one needs to evaluate Scripture and to relate it to a specific modern situation to which it is relevant.

8. Application is simply the appropriation of the fruit of Bible study.

9. Correlation enables one to see the interrelatedness of truth. This is accomplished by associating the passages one studies with each other and with extra-Scriptural data of experience.

10. Correlation seeks to formulate general Biblical truths based on the particulars, which will develop a Biblical theology

and ultimately a Biblical philosophy of life. This is the legitimate end of Inductive Bible Study.

Chapter 5

SUGGESTIONS FOR THE INTEGRATION OF INDUCTIVE BIBLE STUDY INTO THE CURRICULUM OF EBENEZER BIBLE COLLEGE

The courses of study in the Ebenezer Bible College are designed to meet primarily the needs of the Camacop, and may be comparable to those of other Bible colleges in Asia. Its Bibliocentric curriculum includes a three-year degree program offering a Bachelor of Theology degree or a Bachelor of Christian Education degree to those who have completed at least seventy units of general college education. Required for graduation from the degree course are 112 additional units, including 38 hours of Bible, fulfillment of a twelve-month field internship, and a thesis.¹

A four year diploma course either in theology or Christian education is open to high school graduates. Required for graduation are 136 semester hours, plus the fulfillment of the twelve-month internship, which is normally accomplished before the senior year.²

These courses of study have been too frequently modified to meet the growing need of all who feel the call of God to full-time Christian service. Several changes have been introduced, yet the curriculum tends to remain unsatisfactory in view of the demands of

¹Ebenezer Bible College Catalog, 1968-71, p. 25.

²Ibid.

the present generation. A major overhaul of the curriculum of studies is imperative, with the end in view of making it more responsive to the present needs of the CAMCOP. In fact, such reform was started last year, and is still in the process. Judging from the rate of movement, it would take about two more years to put something into shape. It is, therefore, the aim of this chapter to evaluate the current Bible courses offered in EBC and to outline some values of the inductive method of Bible study. The latter will serve as a guide in the formulation of a new curriculum for the school cited above.

EVALUATION OF THE DEGREE PROGRAM

Since the degree course for Christian Education requires practically the same Bible subjects as in the Bible and Theology degree course, the curriculum for the latter, which appears below, will be used as a specimen for evaluation.

CURRICULUM

BIBLE AND THEOLOGY - DEGREE COURSE³

Sophomore Year

First Semester		Second Semester	
111	Intro. to the Bible 2	114	Historical Books 3
113	Pentateuch 3	214	General Epistles 2
213	Synoptic Gospels 3	212	Acts 3
121	Personal Evangelism 2	222	Theology I 3
231	Intro. to Ch. Edu. 3	232	Principles of Teaching .. 3
151	Ancient History 2	152	Asian History 2
261	Hymnology 2	163	Music Fundamentals 2
161	Cong. Sing. & Cond.1/2	162	Cong. Sing. & Cond.1/2
	17 1/2		18 1/2

³Ibid., p. 31

Junior Year

311	Pauline Epistles	2	312	Pauline Epistles	2
315	Hermeneutics I	2	322	Pastoral Theology II ..	2
321	Pastoral Theology I ...	2	324	Theology III	3
353	Alliance History	1	332	Chr. Edu. of Youth	3
351	Comparative Rel. I	2	353	Comparative Rel. II ...	2
341	English 5	2	154	History of Missions ...	3
343	Homiletics I	3	344	Homiletics. II	3
323	Theology II	3	346	Thesis Writing	<u>1</u>
	Elective	<u>1</u>			19
		18			

Senior Year

411	OT Prophetical Books ..	2	412	OT Prophetical Books ..	2
415	Hebrews	2	414	Romans	3
423	Theology IV	3	418	Revelation and Daniel .	3
433	Practice Teaching	1	416	Hermeneutics II	2
451	Church History	3	424	Chr. Evidences	2
441	Homiletics III	3	422	Pastoral Theology III .	2
253	Elective (Bible)	2	342	English 6	<u>2</u>
	Elective	<u>4</u>			19
		20			

The following observations may be noted:

1. The courses in Biblical studies, including their descriptions, are presented in the order they appear in the EBC catalog.

a. Introduction to the Bible - A consideration of how the Bible came to us and the various ways of studying it.

b. Pentateuch - A general survey of the first five books of the Bible with emphasis on their spiritual contents.

c. Historical Books - A general survey of the Historical Books, Joshua through Chronicles together with Ezra, Nehemiah and Esther.

d. Poetical Books - Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon are interpreted and applied to the Christian life. Elective.

e. Acts - A study of the spiritual content of the book of Acts with its historical and geographical backgrounds.

f. Synoptic Gospels - An analysis of the Synoptic Gospels.

g. General Epistles - An analysis and exegesis of the Epistles written by James, Peter, John and Jude as they relate to doctrines and everyday problems of Christian living.

h. Pauline Epistles - A detailed study of the Pauline Epistles, Romans excepted, emphasizing exegesis and interpretation.

i. Hermeneutics I - An introductory study of the science of biblical exegesis and interpretation.

j. OT Prophetic Books - A study of the Old Testament prophets and their message as related to their times and ours.

k. Romans - An exposition of the book of Romans emphasizing the teachings concerning sin, justification and sanctification as related to practical Christian living.

l. Gospel of John - An exegetical and analytical treatment of the Fourth Gospel. Elective.

m. Hebrews - An analytical and devotional study of the Epistle to the Hebrews relating it to the Old Testament.

n. Hermeneutics II - An advanced study of the science of biblical exegesis and interpretation.

o. Revelation and Daniel - A historical and prophetic study of the books of Revelation and Daniel.

Their relation to each other is noted.⁴

2. Biblical courses constitute the main load of study with thirty-eight semester hours, as over against twenty-two for both practical and systematic theology.

3. If the "Electives" in the first semester of the Junior

⁴Ibid., pp. 37-38.

and Senior years have to do with the Poetical Books, and the Gospel of John, respectively,--which usually is normal procedure--then the whole program of study covers the entire Bible.

4. Most of the courses in Biblical studies, however, come under the survey approach. While this has intrinsic and extrinsic values in that it exposes the student to the content of the Scriptures, nevertheless, there is hardly any certainty that he has learned the basic tools that qualifies him to engage in a profitable independent study of the Bible particularly after he graduates from the College.

5. The two hermeneutics courses may provide the opportunity for a student to learn about the tools for Bible study, but these tend to be insufficient in that one is simply introductory, and the other is too broad. Moreover, the sequence is absurd in that Hermeneutics II is not offered until the last semester of the senior year, and by that time a student has finished most of his Bible courses, thus giving him very little opportunity to put into practice the theories he has learned from books.

6. It would take three long years, four including the internship period, for a student to survey the contents of the entire Bible. It seems that a better use of those years in terms of studying is not impossible to achieve in as much as Bible survey can be accomplished within a shorter period of time with maximum results. This will give ample space for other courses which would strengthen the whole program.

7. The underlying philosophy seems to allow emphasis on

quantity, rather than quality. This is evidenced in the way Bible books are put together in a 2 or 3 hour course, such as the prophets and the epistles. Consequently, the tendency is for the teacher to resort to the lecture method rather than allowing more student involvement, and resorting to a quick-survey method. In both cases, there is no way of fulfilling the goals as indicated in the course descriptions. This may be rectified by either increasing the number of semester hours for such subjects, or adopting the study of representative books emphasizing content and methodology.

Values of Inductive Bible Study

In the foregoing evaluation, one glaring weakness in the current curriculum of EBC has been made apparent, namely, in the area of methodology in Biblical studies. It is into this area that change should be carefully but radically introduced. The Bible should still constitute the core of the total curricular program, but stress should be placed upon equal balance between method and content. In order to accomplish this, it is suggested that the following values of the inductive method be given serious thought and consideration in the revision of the curriculum.

1. The development of skills in Bible study. One of the handicaps of the pastor in the Philippines is his limited personal library. Except for the few volumes he has acquired while in Bible School he has practically no tools to aid him in the study of the Bible. Whatever material or knowledge he has gathered from school

is soon exhausted. In this situation one either resorts to repetition of his materials or goes back to the main source, the Bible, and finds for himself new materials for his preaching-teaching ministry. The latter, however, requires sound methodology and skill in the use of the same. The inductive approach provides for both. It aids one to acquire skills in Bible study applicable to all the books of the Bible. If one has failed to acquire such skills in Bible school, it is likely that he would either repeat giving his old materials, or become frustrated. He might even consider a change of pulpit. "One cannot bypass the techniques of exegesis and expect to become a professional interpreter of the Bible. . . ." ⁵

The need cited underscores the urgency of developing a functional type of curriculum in EBC which would furnish the student with the broad foundation of principles and practical skills that will enable him to do the work of his profession. The Committee on Curriculum of the American Association of Theological Schools suggests that:

Curriculum should give primary attention not to the subject-matter as the specialist sees it but rather to the students who are learning and to the functions that the students are learning to discharge. ⁶

⁵Robert A. Traina, Methodical Bible Study (New York: Ganis and Harris, 1952), p. 19.

⁶A. R. Wentz, "A New Strategy for Theological Education," Christian Education, XIX-XX (April, 1937), p. 310.

2. A scientific approach to truth. The Bible is an objective body of literature. If one is to discover the truths inherent in it one must use an approach which corresponds in nature with it. The Bible, then, requires an objective approach.⁷ Objectivity in studying the Bible is made possible by the use of the inductive approach to the Scriptures, which "since the Renaissance, has been associated with the scientific method of approach to subject matter."⁸ This approach provides the student a kind of mental discipline that allows evidence to determine his conclusions. It requires a firsthand investigation of the particulars of the Scriptures upon which conclusions are to be based. "The student is asked to commit himself to the Scriptures with open mind and heart. . . ."⁹ Thus induction is both objective and impartial. This is not so with the deductive approach, which begins with generalizations and moves on for their support to the particulars. In view of the objective nature of the Bible, deduction is not only unscientific but also unsuitable. Deduction encourages dogmatism and inflexibility, but induction makes the student less dogmatic and flexible.

3. The exaltation of the Scriptures. Inductive Bible study seeks to exalt the Scriptures as the primary source of Christian

⁷Traina, op. cit., p. 7.

⁸George A. Turner, Portals to Books of the Bible (Wilmore: Asbury Seminary Press, 1972), p. 33.

⁹Ibid., p. 36.

beliefs. It aims to bring one a firsthand exposure to the raw materials of the Bible in order to acquaint him with its form and message. As one is face to face with its teaching, the Bible becomes more intelligible to him. He begins to regard the Bible as his authority in matters of faith and conduct. The student with knowledge of the inductive approach will cultivate an increasing appreciation of the Scriptures as the source of spiritual truths. To him the insights are more genuine and interesting than that given to him in dogmatic fashion. The student will formulate strong and authentic personal convictions because they are rooted in objective evidence which he himself has observed and discovered.

4. The cultivation of the spiritual life. Mere acquisition of truths is not the end of Bible study. Such truths must be assimilated and applied to one's personal life. At every level of inductive Bible study, whether it is a segment, chapter, or a book under consideration, the student will bring to bear upon his situation those truths which he has discovered. The process of application continues as long as there are new discoveries in Bible study. The Christian student must never entertain the idea that he has finally arrived in his spiritual life. And as long as he continues to discover new truths he will not be tempted to enter this trap. Inductive Bible study, therefore, is calculated to cultivate the spiritual life of the student.

5. The basis of Biblical theology. Inductive Bible study has for its goal the development of a strong Biblical theology.

Particular truths are coordinated and synthesized into specific conclusions or generalizations. According to Dr. Traina,

One should constantly look for connections between various Biblical passages, and between Scriptural statements and the data one finds outside the Scriptures. One should constantly attempt to see the Bible as-a-whole and life as-a-whole.¹⁰

And in so doing the student will arrive at a Biblical theology for himself. Thus inductive Bible study furnishes the particulars which provide the basis for the conclusions of Biblical theology.

6. The centrality of the Bible. Firsthand investigation of the Scriptures results in Biblical theology, which in turn furnishes the material for systematic theology. The function of the latter is directed " . . . in arranging that material in the form most appropriate for systematic study, for attack and defense, in accordance with the needs of the age."¹¹ Historical theology, on the other hand, traces the development of that material in the history of the people of God.

Inductive Bible study also furnishes the material for practical theology. This branch of theology takes that "material to the conversion of souls, and training them in the holy life."¹² As the student makes application in his own life, he also gleans materials essential for a life of service in the Church. Such

¹⁰Traina, op. cit., p. 226.

¹¹Charles A. Briggs, Biblical Study (4th. ed., New York: Charles Scribner's Sons, 1892), p. 10.

¹²Ibid., pp. 10-11.

branches of practical theology as preaching, pastoral care, evangelism, Christian education and others are dependent upon that careful exegesis of the Scriptures which the inductive method provides. Briggs writes:

Thus the whole of theology depends upon the study of the Scriptures, and unless this department be thoroughly wrought out and established, the whole structure of theological truth will be weak and frail, and it will be found, in the critical hour, resting on the shifting sands of human opinion and practice, rather than on the rock of infallible divine truth.¹³

7. A growing influence. The inductive approach to Bible study has caught the interest of educators in America and abroad. Since Dr. Wilbert White put it to work in the Bible Teachers' Training School, which later became the Biblical Seminary in New York, its influence has been one of constant growth. The inductive approach is now being used in such American seminaries as Union Seminary in Richmond, Princeton Theological Seminary, Western Evangelical Seminary, and Asbury Theological Seminary. It is also a part of the curriculum of such schools abroad as Tiensen Bible Seminary in China, Union Biblical Seminary in Medellin, Columbia, and Union Biblical Seminary, Yeotmal, India.¹⁴

Inductive Bible study is not only confined to theological schools. It is now beginning to spread to the churches. The Free Methodist Church may be cited as an example. A number of the

¹³Ibid., p. 11.

¹⁴Turner, op. cit., p. 51.

contemporary exponents of this discipline are members of this church. Recently this denomination launched a series of Sunday school lessons, which is an application of the inductive method to the study of each book of the Bible for adult Bible classes. The series, known as the Aldersgate Biblical Series, is edited by Dr. Donald Joy of Asbury Theological Seminary and is published by Light and Life Press of Winona Lake, Indiana. According to Dr. Joy this series is dedicated to immortalize the value of Bible study for those who, like John Wesley, seek a "heart strangely warmed." This unprecedented project demonstrates the value of the inductive approach to Scripture for the laity.¹⁵

While not exhaustive, the survey of the use of induction in Bible study points to the fact that this approach is constantly growing. It is hoped that other theological schools and denominations will follow suit.

Summary. Briefly then induction as applied to the study of the Bible is valuable because it seeks to develop skills in the use of methodology; it is a scientific approach to truth because of its objective nature; it exalts the Scriptures as the primary source of the Christian faith; and it cultivates the spiritual life. This approach also furnishes the raw materials for Biblical theology, and asserts the centrality of the Bible in Biblical studies. Its influence is becoming wide-spread.

¹⁵ Donald M. Joy, Introducing Aldersgate Biblical Series (Winona Lake: Light and Life Publishers, 1960), pp. 6-7.

SUMMARY AND CONCLUSIONS OF CHAPTER 5

The present degree program of EBC was evaluated with the view of pointing out its weaknesses as well as its strong aspects. For the most part, this chapter contains a list of the values of the inductive method of Bible study. Such values are presented here for the purpose of providing incentive to those who will be responsible for the revision of the curriculum of EBC.

Conclusions

This study has yielded the following conclusions:

1. The present degree program of EBC is inadequate to provide the kind of Biblical education that can meet the current and future need of the Camacop.
2. The present course offerings in Biblical studies tends to be weak in methodology in that it lacks courses that cultivate skills in doing independent study of the Scriptures.
3. The survey approach being used in the present program is rather lengthy in terms of its duration. Survey courses are offered from the sophomore to the senior years.
4. A re-structuring of the entire curriculum for the degree course is not only necessary but urgently encouraged.
5. The need could adequately be met by the introduction of a new approach to hermeneutics called the inductive method. This will not only build confidence on the part of the student as he seeks to fulfill his ministry, but will also place EBC in a better position to offer a program of study which will be responsive to

the growing ministerial needs of the Camacop in terms of skilled preachers, pastors, teachers, and missionaries who are qualified to give the Word to contemporary Philippine society with authority and relevance. In so doing, EBC will have succeeded with a balanced curriculum that is worth the degree.

6. In view of the values and advantages of the inductive method, it is preferred over the deductive approach. The former is more suitable in discovering truths than the latter in that it is objective in approach.

7. The influence of inductive Bible study in theological schools and the churches is a growing tradition.

Chapter 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

SUMMARY

As each chapter has already been summarized, only a brief presentation of the chapter by chapter development will be indicated here.

The first chapter is largely introductory in nature. It presented the problem of this thesis, its importance, scope, and the method of procedure. The terms peculiar to this discussion are also defined and explained.

Chapter 2 provided a historical background for the main purpose of this thesis. It dealt with the birth, growth, and present development of the CMA, focusing on its expansion to the Philippines that resulted in the establishment of the Camacop and EBC.

Bible study in general was discussed in Chapter 3 under two headings. The first has to do with a general examination of Biblical interpretation--its meaning, history, and various theories. The emphasis of this section was placed on the presentation of the historical-grammatical theory as over against the other types which tend to be inadequate and erroneous. The subject discussed under the second heading served as a transition to the main burden

of this thesis. Certain methods of Bible study which are in popular use in the Philippine churches were studied for the purpose of examining the correct procedures involved.

Chapter 4 is fundamental in that it embodies the results of an investigation done in connection with the inductive method of Bible study. At the beginning of the chapter an effort was made to show the distinction between deduction and induction as well as the historical development of the latter. The greatest portion of the chapter, however, was devoted to the discussion of the principles and procedures governing the use of the inductive method in the study of the Scriptures. Relevant illustrations were provided to amplify the explanations being offered.

Chapter 5 may be regarded as the adaptation of the inductive method to the curriculum of EBC. It recorded an objective critique of its current degree program, particularly isolating its weak areas. The values of the inductive method are indicated at the end of this chapter to serve as a motivation to the revision of said curriculum.

CONCLUSIONS

By way of summary of the conclusions of this report the following have sufficient support in the foregoing discussions:

1. The EBC owes much of its present status from the missionary pioneers of the CMA who started work in the Philippines as early as 1902.
2. EBC is the oldest co-educational Bible school in the

Philippines which has recently been up-dated into a full-fledged Bible college authorized to grant undergraduate degrees by the Philippine Association of Bible and Theological Schools.

3. The present curriculum of EBC, particularly its degree program, is inadequate to meet the needs of the Camacop.

4. That such inadequacy is in the area of methodology, as well as in the sequence of the courses in Biblical studies.

5. That the present inadequacy could be forestalled by the introduction of the inductive method of Bible study into its curriculum. This demands major surgery. involving a re-structuring.

6. Erroneous theories of interpretation and certain inadequate methods of Bible study are gaining acceptance in the modern age, just as they were propagated in the earlier days of the Christian church.

7. That the classic and most adequate theory of interpretation is still the grammatico-historical.

8. Inductive Bible study utilizes the grammatico-historical theory in that stress is placed on the contextual, structural, grammatical, and historical components of the Scriptures.

9. The science of induction is not a new discovery in methodology, but rather very old, reaching as far back as Socrates.

10. Its adaptation to the study of the Scriptures is growing among theological schools and the churches.

11. The inductive method is the most honest and reliable approach to studying the Bible, in that it allows the Bible to speak and judge man, rather than man judging it.

12. That the inductive Bible study enhances confidence and insures a sense of authenticity on the part of the student. Its aim is the blending of sainthood and scholarship.

13. Profitable Bible study is one that is performed in dependence upon the Holy Spirit.

14. Observation is a prerequisite of interpretation, but both are just means to application.

15. Observation may be done by books-as-wholes, segments-as-wholes, and detailed examination of minute parts.

16. The results of observation need to be scrutinized further by the use of interpretive questions, which are also the means of transition into interpretation.

17. Interpretation starts with the answers given to interpretive questions, and concludes with a summary or synthesis of truths discovered.

18. The means of synthesizing the findings are the essay, outline, and chart.

19. The immediate value of Bible study is application or the act of allowing the Word of God to bear upon one's life. Evaluation, however, should precede application.

20. The goal of inductive Bible study is correlation, which leads to the development of a vital Biblical theology.

21. The inductive method is worth considering in connection with the revision of the EBC curriculum because of its values to the students.

RECOMMENDATIONS

The investigator wishes to present the following recommendations to the members of the EBC School Board in particular with the hope that these be given favorable consideration.

1. That the Bible and Theology Curriculum of EBC, which is presently undergoing some type of revision, be thoroughly re-evaluated and re-structured in the light of the ministerial needs of the Camacop and in view of the evaluation and suggestion contained in this study.

2. That, because of the values and advantages of inductive Bible study, which are embodied in this thesis, the new curriculum will make provision for the inclusion of this methodology in a number of courses in Biblical studies.

3. That this approach be adopted as the methodology for Bible survey and exegesis at EBC.

4. That the Board seriously consider the training of at least two more teachers in the area of Biblical literature with concentration on the study of the English Bible through the inductive approach.

This thesis has left a greater portion of the vast subject of inductive Bible study untouched, and its wealth unexcavated. It is obvious that much is yet to be done. It is hoped that some other investigators will attempt further research in this field, and especially as it relates to these problems:

1. What is deductive Bible study?

2. An adaptation of the inductive method to Asian Bible Schools.
3. The production of a textbook in inductive Bible study written with the Asian context of Biblical education in view.
4. An adaptation of this methodology into the program of the so-called Theological Education by Extension.

BIBLIOGRAPHY

SELECTED BIBLIOGRAPHY

A. BOOKS

- Adler, Mortimer J. How to Read A Book. New York: Simon and Schuster, Inc., 1940.
- Ashcraft, Robert J. Ways of Understanding God's Word. Springfield, Missouri: Gospel Publishing House, 1960.
- Avey, Albert Edwin. Historical Method in Biblical Study. New York: Charles Scribner's Sons, 1924.
- Blackman, Edwin C. Biblical Interpretation. Philadelphia: Westminster Press, 1957.
- Berkhof, Louis. Principles of Biblical Hermeneutics. Grand Rapids: Baker Book House, 1950.
- Blair, Edward P. The Bible and You. Nashville: Abingdon, 1953.
- Briggs, Charles A. Biblical Study. New York: Scribners and Sons, 1892.
- Carlyon, J. T. Interpreting the Bible to Youth. New York: Abingdon Press, 1954.
- The Christian and Missionary Alliance, Annual Report for 1970 and Minutes of the General Council. New York: The Christian and Missionary Alliance, 1971.
- _____. Missionary Atlas, A Manual of the Foreign Work of the Christian and Missionary Alliance. Rev. Harrisburg: Christian Publications, 1964.
- _____. Prayer Manual of the Christian and Missionary Alliance. New York: The CMA, 1972.
- Danker, Frederic W. Multipurpose Tools for Bible Study. St. Louis: Concordia, 1950.
- Derham, A. Morgan. Bible Study, ed. Derek Prime. The Christian's Guide Series, bk. III. London: Hodder and Stoughton, 1963.

- Eberhardt, Charles R. The Bible in the Making of Ministers. New York: Association Press, 1949.
- Ekvall, Robert, et. al. After Fifty Years. Harrisburg: Christian Publications, 1939.
- Farrar, Frederic W. History of Interpretation. Grand Rapids: Baker Book House, 1961.
- Gabelein, Frank. Exploring the Bible. New York: Our Hope Publication, 1929.
- Gettys, J. M. How to Teach the Bible. Richmond: John Knox, 1949.
- _____. How to Enjoy Studying the Bible. Richmond: John Knox, 1959.
- Girdlestone, R. B. How to Study the English Bible. London: The Religious Tract Society, 1894.
- Glenn, Paul. An Introduction to Philosophy. St. Louis: B. Herder Book Co., 1944.
- Gray, James M. How to Master the English Bible. Chicago: Moody Press, n.d.
- Henry, Carl F. H. (ed.). Revelation and the Bible. Grand Rapids: Baker Book House, 1958.
- Horne, Herman Harrell. Jesus the Master Teacher. New York: Association Press, 1920.
- Hunter, J. H. Besides All Waters. Harrisburg: Christian Publications, 1964.
- Jensen, Irving. Independent Bible Study. Chicago: Moody Press, 1964.
- Kuist, Howard Tillman. Scripture and the Christian Response. Richmond: John Knox Press, 1947.
- _____. How to Enjoy the Bible. Richmond: Presbyterian of the South, 1941.
- Luce, A. A. Teach Yourself Logic to Think More Clearly. New York: Associated Press, 1958.
- Mickelson, Berkley. Interpreting the Bible. Grand Rapids: Eerdmans, 1963.
- Morgan, G. Campbell. The Study and Teaching of the English Bible. New York: Fleming H. Revell Co., 1910.

- Moulton, Richard. The Literary Study of the Bible. Boston: D. C. Heath and Co., 1895.
- Oakes, John P. Exploring Your Bible. Grand Rapids: University Press, 1955.
- Perry, Lloyd M. and Howard Walden. How to Study Your Bible. London: Fleming Revell Co., 1957.
- Phelan, Macum. New Handbook of All Denominations. Nashville: Cokesbury Press, 1933.
- Pierson, A. T. Knowing the Scriptures. New York: Gospel Publishing House, 1910.
- Ramm, Bernard. Protestant Biblical Interpretation. Boston: W. A. Wilde Co., 1950.
- Rees, Howard. A Handbook on Bible Study. Nashville: Broadman Press, n.d.
- Richardson, Alan. A Preface to Bible Study. Philadelphia: The Westminster Press, 1944.
- Sinow, Martin. How to Know and Use Your Bible. Grand Rapids: Zondervan Publishing House, 1963.
- Smith, Wilbur M. Profitable Bible Study. Boston: W. A. Wilde Co., 1939.
- Stibbs, Alan M. Understanding God's Word. London: InterVarsity Fellowship, 1950.
- Stoez, Samuel J. Understanding My Church. Harrisburg: Christian Publications, 1968.
- Swain, Joseph C. Right and Wrong Use of the Bible. Philadelphia: The Westminster Press, 1953.
- Sweet, Louis M. The Study of the English Bible. New York: Associated Press, 1914.
- Terry, Milton S. Biblical Hermeneutics, A Treatise on the Interpretation of the Old and New Testament II, eds. G. Crooks and J. F. Hurst. Library of Biblical and Theological Literature. New York: Eaton and Mains, 1890.
- Thomas, Griffith. Methods of Bible Study. New York: Harper and Brothers, 1926.
- Thompson, A. E. A. B. Simpson His Life and Work. Harrisburg: Christian Publications, 1960.

Todd, James H. Principles of Interpretation. Chicago: The Bible Institute Colportage Association, 1923.

Torrey, R. A. How to Study the Bible for Greater Profit. London: James Nisbet and Co., 1898.

Tozer, A. W. Wingspread, Albert B. Simpson - A Study in Spiritual Altitude. Harrisburg: Christian Publications, 1943.

Traina, Robert A. Methodical Bible Study. New York: Ganis and Harris, 1952.

Trumbull, H. Clay, et. al. Hints On Bible Study. Philadelphia: Wattles and Co., 1898.

Turner, George A. Portals to Bible Books. Wilmore: Asbury Seminary Press, 1957.

Vos, Howard F. Effective Bible Study. Grand Rapids: Zondervan Publishing House, 1956.

Wald, Oletta. The Joy of Discovery. Minneapolis: Bible Banner Press, 1956.

B. PERIODICALS

"How Can I Help Your Missionary Program," The Alliance Witness, (March 3, 1971), 24.

Catalogue of the Ebenezer Bible College, 1968-71.

Turner, George A. "The Place of the Bible in Theological Institutions," Asbury Seminarian, II (Fall, 1947), 123-129.

C. UNPUBLISHED WORKS

Taylor, James Edward. "A General Consideration of Inductive Bible Study." Unpublished Th. M. Thesis, Asbury Theological Seminary, 1961.

Traina, Robert A. Lecture Notes for Class on Mark, Asbury Theological Seminary, 1971.

Turner, George A. Lecture Notes for Class on John. Asbury Theological Seminary, 1971.

Webb, Melba. "Jesus' Use of the Inductive Method." Unpublished M. R. E. Thesis, Asbury Theological Seminary, 1959.