

## **Reading the Bible Wrong 20 reasons**

- Changes in word meanings over time
- Traditional understanding
- Translator bias
- Idioms
- Metaphors
- Parables
- Personification
- Verb forms (hiphil)
- Verb tenses
- Flashbacks
- The permissive sense
- Rhetorical statements
- Common sense
- Exaggeration
- Hyperbole
- Accommodation
- Parenthetical
- Punctuation
- Verse divisions
- Non-chronological themes
- A veil over understanding
- Symbolism Revelation
- Narrative framing
- Imposing a strictly linear timeline

## **20 Ways the Bible is Misread**



.Prayer

## Reasons People Might be Reading the Bible Wrong

**To Get the Message You Need to Know the Meaning of the Words**

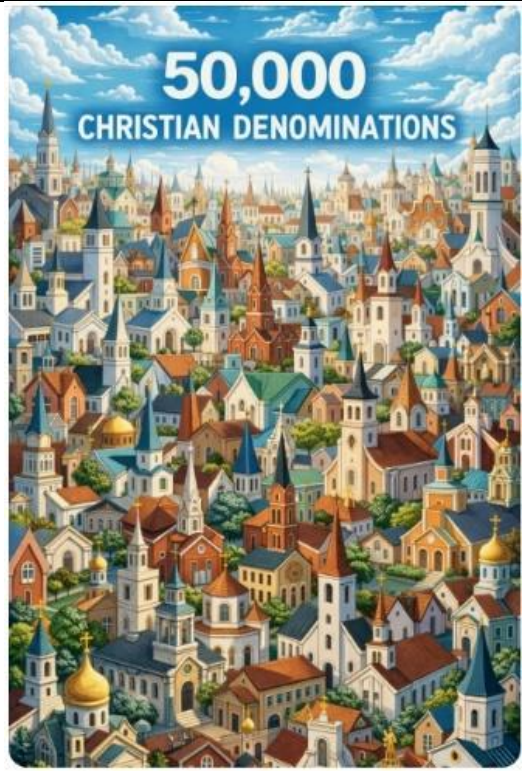
Is this the Word of God?

My KJV

Is it just possible that the reason there are an estimated 50,000 Christian denominations could be that people misunderstand and misread the Bible?

The problem is that people are often using their own definitions of words which leads to wrong understandings. In addition to that, there are many other language factors that must be considered. I thought it might be useful to review the factors that affect Biblical understanding.

When explaining a verse in defense of the truth, one might get a response like: "I take the Bible just as it reads." In many cases, it might be appropriate to respond like this:



"No, you don't; you are taking your understanding of the translation of that one verse just as it literally reads in English without taking into account the meaning of the words in the original languages, changes in word meanings over time, the context of the entire Bible, traditional understanding, translator bias, exaggeration, idioms, metaphors, parables, personification and verb forms and tenses, flashbacks, the permissive sense and parenthetical and rhetorical statements and punctuation and even verse divisions and sound reasoning and common sense as well as Biblical principles such as Divine accommodation and the mirror principle and the fact that there is a veil over your understanding unless you are reading especially the Old Testament through the lens of what Jesus revealed of His Father in the New Testament."

We need to be aware of these factors and dig deeper and stop blindly trusting what has been taught for generations.

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

In this study, we are going to look for examples of some of these factors to emphasize that it is important to take them into consideration.

You will be aware of many of these factors but it helps to be reminded and realize how many factors there are.

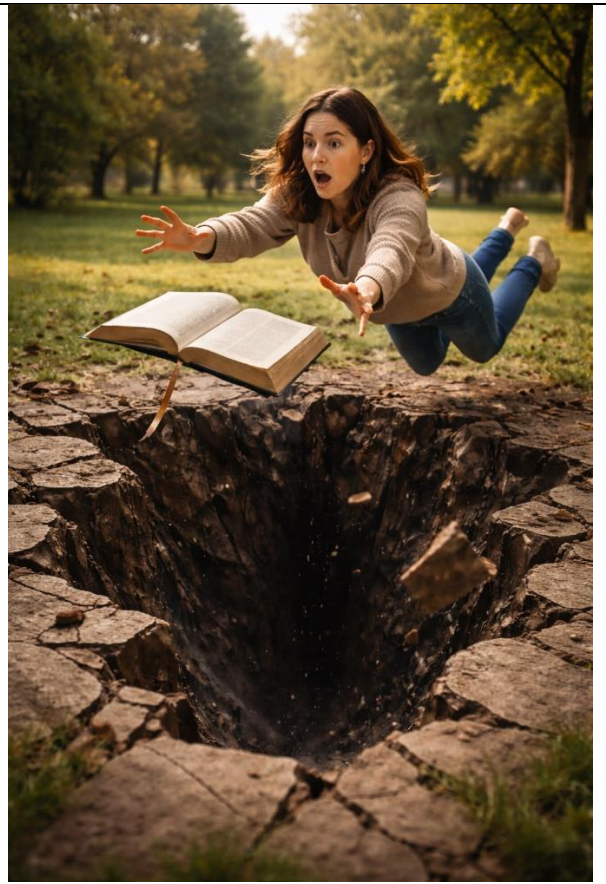
Being well aware of them can clue a person in to the need to look deeper.

The Bible is a big and complex book and there are many ways to understand it incorrectly

A BIG COMPLEX BOOK



PITFALLS IN BIBLE STUDY



**Let the Bible Explain itself**

In our Zoom study group, we have done many word studies with the objective of seeing how the Bible itself uses various words. Word meanings are very much tied to the context in which they are used.

In doing that, we have developed a glossary of about 100 terms. Not in all, but in very many cases, we found significant differences in meaning. We will see some of that in this study but mainly we are going to focus on examples of the factors in that long list.

[accommodation](#)\*, [accuser](#), [advocate](#) (with intercession), [anger](#) (with wrath), [appease](#), [arbitrary](#),\* [arrows](#), [atonement](#), [awe](#) (with fear), [believe](#), [Biblical Healing Model](#),\* [blood](#), [blot](#), [books/records](#), [born again](#), [breach](#), [brightness](#), [chastening of the Lord](#), [command](#) (with free will), [condemnation](#), [conscience](#), [consequence-natural](#),\* [consumed](#), [conversion](#), [covenant](#), [cross](#), [crucifixion](#), [curse](#), [cut off](#), [destroy/destruction](#), [destroyer](#), [discomfited](#), [dispensation](#)\*, [dominion](#), [eternal/everlasting/forever](#), [face of God](#), [faith](#) (with believe), [fear](#), [fire](#), [forgiveness](#), [forsake](#), [free will](#),\* [glory](#), [gospel](#), [guilt](#) (with shame), [hardened](#), [hell](#), [hiding the face](#), [holy](#), [hornets](#), [humility](#), [intercession](#), [intercessor](#), [jealous God](#), [judgment](#), [just \(a just man\)](#), [just \(God is just\)](#), [justice](#), [justification](#), [justified](#) (with justification), [kill](#), [kingdom of God](#), [law](#), [law-design](#),\* [law-imposed](#),\* [legalism](#),\* [lightning](#) (with arrows), [lion](#), [longsuffering](#), [love](#), [mark](#), [mediator](#) (with intercession), [mercy](#), [murder](#) (with kill), [mystery of God](#), [name, of the Lord](#), [overthrow](#), [penal substitution](#),\* [perfection](#), [price](#) (with ransom), [pricks](#) (with discomfited), [probation](#), [propitiation](#), [punishment](#), [ransom](#), [recompense](#), [reconciliation](#), [redeemed](#) (with ransom), [remission](#), [repentance](#), [righteousness](#), [sacrifice](#), [sanctification](#), [sanctuary](#), [sealed](#), [second death](#), [sent \("the lord sent"\)](#), [shame](#), [sin](#), [sin \(made to be\)](#), [sinful flesh](#) (with sin, made to be), [sinner](#), [smite/smote](#), [sovereignty](#),\* [strange act](#), [surely die](#), [sword](#), [torment](#), [Traditional Legal Model](#),\* [trust](#) (with believe), [veil](#), [vengeance](#), [visit](#), [works](#), [worship](#), [wrath](#)

"For Christ *is* the **end** of the law for righteousness to every one that believeth." (Romans 10:4)

“end” = Strong’s telos G5056

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

Law (nomos) is eternal

End = goal

## 1) Changes in word meanings over time

"If any *man* come to me, and **hate** not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26)

Is that a problem verse when taken literally?

"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." (Exodus 20:12)

Resolved how?

>> **change in meaning**

Semitic idiom meaning to love less or to place second:

"And he went in also unto Rachel, and **he loved also Rachel more than Leah**, and served with him yet seven other years. And when the LORD saw that **Leah was hated**, he opened her womb: but Rachel *was* barren."  
(Genesis 29:30)

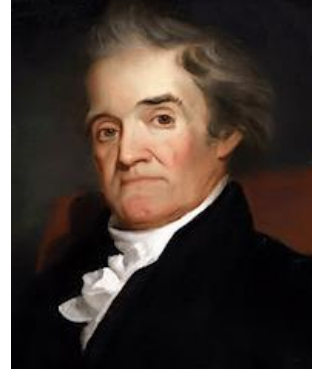
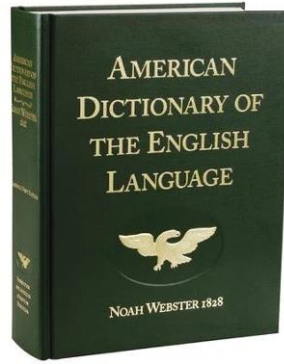
"He that loveth father or mother **more than** me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."  
(Matthew 10:37)

## Webster's 1828 Dictionary

### Hate

2. In Scripture, it signifies to love less.

Etymologies are not definitions; they are *explanations of what words meant and how they sounded* 600 or 2,000 years ago.



<https://webstersdictionary1828.com/Dictionary/hate>

Think of the word "gay" in English"

## 2) Traditional understanding

"In Christian theology, the concept of "original sin" holds that humanity inherits a sinful nature and legal guilt from Adam's disobedience"

"we are counted guilty because of Adam's sin."

Not all understand this and Ezekiel 18 challenges it .....

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezekiel 18:20)

Were Cain or Abel guilty of Adam's sin?

Our problem is not original guilt or original sin (we are not born guilty of sin) but we are born with an inherited condition that we are not responsible for. But we are sick as a result and we need the remedy. And we are responsible for taking that remedy.

HIV infection example.

### 3) Translator bias

"And God saw their works, that they turned from their evil way; and **God repented of the evil**, that he had said that he would do unto them; and he did *it* not." (Jonah 3:10)

What is the problem here?

>> suggests God doing evil

#### Repented

H5162 נָחַם *nacham naw-kham'*

a primitive root; v;

AV-comfort 57, repent 41, comforter 9, ease 1; 108

1) to be sorry, console oneself, repent, regret, comfort, be comforted

**1a) (Niphal)**

**1a1) to be sorry, be moved to pity, have compassion**

**1a2) to be sorry, rue, suffer grief, repent**

**1a3) to comfort oneself, be comforted**

**1a4) to comfort oneself, ease oneself**

1b) (Piel) to comfort, console

1c) (Pual) to be comforted, be consoled

1d) (Hithpael)

1d1) to be sorry, have compassion

1d2) to rue, repent of

1d3) to comfort oneself, be comforted

1d4) to ease oneself

God was sorry for **the result** caused by man NOT for **His own action**.

Another example:

"And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after **Easter** to bring him forth to the people." (Acts 12:4)

The translators used a term (Easter) introduced by the church centuries after the apostolic era. Most modern translations correct this.

## 4) Idioms

"Eye for eye, tooth for tooth, hand for hand, foot for foot," (Exodus 21:24)

This is taken as literal bodily retaliation and used to justify brutality, despite its intent to **limit** vengeance.

It was an Ancient Near Eastern idiom: A legal formula expressing proportional justice.

Consider this verse:

"I form the light, and create darkness: I make peace, and **create evil**: I the LORD do all these things." (Isaiah 45:7)

If God says "I create evil," then we know who to blame for all the trouble in the world – or do we? Is it possible that the intent of this verse is not what it seems to be at first reading?

Often a phrase does not mean what the individual words would seem to indicate. This is referred to as an **idiom**.

**Idiom** (noun) a group of words whose meaning considered as a unit is different from the meanings of each word considered separately:  
Mastering the use of idioms can be hard for a learner. "Shoot yourself in the foot" is an idiom that means to do something that hurts yourself.  
(<http://dictionary.cambridge.org>)

Idioms are very common in English – estimates are that there are as many as 25,000.

Study on idioms in the Bible: <https://characterofgod.org/i-create-evil/>

Shows how widely this (“I create evil” from Isaiah 45:7) was recognized in the past as an idiom.

“The Words might better have been rendered, Why hast thou suffered us to err from thy ways? for **the form called Hiphil in Hebrew often denotes only permission**, and is rendered elsewhere to that Sense by our translators.” (Lowth, William, A Commentary upon the Prophet Isaiah, London, W. Taylor, 1714, p501)

“It can scarcely be necessary to insist that such expressions as represent God as the author of evil, the most remarkable of which is perhaps found in Isaiah—“I make peace, and create evil” — must be understood in the sense either of permission or of punishment.” (H. L. Dox, *The Power of Darkness*; The Lutheran Quarterly, Volume 8; Gettysburg: J. A. Wible Printer, 1878, p574)

“An eye for an eye makes the whole world blind” – Gandhi

## 5) Metaphors

"**I am the living bread** which came down from heaven: **if any man eat of this bread**, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, **How can this man give us his flesh to eat?** Then Jesus said unto them, Verily, verily, I say unto you, Except ye **eat the flesh** of the Son of man, and **drink his blood**, ye have no life in you." (John 6:51-53)

Evidently, the people could not understand that He was talking in metaphors. We have the same problem today.

What doctrinal error has the above passage led to?

>> transubstantiation

Other common metaphors:

- “**I am the door**” (John 10:9)

- “I am the vine” (John 15:1)
- “I am the bread of life” (John 6:35)

## 6) Parables

### Parable noun

1. a short story that uses familiar events to illustrate a religious or ethical **point**
2. any of the stories of this kind told by Jesus Christ

*"Collins English Dictionary — Complete & Unabridged" 2012 Digital Edition © William Collins Sons & Co. Ltd. 1979, 1986 © HarperCollins Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009, 2012*

“A fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction; such as the *parable* of the trees choosing a king, [Judges 9:1](#); the *parable* of the poor man and his lamb. [2 Samuel 12:1](#); the *parable* of the ten virgins, [Matthew 25:1](#).”  
(<https://webstersdictionary1828.com/Dictionary/parable>)

“And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”  
([Luke 16:22-24](#))

If something (a word, phrase or action) is not naturally possible then it must be symbolic.

XI. If a word [or phrase] makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively. Rev. 12:1, 2; 17:3-7.

<https://characterofgod.org/william-millers-rules/>

Is there anything in this that would not occur naturally?

- Can't see from one to the other
- Drop of water can't solve thirst
- Does not make sense to be that close
- True state of the dead
- Flame burns things up
- Evil lives forever
- Carried by angels
- Lazarus in Abraham's bosom

In many parables, the point is given. In this case:

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, **though one rose from the dead.**" (Luke 16:31)

Peter's dream of the sheet full of unclean animals is another example:

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, **Rise, Peter; kill, and eat.**" (Acts 10:9-13)

Many people take this as permission to eat animals that the Bible says not to eat back in Leviticus. But the Bible itself tells us the point of the parable:

"And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but **God hath shewed me that I should not call any man common or unclean.**" (Acts 10:28)

He doesn't say "God hath shewed me that I should not call any food unclean."

## 7) Personification

"And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." (Genesis 4:10)

Does blood have a literal voice?

Is blood speaking something that happens naturally?

This is a personification of guilt and injustice. Modern examples:

- "The evidence speaks for itself."
- "This stain on our history won't stay buried."
- "Your actions are speaking louder than your words."

"Blood" crying out communicates that a wrong has occurred and that it **demands accountability**, even if no human witness remains.

"And when he had opened the fifth seal, I saw under the altar **the souls of them that were slain** for the word of God, and for the testimony which they held: And **they cried with a loud voice**, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:9-10)

## 8) Verb forms (hiphil)

"And **I will harden Pharaoh's heart**, and multiply my signs and my wonders in the land of Egypt." (Exodus 7:3)

"And **I will harden (H7185) (8686) Pharaoh's heart**, and multiply my signs and my wonders in the land of Egypt." (Exodus 7:3)

H7185 = "qashah"

8686 = Hiphil verb form

<https://characterofgod.org/hiphil-verb-form/>

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will **destroy** them with the earth." ([Genesis 6:13](#))

"destroy" is also in hiphil verb form

<https://characterofgod.org/i-create-evil/>

"O LORD, why hast thou **made us to err** from thy ways, and hardened our heart sake, the tribes of thine inheritance." ([Isaiah 63:17](#))

"**made us to err**" is also in hiphil form  
Otherwise God is causing people to err, to sin

## 9) Flashbacks

Genesis 2, following Genesis 1, reads like a second and contradictory act of creation. But it is simply a flashback to describe aspects of creation in further detail.

"These are the generations of..." (Gen 2:4) is a Hebrew cue for re-framing, for looking at the creation story from a different angle; it's not about God not restarting creation. It is giving more detail about origins.

## 10) The Permissive Sense

"And again the anger of **the LORD** was kindled against Israel, and he **moved David against them** to say, Go, number Israel and Judah." ([2 Samuel 24:1](#))

What is the problem this creates?

"And **Satan** stood up against Israel, and **provoked David** to number Israel." ([1 Chronicles 21:1](#))

<b>2 Samuel 24:1</b>	<b>1 Chronicles 21:1</b>
the LORD	Satan
moved David	provoked David
go, number Israel	to number Israel

Who did it God or Satan?

**“Moved”** = hiphil

"Wherefore **I gave them also statutes *that were not good***, and judgments whereby they should not live;" (Ezekiel 20:25)

**“gave”** = Hebrew “nathan” most often translated as “give”, also “give over”  
“deliver up”

The previous verse shows why this happened:

"**Because they had not executed my judgments**, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols." (Ezekiel 20:24)

He let them have their way.

God honoring free will - <https://characterofgod.org/free-will-given-by-god/>

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:" (Romans 1:24)

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:" (Romans 1:26)

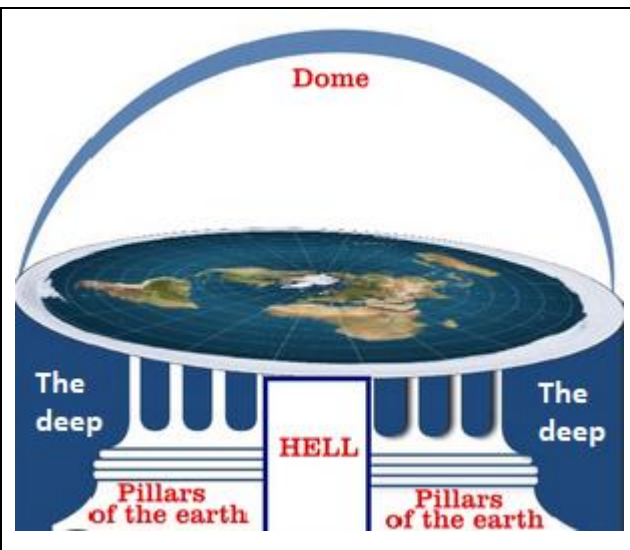
"And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;" (Romans 1:28)

## 11) Rhetorical Statements

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the **foundations** thereof fastened? or who laid the **corner stone** thereof; " (Job 38:4-6)

Some assume that phrases like "foundations," "pillars," or "cornerstone" describe a **literal architectural framework holding up the planet**. This has led, historically, to claims that the Bible teaches an outdated cosmology in which the earth is physically supported by structures.

Pillars of the earth (Job 9:6)  
Pillars of heaven (Job 26:11)



The purpose is to humble Job not to teach cosmology – see the context.

**12) Exaggeration** - Any intentional overstatement or amplification beyond literal reality. It can be mild, moderate, or extreme.

"**And all countries** came into Egypt to Joseph for to buy *corn*; because that the famine was so sore in all lands." (Genesis 41:57)

Sometimes a different version can exaggerate even more:

"And **all the world** came to Egypt to buy grain from Joseph, because the famine was severe everywhere." (Genesis 41:57, NIV)

Likely means "people from many regions," not every individual on earth—an expanded but restrained exaggeration.

"Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29)

"And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." (John 4:39)

### 13) Hyperbole - extreme exaggeration

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Mark 10:25)

What is it meant to show?

>> the difficulty of entering God's kingdom by your wealth

"And there we saw the giants, the sons of Anak, which come of the giants: (Hebrew: "nephilim") and we were in our own sight as grasshoppers, and so we were in their sight." (Numbers 13:33)



"And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell." (Matthew 5:29)

### 14) Accommodation

Give us a king

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now **make us a king** to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.” (1 Samuel 8:4-6)

“And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but **they have rejected me, that I should not reign over them.** According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore **hearken unto their voice:** howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.” (1 Samuel 8:7-9)

- By man shall man’s blood be shed
- [Moses turns God down](#)
- Moses appointed as intermediary\*
- [The Israelites choose warfare](#)
- [Sacrifices](#)
- [He gave the Israelites quail](#)
- Statutes that were not good
- Searching the land
- [Granting a king for Israel](#)
- [The choice of a king](#)
- Allowing slavery
- Allowing polygamy
- Allowing divorce

## 15) Parenthetical

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 **But the rest of the dead lived not again until the thousand years were finished.** This *is* the first resurrection.” (Revelation 20:4-5)

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

(2 **There they made him a supper**; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.)

12 **On the next day** much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

## 16) Punctuation

"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:43)

"And Jesus said unto him, Verily I say unto thee To day, shalt thou be with me in paradise." (Luke 23:43)

## 17) Verse Divisions

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, **and of the Holy Ghost**:

28 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.”

(Matthew 28:19-20)

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son

28 **and the Holy Ghost** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.” (Matthew 28:19-20)

## 18) Non-chronological themes

Western thought tends to be very chronologically ordered

Luke 7 Simon's feast vs others

### Parenthetical confusion

Millennium confusion

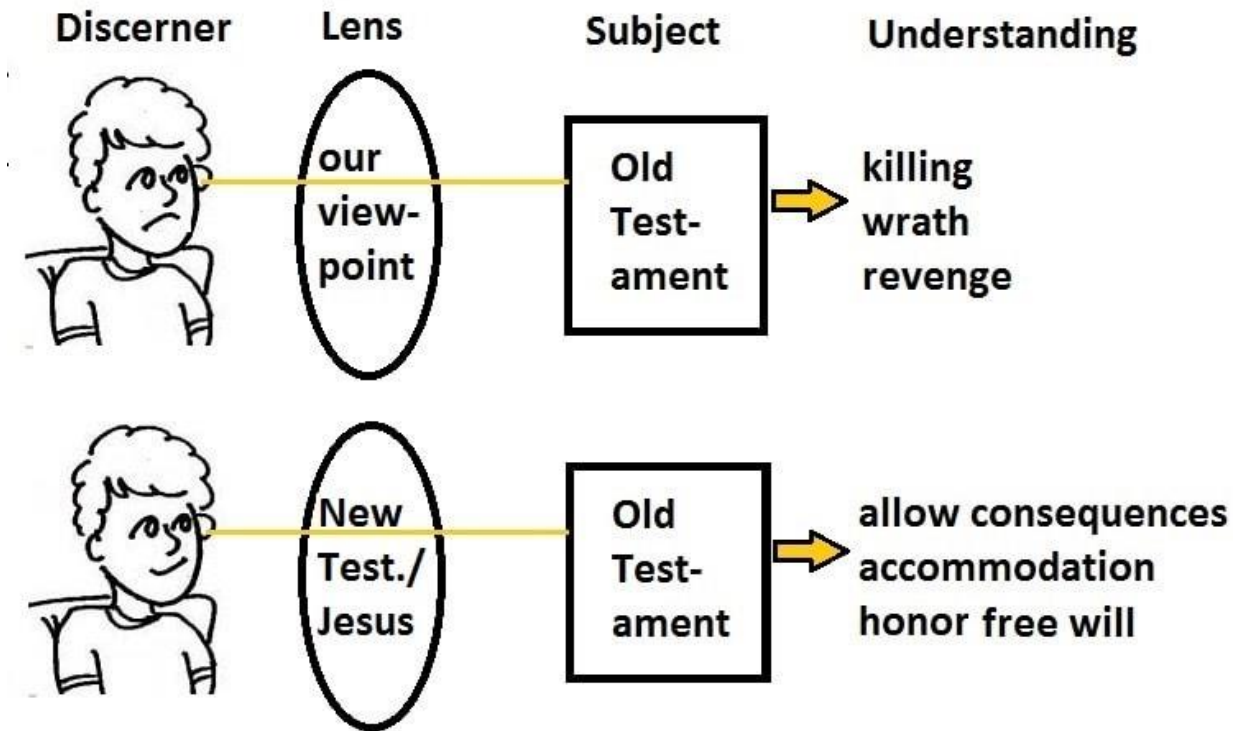
“And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

(5 But the rest of the dead lived not again until the thousand years were finished.) This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Revelation 20:4-6)

## 19) Veiled Understanding

"But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *vail* is done away in Christ." (2 Corinthians 3:14)



### Summary

Many theological problems arise not from Scripture itself, but from ignoring these many factors.

### But that is so much work!

That is not the Bible's fault. Mistranslation, tradition, Satanic influences, Bible teachers who for generations have not bothered to dig deeply, the Bible was chained up for centuries in the Dark Ages. We have to work harder to understand it as a result.

But it is worth it. What is the payoff?

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

Assuming reading is always literal	Original word meanings
Traditional understanding	Mirror principle
Translator Bias	Rhetorical Statements
Idioms	Exaggeration, Hyperbole
Metaphors	Accommodation
Parables	Parenthetical statements
Personification	Punctuation
Verb forms	Verse Divisions
Verb Tenses	Non-chronological Themes
Flashbacks	Prophets were people too
The Permissive Sense	A Veil Over Understanding
Big Picture and Basic Principles	Common sense

Is this the Word of God?

Really, it is man's translation of it.

Still a good book

Still need to study it.

But with the use of tools:

On-Line Bible, ESword etc

Concordance

Interlinear

Lexicon

Commentaries

Dictionary

Hexapla

Chumash

<https://www.biblehub.com/>

<https://www.blueletterbible.org/>

<https://www.biblestudytools.com>

<https://www.etymonline.com/>

<https://www.textusreceptusbibles.com/Translations>

[https://www.scripture4all.org/OnlineInterlinear/Greek\\_Index.htm](https://www.scripture4all.org/OnlineInterlinear/Greek_Index.htm) - Greek interlinear

<https://www.elijah.com/lexicon.html>

**20)** I added this since the presentation:



It illustrates the concept of the need to prioritize big picture principles such as God is love, treat enemies with love etc. Incidents in the Bible that seem inconsistent with that cannot be taken at face value (literally), must be suspect and need be resolved. Examining such incidents in light of the various factors discussed above can help us to see the truth.

If we focus on individual stories and determine that their literal reading must represent God we risk going wrong in our understanding of Him. Remember:

**To Get the Message You Need to Know the Meaning of the Words**

