

1: The Bible: A Pictorial History by Claus Westermann

*Pictorial Introduction to the Bible [William S. Deal] on www.enganchecubano.com *FREE* shipping on qualifying offers. Anyone who wants to become better acquainted with the Bible will find a wealth of material here in easy-to-understand form.*

A Pictorial Approach are Scripture passages. Many of them are located at the bottom of the page and are tied to the lesson according to either the content or the specific language skill. In other words, this is an introduction to Bible study methods. Throughout this guide, you will be given opportunities to apply these principles to a Biblical passage of your choosing. Hopefully by going through this important process, you will be able to better understand the verse in its original context and determine the most important points to communicate to your students. It is helpful to answer this statement: It makes sense that the author wanted his audience to understand what he was saying, so it becomes our challenge to also understand what the author is communicating. It is helpful to know what genre the book you are studying falls under. Taking into account the genre is an important part of interpretation. Thus, in this guide, we first provide overall guidelines for interpreting prose and poetry and then specific principles for each genre.. Finally, and most importantly, we know that the Holy Spirit inspired the authors of the Bible 2 Timothy 3: In the pages that follow, you will see the emphasis on understanding the meaning that the author intended, as well as understanding the intended application, or response. Studying the Bible, then, is a combination of information and formation. The purpose in studying the Bible is not to become more knowledgeable, but to grow in your relationship with God, the One who has stooped down to us to have a relationship with us and to reveal Himself to us. Read the entire book in one sitting. This will give you a sense of what is important and how your passage fits into its main idea. After you have read the entire book, try to write a one sentence summary. Keep rereading, and refining the summary. Next, outline the structure of the argument. This will give you a sense of where your passage fits into the overall picture. In looking at the structure, watch for summary statements, transitional conjunctions, and introduction of new topics. Now, focus on the section that you are studying. If it is a verse, expand the context to include at least one paragraph. Get the big idea of the passage. Then look at what the author is saying about the topic. Turn this visual into a sentence outline. Do this after the above, so that you can better dialogue with the author. Look up historical and cultural background information. Read a devotional commentary.

2: The Kregel Pictorial Guide to Old Testament Archaeology | Kregel

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

These lessons are only available at this Internet site. The Bible is a book that can be found almost anywhere on the earth. It has been translated into more than different languages and dialects. Every year more copies of the Bible are sold than any other publication, and the number of sales is increasing. The purpose of this lesson is to introduce you to the Bible. The lesson will tell you where the Bible came from, why it was written, how it is organized, and how to find references to specific parts of it. Its oldest sections were written about years before the birth of Christ. Even its newest sections were written about years ago. Clearly, then, having been written over a period of about years, the Bible was not written by one person. No one knows precisely how many people contributed to the Bible. It is estimated there were about forty authors. One of the most important facts about the Bible is that those who wrote it did not claim to be the source of the ideas they wrote about. Sometimes directly, sometimes indirectly, the authors assert that what they were writing really came from God. For example, one of the writers, Paul, made this statement: Another writer, Peter, wrote: Other Bible writers confirm the statements of Paul and Peter. If you are not familiar with the form of the Bible references used in this and the lessons to follow, two helpful tables are included with this lesson. The first, entitled Bible References, explains a widely used system for specifying chapters and verses of the Bible. The second, entitled The Books of the Bible, is a list of the books of the Bible, along with their abbreviations, in the order in which they occur in the English Bible. Through the years there were those to whom the writings of men such as Paul and Peter were sacred. They understood these writings originated with God Himself. Some of these people dedicated themselves to collecting, arranging, and preserving the Scriptures that existed in their day. Today the names of most of those who did this work are unknown to us. We do know that well before the time of Christ the Jews had already finished assembling the divinely inspired writings of the Hebrews. It is a collection of 39 books. In the list of Bible books appearing elsewhere in this lesson, it is called the Old Testament. Some of these books record historical events pertaining to Christ and His early followers. There are 27 books in this later collection. Together they form the New Testament. Bible References The Bible is divided into books, the books into chapters. Several similar formats can be used to refer to specific chapters or to specific verses. The examples below illustrate the possibilities. References to Chapters Gen. References to Verses Gen. You felt you needed to justify yourself but had no other explanation to offer. The Bible makes similar statements about every human being: The LORD has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God. They have all turned aside; together they have become corrupt; there is no one who does good, not even one Psa. Anything you do, or fail to do, that displeases God is called "sin. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you, so that He does not hear Isa. Unless something is done to erase your sins, you will remain separated from God forever. Paul compared committing sin to working at a job. He pointed out that the wages of sin is death Rom. He was not referring to mere physical death but to spiritual death. Elsewhere he describes spiritual death as eternal destruction away from the presence of the Lord and from the glory of His power 2 Thes. When we follow the plan, God forgives our sins and will reward us with everlasting life: The Bible is about changing from death to life, from destruction to salvation. The Unity of the Bible The theme of salvation from sin, which runs throughout the pages of Scripture, is one of the attributes of the Bible showing its harmony and consistency. It is remarkable that such unity could be maintained by so many writers, who lived at different times, at different places, and in different cultures. They did not all speak the same language and did not all write in the same literary form. It is as if the books of the Bible are the instruments in an orchestra whose diverse sounds blend harmoniously under the direction of the conductor. When we recognize that the writers themselves were not the original sources of the information and ideas they expressed but were acting under the direction of God, we can understand why the Bible forms a unit. The Content of the Bible "How To When we read these publications, we expect them to give us a point-by-point

plan for achieving a goal. If you expect to find that kind of recipe for salvation in the Bible, you will be disappointed. Instead, God has chosen to unfold His plan by having us consider His dealings with certain groups of people over a long period of history. As we read the Bible we see how God interacted with these people. We learn more and more about the nature of God and about the kind of response He desires from us. From the Bible we learn how the human race began and how sin first entered the world and continued to be practiced. The record of what they said and wrote spans a variety of literary styles. Some parts of the Bible are simply the records of historical events. Other parts are prayers or thanks to God stated in poetic form. Still other parts are sermons that were preached, predictions that were made, or personal letters that were written. As we read through the Bible, we begin to realize that we, like the men and women of the Bible, are guilty of displeasing God. We see that we are powerless to reverse the process by which we isolated ourselves from Him. We also begin to realize that God loves us, disobedient though we are, and that He has devised a way for us to be forgiven and saved. Jesus left heaven to come to earth to live as one of us. He experienced the temptations, disappointments, and heartaches that we experience. Then He died for us as a perfect sacrifice for sin. For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life John 3: The aim of the lessons in this series is to help you read, study, and understand the Bible. If you decide to study all the lessons in this series, you will have made a choice that may have far-reaching consequences for you personally. The Bible can become a mirror that enables you to see yourself as God sees you and a messenger that tells you how to become what God wants you to be. If you have questions or comments, please enter them in the "Comments" block near the bottom of the page. Do not close your browser after beginning to answer -- your answers will be lost!!!

3: The Kregel Pictorial Guide to the Apostle Paul | Kregel

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Done as an historical chronological order which is broken up into 17 sections or parts - 9 Old Testament sections or parts and 8 New Testament Bible sections or parts. Genesis - part one covers from Creation to King Abimelech. The second of nine modules of the Old Testament contains 25 images. You can do a deeper study on the book of Genesis - part two by clicking on the links beside each image. Genesis - part two is the continuation of Genesis part one. Starting with Jacob and his family naming the twelve tribes of Israel. Then ending with the death of Jacob and Joseph. To study the Life of Moses, click on any image or link for more information. Life of Moses covers years and is found in four books of the Torah namely Exodus, Leviticus, Numbers and Deuteronomy. Moses was also called a friend of God. Clicking on this image leads you to a further 47 images. You can start to study the Judges of Israel which covers approximately year period. The books covered include Joshua, Judges and Ruth. The Judges started to lead Israel after the death of Joshua and Caleb. Clicking on this image leads you to a further 25 images. The life of these three Kings covers a period of years. Each King reigns for about 40 years. Life of King Saul includes attempting to kill David who became the next King. His son King Solomon was the wisest man in the Bible, including using a sword to get an answer out of two women. Clicking on this image leads you to a further 20 images. Study the times of any of these 20 Kings of Judah by clicking on any of the images. Again they were taken into slavery because they disobeyed God. Clicking on this image leads you to a further 19 images. Study the times of the 19 Kings of Israel by clicking on these Images. You can start to study the times of the Prophets and Kings by clicking on these pictures. This period of years has been a torrid time. Click on an image for more information. This approximately period has all sorts of things happening including wars and ends with a birth of a very important person. New go to Google play store for the birthofjesus app by bibleview. The Ministry of Jesus covers the period when Jesus started His public Ministry of about three and a half years where we meet the 12 disciples, those against Jesus and those who supported Jesus, From about a week before his death, this period of His life is covered in the module Easter - Palm Sunday to Passover. Now back to the ministry of Jesus. Including the crucifixion and three days later His resurrection. And ending with the Holy Spirit coming on the day of Pentecost. This is the first part of a two-part section and covers what the early believers did after the death of Jesus. Including some of the events: This second part of a two-part section covers mainly the Life of Paul and places some of the books he wrote in the order Paul, wrote them. Some of the events include: The eleventh chapter of Hebrews is called the faith chapter, as the writer mentions many Old Testament men and women who had faith in God. Clicking on this image leads you to a further 44 images. The first module of two on the Book of Revelation. John is on the Island of Patmos. He wrote down what was passed down to him by an angel via Jesus back to God. This section of the book of Revelation includes: The book of Revelation Part Two - ends up with revealing who wins the fight between God and Satan and the final outcome for the earth and its people. Along the way, we meet a number of situations John the Apostle writes about including, a Red Dragon and some beasts, seven bowls of wrath, a white horse with a very special rider and a Holy City. By touching the images or clicking on the blue text you will find a lot more detail of each person or event in the Bible. Undated Past until BC including the book of Genesis.

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5: Bible Â» | Bibleview

Pictorial introduction to the Bible by William S Deal. Harvest House Publishers. Paperback. GOOD. Spine creases, wear to binding and pages from reading. May contain limited notes, underlining or highlighting that does affect the text.

I especially dislike the introduction that goes like this: It does need an introduction. Derek Kidner says of this book, There can scarcely be another part of Scripture over which so many battles, theological, scientific, historical and literary, have been fought, or so many strong opinions cherished. For this reason, we must devote our attention to some introductory matters. Traditionally, Moses has been held to be the author of Genesis over the centuries. A number of inferential evidences favor this conclusion. Other New Testament writers follow this same approach Acts 3: It is therefore hard not to conclude that Moses wrote all the Pentateuch, in spite of no one air-tight statement to this effect. Critics have not been content with this conclusion, however. Generally the four primary sources are referred to as J, E, D, and P. Several lines of evidence are given to support the Graf-Wellhausen or Documentary hypothesis. First would be the different names which are employed for God. Secondly, we are pointed to different expressions referring to some act, such as that of making a covenant. This leaves the author with no opportunity for stylistic change or for a change in the nuance of a word. One would hate to write under such restrictions today. First, it is based upon the very thin ice of conjecture of scholars who are supposedly better informed than the author s of old; and secondly, it has placed most of the emphasis upon the isolation of fragments and their authors, rather than upon the interpretation of the text itself. Thus, we must agree with the conclusion of Sir Charles Marston: They have made Old Testament study unattractive, they have wasted our time, and they have warped and confused our judgments on outside evidence. It has been assumed that they possessed some sort of prescriptive right and authority superior to the Sacred Text. In the clearer light that Science is casting, these shadows that have dimmed our days of study and devotion are silently stealing away. The first eleven chapters focus upon the ever widening ruin of man, fallen from his created perfection and coming under the judgment of the Creator. The first division of the book, chapters , can be summarized by four major events: The last division of Genesis, chapters , can be remembered by its four main characters: While there are more complicated schemes for the book, this simple outline should assist you to think in terms of the book as a whole. Every incident, every chapter should be understood as it contributes to the argument of the book. The Importance of the Book of Genesis A surveyor must always begin from a point of reference. So, too, history must start at some definite place of beginnings. The Bible is, through and through, a historical revelation. As such, it must have a beginning. The book of Genesis gives us our historical point of reference, from which all subsequent revelation proceeds. Also, we find the foundation of our theology. Sidlow Baxter has written, The other writings of the Bible are inseparably bound up with it inasmuch as it gives us the origin and initial explanation of all that follows. The major themes of Scripture may be compared to great rivers, ever deepening and broadening as they flow; and it is true to say that all these rivers have their rise in the watershed of Genesis. Or, to use an equally appropriate figure, as the massive trunk and wide-spreading branches of the oak are in the acorn, so, by implication and anticipation, all Scripture is in Genesis. Here we have in germ all that is later developed. This doctrine attempts to define the phenomena which occurs in the process of divine revelation. Essentially initial revelation is general while subsequent revelation tends to be more particular and specific. Let me try to illustrate progressive revelation by an examination of the doctrine of redemption. The first promise of redemption is definite but largely undefined in Genesis 3: Literally hundreds of prophecies tell in greater detail, the coming of the Messiah. The striking realization is that Genesis and the Pentateuch contain the broad outlines of virtually every major area of theology. For those of us who tend to lose our sense of perspective between fundamental and incidental truths, a study of Genesis will tend to remind us of those areas of theology which are most fundamental and foundational. Genesis also sheds light on contemporary events. The bitter struggle which is currently going on in the Middle East is explained in the book of Genesis. Abram, who wanted to help God along with His plan, took matters into his own hands. The Arabs of today claim to have descended from Ishmael. For some this material is simply a Jewish myth, having no more

historical validity for modern man than the Epic of Gilgamesh or the stories of Zeus. For others it forms a pre-scientific vision that no one who respects the results of scholarship can accept. Still others find the story symbolic but no more. Some accept the early chapters of Genesis as revelation in regard to an upper-story, religious truth, but allow any sense of truth in regard to history and the cosmos science to be lost. I would like to mention three methods of interpretation which we must avoid. Neo-orthodox theologians are willing to grant that the Bible contains truth, but will not go so far as to accept it as the truth. They suspect that throughout its transmission down through the ages it has become something less than inspired and inerrant. These untrue accretions which have become mixed with biblical truth must be exposed and expunged. This process is referred to as demythologizing Scripture. The great difficulty is that man determines what is truth and what is fiction. Man is no longer under the authority of the Word, but is the authority over the Word. A second method of interpretation is called the allegorical approach. This method is barely one step removed from demythologizing. The application may differ, but the interpretation, never! Closely related to the allegorical method of interpretation is the typological approach. No one questions that the Bible contains types. Some of these types are clearly designated as such in the New Testament Rom 5: Other types can hardly be questioned, while not specifically labeled as such. For example, Joseph seems to be a clear type of Christ. While the meaning of such interpretation may be one that conforms to Scripture or may be taught elsewhere, there is no way to prove or disprove the type. The more spiritual one is the more types he or she seems to find. And who can question them? But in this search for types, the plain and simple interpretation is obscured or overlooked. Let us exercise great caution here. I would like to suggest that we approach the book of Genesis as the book presents itself to us. I believe the first verse makes clear the way we must approach the entire work. The mood is authoritative and declarative. The claim implied by this verse is much like that of our Lord when He presented Himself to men. There is no middle ground, no riding the fence with Jesus. Jesus does not deserve mere courtesy. He demands a crown or a cross. So it is with this verse. We dare not call it good literature. It claims authority and veracity. From this verse one should either read on, expecting a revelation from God in this book, or he should set it aside as mere religious rhetoric. Let us remember that no one witnessed the creation: Where were you when I laid the foundation of the earth! Tell Me, if you have understanding, who set its measurements, since you know? Or who stretched the line on it? Or where were its bases sunk? Or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy? There are only two viable options as to where Genesis 1: If it is the former, we should value it only as a work of antiquity, on the same level as other ancient cosmogonies. If the latter, we must come on bended knee, willing to hear and obey it as an authoritative word from God. This view of Genesis as divine revelation, the historical account of our origins, is that of the remainder of the Scriptures. To Him who made the heavens with skill, for His lovingkindness is everlasting; to Him who spread out the earth above the waters, for His lovingkindness is everlasting; to Him who made the great Lights, for His lovingkindness is everlasting; the sun to rule by day, for His lovingkindness is everlasting, the moon and stars to rule by night, for His lovingkindness is everlasting Psalm The One forming light and creating darkness, causing well-being and creating calamity; I am the Lord who does all these. It is I who made the earth, and created man upon it. I stretched out the heavens with My hands, and I ordained all their host. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression I Tim 2: Our Approach to the Book of Genesis We will therefore come to the book of Genesis as divine revelation. We shall endeavor to interpret the book literally, in the light of the culture and customs of its day.

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Introduction Perhaps the most forthright and concise introduction I have ever heard about is the one which Readers Digest tells us occurred at the men's night meeting of the Philomathic Club.

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