

Dr. David Bauer, Inductive Bible Study, Lecture 4, Precise and Clear, Profound, Transforming, Communicative, and Bible Survey

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This is Dr. David Bower in his teaching on Inductive Bible Study. This is session 4, Inductive Methodology, Precise and Clear, Profound, Transforming, Communicative, and then, a whole Bible survey.

We want to round out this list here of what we consider to be convictions with regard to the inductive approach, which will lay the foundation for what we actually present in terms of process in just a minute.

Also, it ought to be precise and specific, accurate, precise, and specificity is a key both to accuracy and to originality and profundity, that is to say depth. The more general, the more broad, the more imprecise one is, the more likely it is that it will be inaccurate, because if it is too loose, if it is sufficiently imprecise, it can be taken in a variety of ways, including wrong ways and the like.

By being imprecise or unspecific in our interpretation, we actually come up with something that's quite broad, and when we go to fill it in, we may be filling in the details in a way that does not reflect the evidence of the scriptures themselves. This is also the key to being precise and specific, to depth, to penetration, to profundity. As a matter of fact, specificity is practically synonymous with originality and profundity, and broadness, or being unspecific is essentially synonymous with superficiality.

Now, what this really means is that in working with any passage, the target ought to be, what is the meaning of this passage in the sense that, what does this passage contribute to the whole canon of scripture? What truth does this passage teach within the canon of scripture that isn't taught in the same way, quite, as any other passage in scripture? What is a unique contribution of this passage and the meaning of this passage to the whole canon of scripture, so that the canon of scripture would be poorer if this passage were not there? Now, I realize that that's kind of a high target, a difficult target to reach, so that you're trying to find something here that is, in a sense, a unique contribution in the whole canon of scripture so that you cannot find any other passage that communicates this truth in this way, in this specific way. And that may not always be realizable, but I think that that should be the target, over against an interpretation, or for that matter, an application, that you derive from a given passage, which you could equally well derive from a hundred other passages within the Bible. This is what we mean by being precise and specific.

What is precisely and specifically the meaning of this passage here? Now, also, it's important to be clear, clear in terms both of thinking and in terms of communication. To think clearly, that is to say, to think very carefully and to reason very carefully from evidence to conclusion, but also to be clear in communication. As you communicate in teaching or preaching the meaning of this passage, state as clearly as possible what this passage is saying, what it is teaching us about God, God's character, God's person, and God's will for us.

Now, there is a school of thought that suggests that the deeper, more rigorously we work at interpreting any passage, the more difficult it will be to communicate the meaning of that passage clearly. That you can be so analytical, so rigorous in your interpretation that you will actually come up with an understanding of this passage that it will be difficult, if not impossible, to communicate to people who do not have your level of expertise. Let me suggest that, in my judgment, the opposite is true.

The reason why oftentimes passages or the meaning of passages are presented in an obscure, unclear, not well-communicated way is not because the preacher or teacher has studied the passage so carefully or so well, so rigorously, and knows it so well, but really the opposite, because the person, the preacher, has not understood the passage quite well enough. That person has not been clear, is not clear in his or her own thinking with regard to what the meaning of this passage is, and therefore, that lack of clarity in terms of that preacher's or teacher's own thinking is expressed in lack of clarity in that person's communication. Everything else being equal, the better we understand something, the more fully, the more in-depth we understand a passage, the more likely it will be that we will be able to communicate it clearly to people who do not have our level of understanding.

Now, this leads, of course, to, as I say, being penetrating and profound. We really essentially talked about this. It's really at the point of coming up with penetrating and profound interpretation that the Scriptures become exciting and helpful for us.

And this really accords with their own nature, because it is quite clear that these writings are deep. To use Meyer Sternberg's expression, the Bible is thick. These passages have depth.

What else would explain the fact that the Church has given its greatest minds over the past 2,000 years to the interpretation of these texts, and yet we have come to a greater understanding as to the meaning of these texts in the last 50 years than in the 2,000 years before that? That can be explained only by the nature of the Bible in terms of its robustness, in terms of its thickness, in terms of its profundity. So, again, to deal with the Bible at a superficial level is not really dealing with it according to its own character, according to its own nature. It is actually, although this is often not the intention, to do that is the meaning of the Scriptures.

It treats them as superficial when, in fact, they are profound. In preaching or teaching, it is when you come up with original, profound insights that people really become interested in what you have to say. For one thing, even for those who are not intellectually inclined, it is intellectually stimulating.

But it is also, and this is even more important, it is spiritually stimulating. People come away from such a sermon and say, I've read that passage repeatedly, or I've known that passage all my life, and I've never really understood it that way. I see now that it speaks to me in ways that I never realized it could.

Now, in terms of preaching or teaching, I might just say that this takes a great deal of burden off the shoulders of a preacher to preach, say, an exciting, stimulating, and engaging sermon on the basis of the preacher's own cleverness. Allow the Scripture to do its work. Allow the Scripture and the cleverness of the Scripture, we might say, using clever now in the best sense of the term.

Allow the excitement that is implicit within the text itself to make your preaching and your teaching exciting. You don't have to work at making the preaching of the Word exciting. If the preaching of the Word is done well, that is to say, if in fact it is reflective of profound interpretation, that will be exciting in itself.

Now, that's not to say, of course, that there's no place to be given for developing skills of homiletic and pedagogical communication, preaching, and teaching communication. The ancients, Aristotle, for example, talked about the necessity both for *ars intelligendi* and *ars explicandi*, the art of understanding, that's the interpretation of Scripture, and the art of communication, *explicandi*, that's preaching or teaching or counseling or whatever form that communication takes.

You have to account for both understanding and communication. There are skills along both, but what I'm suggesting here is that you cannot, again, entirely separate the two. As you engage in profound, robust interpretation of the Scripture in your preaching and teaching, your communication will be, to that extent, more engaging, more exciting, and in the best possible way.

Then, as we suggested, it ought to be original and creative. Now, what we're talking about here is a creativity of reproduction, not of production. There are some people who think of original or creative biblical interpretation as involving something that is original in the sense that it is something that I've thought of and is not actually found within the communicative intent of the biblical writer himself.

It's not a matter of coming up with something that is original or creative, that is to say, of creating something that is original, but actually being original in drawing out meaning that is already there, that has already been created. It is the author, we

talked about this earlier, the implied author who creates meaning. We need to be original in recreating and reproducing the meaning that is there.

Howard Kiss, whom I mentioned before, taught at Princeton, taught inductive Bible study for years at Princeton Theological Seminary, said that the work of an interpreter is more like the work of a conductor or a performer over against the work of a composer. So, it's not a matter of being original or creative in terms of creating new ideas from the text, but of deriving ideas from the text that are there but are not so obvious, and of course, understanding them in new and creative ways. Now, this really leads to Bible study, we think, being recreative, that is to say, biblical encounter as the event, so that when we engage in the interpretation of a biblical passage, we are actually, in a sense, recreating the revelatory experience, the experience of God revealing himself to the author, and through the author to us.

This, of course, ideally should be expressed in our preaching or teaching. I attended college, as I mentioned at the beginning of our presentations, at Spring Arbor University. It's a small college in southern Michigan.

One of my very formative professors there was a professor of biblical studies, W. Ralph Thompson, who was a brilliant man and a very gifted teacher himself. He had studied, at least taken one or two courses, under the great Princeton professor Howard Tillman Kist. Kist used to spend summers, as I'm doing just this week.

He would take weeks out of his summer teaching in various places outside of Princeton, including Winona Lake School of Theology. That's where Ralph Thompson sat under the teaching of Kist. He took a course under Kist there on the book of Jeremiah.

Thompson told me this was years after, of course, he had taken the course that at the end of one of the class sessions when Kist had finished teaching on the portion of Jeremiah, that the class was so moved by his teaching and by the power of the word of God that came through Jeremiah in the teaching of Howard Tillman Kist, that for fully one-half hour, no one in that class was able to move. The class was over, but nobody was able to leave the room. When Thompson told me that, which was 30 years or so after that event, tears formed in his eyes.

It continued to be a very formative experience for him. That is really what the Bible should do and what the teaching and the preaching of the Bible should involve. This leads, of course, to number 14.

It ought to be transforming. It involves, of course, a revelation of God. It reveals a revelation.

It reveals God to us. It also, of course, reveals the world to us from God's point of view and reveals our own selves to us. My own doctoral supervisor and very good friend, the great New Testament scholar Jack Dean Kingsbury, has talked about the Bible presenting an alternative view of reality.

That is to say, it causes us to see the world. It causes us to see reality differently. It causes us to see ourselves differently.

One of the great statements in the New Testament with regard to the word of God, and it does pertain to the Scriptures, of course, the writer had in mind, obviously, what to us would be primarily, in the most direct sense, the Old Testament Scriptures, is found in Hebrews chapter 4. You remember this, of course. For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. Before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do.

Really, the point of that statement is that we really do not know ourselves. We do not know our inner selves. We do not know our hearts until the word of God opens up our innermost selves and reveals our hearts, reveals our innermost selves to ourselves.

That is a function of the word. That is why I say it involves revealing not only God, but also the world, an alternative view of reality, and also even ourselves to ourselves. That is why James, by the way, as we will see later on in this series, James will refer to the word, or to the law, as really the Scriptures, the word of God, as a mirror, and we relate to it as a mirror.

It's only as we look into the word that we actually see ourselves. And then, finally, it must be communicated. It's often said that we don't really understand something until we've taught it.

Anything is understood fully only after it has been communicated. Only when you've given yourself the task of communicating something do you fully understand it. So, again, we go full circle.

This is especially relevant for people in Christian ministry. But then again, all Christians are ministers, of course. You know that.

The priesthood of believers, so that all of us are involved in communicating the Scriptures, but especially, of course, vocationally, Christian ministers are.

And so, you interpret the Scriptures, which is a foundation for communicating the Scriptures, but, again, it's a spiracular, a spiral sort of thing. In communicating, you

actually come to understand the Scriptures better, which leads then to communicating them better, which leads then to further communication. Isn't it beautiful how life is a spiral over against being a straight line, for example? Well, all that we've talked about, really, so far is prolegomena for what we want to do now, and that is, having laid the theoretical foundations, suggest a process, a methodical process for optimally understanding God's Word, both in its original meaning, interpretation and in terms of its contemporary meaning, appropriation or application.

Now, there are really three ways or three possible procedures. All this is a working hypothesis put forward for your consideration. One is the interpretation, and the first is how we typically think of Bible study, the interpretation of individual passages or passages within a book, but also the interpretation of a book as a whole or an extended section within a book, the interpretation of larger passage or even of a whole book, and the dealing with the interpretation of a theme or issue throughout the Bible, or throughout a portion of the Bible, for example, judgment in the prophets, or the meaning of covenant in the Old Testament, or the meaning, let's say, the meaning of the kingdom of God in the Bible as a whole, both Old Testament and New Testament.

Now, we will spend most of our time on the first one and then talk about how, that is to say, the focus of study, individual passages or passages within a book, and then kind of talk about how you can adapt a lot of what we talk about here to those other foci of studies, that is to say, the interpretation of a whole book or an extended section within a book or the interpretation of a theme or issue throughout the Bible as a whole. Now, the first thing, though, in the focus of our study, the first thing that we want to do is to attend to observation. The primary role of observation is actually implied by the principle of induction.

Again, if induction or since induction involves the movement from since induction is an evidential approach, and it involves the movement from evidence to conclusions, it is obviously, first of all, necessary to become acquainted with the evidence, and this is accomplished through the process of observation, accomplished through the process of observation. Now, observation involves more than simply reading the words on a page. It involves being fully aware of what is there, fully aware of what is there.

As someone has said, seeing is not as easy as it looks, or looking is not as easy as it looks. Observation, really, because we miss so many things in observation. It really is a discipline to observe well.

Sherlock Holmes says, of course, this was Arthur Conan Doyle put into the mouth of Sherlock Holmes on occasion, the world is full of obvious things that nobody by any

means ever observes. And that's one of the problems. We've come. We have grown accustomed to what to expect.

We have grown accustomed to expectation. This happens in the world. That's what Sherlock Holmes is talking about.

The world is full of obvious things that no one by any means ever observes. Because we've learned what to expect. And there are a lot of things there that we have never really paid attention to and are ignorant of their presence in the world.

But this is also true of the Bible. In a sense, the better one understands, the better a person understands, or the more familiar a person is with the Bible, in some sense, the less that person is able to observe in terms of making original observations. Again, because of the power of expectation.

We just read over things, being oblivious to their presence. Time and time again in my own teaching, students have said to me, how could I have missed this in this passage? Of course, that's there. That's obvious, but I didn't see it.

Quite often, as a matter of fact, some of the most profound insights into passages have to do with pointing out things that are there, are obviously there once they're pointed out, but people never saw before. All this to say, we really need to be intentional with regard to this whole process of observation. Now, there are three levels of observation.

The first level is the book as a whole. Beginning with observing the book as a whole reflects, again, the principle that we articulated a few moments ago, and that is that the book is a basic literary unit. So, when we begin by observing the book as a whole, and by the way, this involves a survey of the book as a whole, because the book is an extended unit of material, we observe the book by standing back and surveying the book.

Similar to what we would do in going to the, let's say, the observation deck of a high building, for example, the Empire State Building, and looking at the whole of the area around us, surveying the broad area around us. That's what we do in the observation of the book. It involves a survey of the book.

Standing back and getting a sense of the broad movement of the book as a whole. So, the first level is the book as a whole, the survey of the book as a whole, and then the survey of parts as wholes. Again, standing back and getting a sense of the sweep of more or less extended units of material.

A whole division within a book or a whole segment within a book. The third level is focused observation of individual passages within the book. This involves a detailed observation, or a detailed analysis of individual words or sentences within a passage.

You'll note how the three levels of observation relate to the three levels of material within the Bible. The book as a whole, again, the Bible is a basic literary unit of the book, but within any book, you have more or less extended units of material, unified portions. And if you're going to be true if your method is going to correspond to the nature of the Bible, your method needs to incorporate attention, you see, to those extended units within a book because they're there.

They're part of the makeup of that book. But, of course, a book is not made up of just broader units or the like. You have, of course, also details within the material, individual sentences and words, and so we attend also to that in the third level of observation.

Well, we begin with a survey of the book as a whole. And... Now, it's important to begin with a survey of the book as a whole because not only when we survey the book as a whole do we begin with where the writer begins. Writers, you know, and this is clearly the case with biblical writers, do not write individual sentences or paragraphs and then haphazardly slap them together.

There's every reason to believe that the books in our Bible are carefully planned so that our authors actually sat down and considered the plan of the whole book, the plan, the whole plan, and then wrote the individual portions, the details, according to the plan that they had in mind all along, so that when we survey the book, we begin with really where the author does, really with the plan of the entire book. Also, it's important to begin with the survey of the book because in interpreting any passage, if you're going to interpret any passage contextually, you will need to interpret it in light of its function within the whole book. So, by beginning with the survey of the book, we actually create, we actually acquaint ourselves, we may put it so, with the neighborhood of any passage.

You cannot really interpret any passage unless you first acquaint yourself with the neighborhood of that passage with the book context of that passage, and you become acquainted with the book passage of any, the book context of any passage by surveying the book. So, you begin with the survey of the book, then you go to the individual passage, and then you'll be able to interpret that individual passage in light of its setting within the book. Now, in terms of book surveys, the way we do it involves basically six phases.

And so, we'll just look at these, first of all. The first involves the identification of materials within the book. And this actually breaks down into two types of materials.

First of all, the identification of general materials in the book. This involves really basically this question, asking ourselves and answering this question as we read through the book: what seems to be the primary concern of the content of this book? What seems to be the primary concern of the content of this book? Now, there are three, there are basically actually four major possibilities here. Every biblical book will involve, in terms of its general materials, one of these four things.

The first one I'll mention is ideological. Is the primary concern of the content of this book the presentation of ideas? If so, we say that the general materials are ideological. This is clearly the case with every epistle.

The general materials of the book of Romans, for example, are ideological. You, of course, have concern for persons in the book of Romans, for Abraham, for example. But you'll notice that the book of Romans is not primarily about Abraham.

Insofar as Abraham is mentioned in the book of Romans, it is in the service of the presentation of an idea. Of course, in this case, the idea of justification by faith. So the primary concern of the book of Romans is ideas.

The focus is on ideas. And therefore, the general materials of Romans, we say, are ideological. By the way, another example of ideological general material, I think, would be Job.

The book of Job, you know, is not primarily about Job. I mean, you could substitute Job for anybody else who had the same kind of experience, and you'd have the same book. So, the person of Job, Job as a person, is not significant in the book of Job.

At least, not primarily significant. What's significant, primarily significant, in the book of Job is the idea, and the exploring of the idea, the working through the idea, the understanding of the idea, of the suffering of the apparent righteous. Now, a second type of general material is historical.

I've mentioned Psalm 78 here, but let me give another example, which is one of those historical psalms. It really narrates the history of God's dealings with his people, Israel, up to the time the Psalm was written.

Another example of this would be the book of Amos, where the book of Amos is primarily concerned with the events surrounding God's judgment upon the northern kingdom of Israel. Really, the events that lead up to God's judgment upon his people, Israel, and the event of God's judgment upon Israel itself. Again, in Amos, you have other kinds of things going on here, but the focus really is upon events, and that's what we mean by historical general materials. It's a primary concern of the content of the book, the presentation of events.

Another example of this, by the way, of historical general materials would be Exodus. Excuse me, and I made an error with regard to that. Not Exodus, but the book of Numbers, where Numbers is primarily concerned with events that transpire in Israel's life as Israel is, of course, wandering through the wilderness, one event after another.

A third type of general material is biographical. If the primary concern of the content of the book is a presentation of persons, then we say that the general materials are biographical. I think this is manifestly the case with Ruth, the book of Ruth, where the concern really is not so much on events or on ideas, although those are present, as it is upon persons.

The person of Ruth, the person of Naomi, the person of Boaz, and how these persons relate to each other and respond to each other and help one another. It's really focused upon persons. A further type of general material would be geographical.

We have geographical general materials when the primary concern is on the presentation of places. And, of course, you have some obvious examples here. I think one of the more obvious examples would be the book of Joshua, where there is concern, of course, there is emphasis upon the land.

As a matter of fact, places, land, the land of Canaan, of course, and places within the land, the geographical sort of concern, really trumps even concern for persons in the book of Joshua. The book of Joshua is not primarily about Joshua. It's primarily about the land and the conquest and the division of the land.

If you ask yourself, in fact, whether the land has significance in the program of the book of Joshua because of Joshua or whether Joshua has significance because of the land, I think the answer is pretty clear. In the case of the book of Joshua, the person of Joshua has significance because of the role he plays in relation to the land, because he leads in the conquest of the land, and because he is involved primarily in the division of the land. It is geographical progression, geographical location, and geographical possession that gives the person of Joshua significance in the book of Joshua and not the other way around.

In the case of Exodus, I think you have geographical general materials because really Exodus is primarily concerned with the movement of Israel from the land of Egypt, Goshen in the land of Egypt, through the Red Sea and through the wilderness to Mount Sinai, that place, from one place to another place. In fact, in Exodus, the land of Egypt is not so much a place in itself as a type of existence. In other words, the place has significance in the book of Exodus.

It's all about place. And again, Moses, of course, is very significant in the book of Exodus. There's no saying he isn't.

But again, the book of Exodus, if you read the book of Exodus on its own terms, makes it quite clear that Moses' significance is subordinate to the role he played in getting Israel out of Egypt to Mount Sinai. When God first accosts Moses, by the way, interestingly enough, on the slopes of Sinai, himself, of course, having left or fled from the land of Egypt at this point, early on, in those chapters of Exodus, around the third chapter of Exodus, when God first accosts Moses, God says to him, he commissions Moses by saying, you will lead my people out of Egypt to this place. And he says they will worship me on this mountain.

And the book of Exodus comes to a culmination, really a climax, in the tabernacle being built on the mountain, on Sinai, and the Shekinah glory of God coming down upon the tabernacle there, at that place. Now, it is important, really, to identify just one of these as the general materials of any book. I mentioned that you often, matter of fact, typically, you have more than one of these present.

Quite often, you'll have all four of them present in the book. But it is important to identify one of them as being the primary focus of the book. Now, you might say, well, why couldn't you identify two or three of them as being general materials in a particular book? If you did that, you'd really be saying that the primary concern of the content of the book is the relationship, say, between ideological, biographical, and geographical considerations.

In which case, and of course, in principle, that would be possible, but that's the kind of thing that modern writers may tend to do, but ancient ones didn't. Ancient writers tended not to be quite that complicated in terms of the way they constructed things. And so, almost never in the Bible do you have the focus of the book being upon the relationship, the complex relationship of different things like that.

Rather, there tends to be a simple focus within biblical books, a simple focus. It's not an exclusive concern, but it is a simple focus on either ideas, or on events, or on persons, or on places. Now, what is the purpose of identifying general materials? What kind of payoff is there for interpretive payoff? Will there be a way to do this at the point of observation? Well, for one thing, it helps; it will help us to focus on the major features in the book once we get to interpretation.

If, for example, the general materials of a particular book are biographical, it will lead us to explore the presentation and the meaning of the major person or persons who are presented in that book. It will lead us, in other words, to focus on the character studies of that book. Now, I mentioned earlier that Abraham is mentioned in the book of Romans.

Now, if one is taking seriously the ideological character or the ideological general materials of the book of Romans, although Abraham is mentioned there, one would

not be inclined to do a character study of Abraham in Romans. That would be a kind of contradiction of the general materials of that book because the book of Romans is not primarily concerned with Abraham as a character but rather with Abraham as an example or as an opportunity to explore the idea of justification by faith.

So, it would be more in line with the general materials of Romans to, once you come to interpretation, to focus upon the study of ideas, the meaning of the major ideas in Romans, rather than the meaning of major persons or major characters within that book, which would be appropriate in the book of Genesis, which does have biographical general materials where Abraham is really presented in terms of the importance of him as a character, so that the presentation of ideas is relatively less significant in Genesis than the presentation of persons, and therefore, keeping that in mind when you go to Genesis in interpretation, you focus upon persons or characters, rather than the focus upon the presentation of ideas as such within that book. So, this is one purpose or one reason for identifying general materials. It will help to focus on the most salient features once we get to the interpretation.

It will actually also point toward the structure of the book, especially the linear development. The main units and subunits of the book, the breakdown of the book, will be directly related and directly derivable from what you identify as your general materials. I'm going to come back to this in just a little bit when we look at the second phase of the book survey, which is the identification of the structure of the book.

But what you identify as your general materials will have a bearing upon how you see the book breaking down the main units of the book, and through that, may have a bearing upon your understanding of the message of the book as a whole. The third purpose for identifying general materials is that it aids in synthesis. It can serve as a possible basis of framework for synthesis of the book.

This actually ties in with number one, focus upon the major features and the like, so that, for example, in preaching or teaching, you may want to do a series of sermons on major characters within the book and the like. Whereas, if your book was geographical, you might want to do a series on the synthesis of the book, which would be reflected perhaps in a sermon series, on the significant places within this book or what have you. Now, the second thing involved in materials beyond general materials is specific materials.

This is not something that is necessarily critical to do, but it may be helpful to give a brief descriptive title to each chapter, which will aid really in recalling the contents of that chapter and will help you to think through the contents of the book without recourse to the text. Chapter titles. If you're going to give a title to each chapter, to do these chapter titles, it's well to keep these titles brief, normally no more than one

or two words, unique, so that the title that you give to any chapter in the book is not applicable to any other chapter within that book.

Simple. Sometimes, you have two or three different things going on in one chapter, and it's not at all clear why those who are responsible for dividing our Bible into chapters divided them exactly where they did, so it may not be easy to come up with one simple title that captures, really, for you, everything that's in the chapter, but try to do that. Over against coming up with a title that addresses or tries to capture every, maybe, two or three major things there, try to keep it simple.

Just one idea in your mind, given the peculiarities of your own mind, will help bring together the varied content of that chapter. And then, of course, it should be associative, that is to say, in your own mind, and it should help you to bring to mind, to associate what you have in the content of that chapter, which really means, I could have added another adjective here, too, and that is that it must be personal. There's no such thing as a right or wrong chapter title.

Any title that works for you is a good title, that is associative for you, is a good title. The purpose of doing these chapter titles is, first of all, reflection. As I say, sometimes it's not easy or obvious to come up with a title for a chapter.

So you have to think a bit about what's here, about the content of this chapter. You have to reflect on the content of that chapter. And anything that causes you to go back and to reflect upon what's there, really this is a form of observation, is helpful.

Also, of course, obviously for recollection, to help you to think through the contents of this chapter without recourse to the text and for reference so that you will actually be able to identify where things are found within a book. In the book of Acts, for example, you'll know that the story of Cornelius and the conversion of Cornelius is found in the 10th chapter. These chapter titles will help you to remember that.

That Paul's sermon before the synagogue in Pisidian Antioch is found in the 13th chapter. The parting of the ways between Paul and Barnabas is found there in the 15th chapter. Even be able to recall, to remember that on the page, it's found at the very end of the 13th chapter.

That Paul's ministry in Philippi, really the ministry of Paul and Silas in Philippi is in the 16th chapter. These chapter titles will really help you to think through the contents of the book without recourse to the text. Incidentally, that can be quite helpful as you're thinking about how things relate in a biblical book to each other.

Because quite often connections between passages within a book come to us, insights about that come to us not when we have the text actually open before us and are looking at the words of the page, but when we're doing something else.

When we're driving or maybe working in the garden and are thinking through the contents of the book, chapter titles, which chapter titles help us to do, as we're doing that, almost serendipitously, connections will come. Oh, okay, this seems to relate to something that is found, one might say, earlier in the book, and I had never put those two things together, but now, as I'm doing something else, just kind of reflecting without the text being open in front of me about this book, I now am considering connections here, which may be quite important, which never would have come to me if I were limiting myself just to having the text open in front of me and looking on the pages.

Now the second component or the second phase of the survey of the book really involves the structure of the book, which itself has two components to it. There are two components to the structure.

The first involves really identifying the main units and subunits of the book. This pertains really to linear progression. The linear progression of the book.

Main units and subunits, the breakdown of the book. The second component of structure is our major structural relationships operative in the book as a whole. Organizational systems that really probe how various elements within the book dynamically relate to one another.

This is a good place to pause. We introduced a notion of structure very briefly at the beginning of the next segment. We'll come back and examine it much more carefully.

But as I say, this really is at the center. This business of structural analysis is at the center of what we do in book surveys. And so, this will take really a great deal of care in examination.

This is Dr. David Bower in his teaching on Inductive Bible Study. This is session 4, Inductive Methodology, Precise and Clear, Profound, Transforming, Communicative, and then, a whole Bible survey.