

CrossTrek

Restart Your Bible Journey

Presentation by
Marmy A. Clason, Ph.D.
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For
Shepherd of the Hills Lutheran Church

Introduction

- Vision for the Class

- 1) To answer questions about the Bible's origins and qualities.
- 2) To offer suggestions on how to read and interpret the Bible.
- 3) To leave you better enabled and more excited about reading your Bible.

Introduction

- Overview of the Class Sessions
 - 1) What is the Bible?
 - 2) How is the Bible Organized?
 - 3) How is God Speaking?
 - 4) What am I Missing Here?
 - 5) How can I Interpret the Bible?
 - 6) What Resources Are Most Helpful?**

What Resources are Most Helpful?



Bible Translations

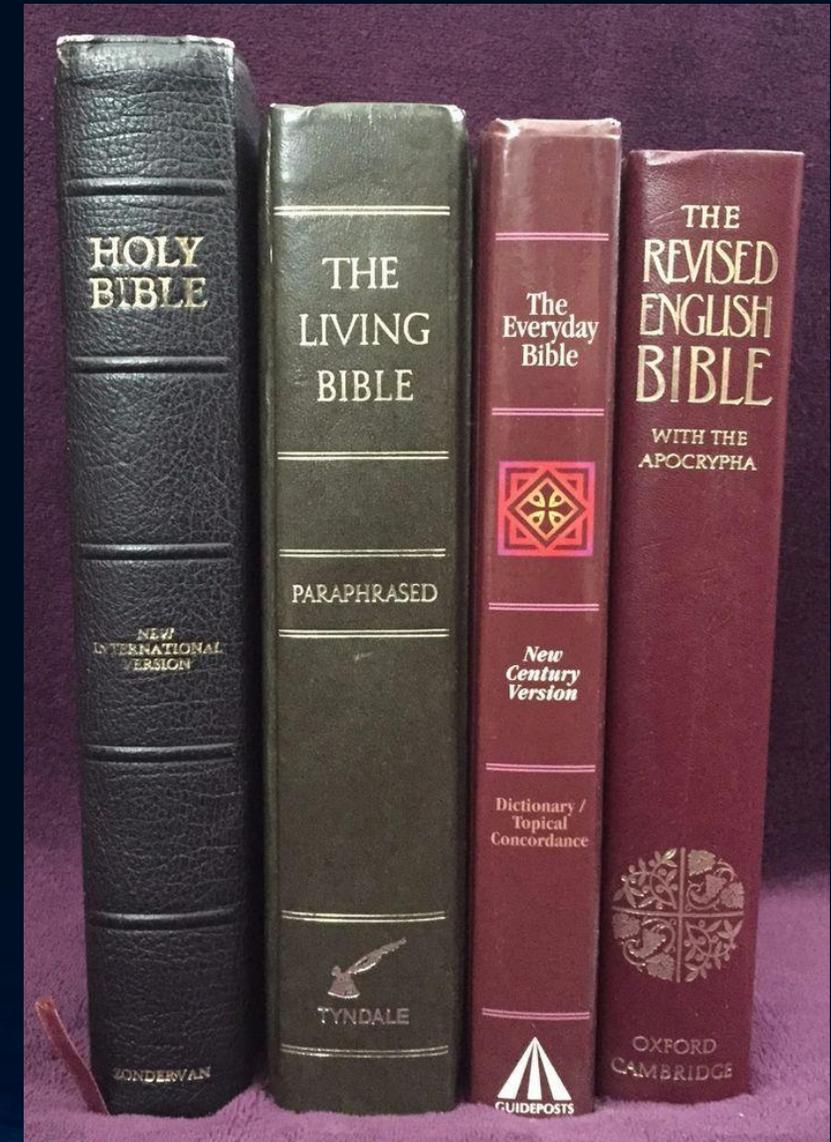
- The Lord shared his thoughts through known languages.
 - Hebrew
 - Aramaic
 - Greek

There is No Perfect Bible Translation

- Because the grammar and vocabulary choices in the parent language do not have exact matches in the receiving language.
- Because the receiving language exists in multiple forms (influenced by region, gender, age, and denomination).

You Have Many Translation Options

- These options ...
 - ...reflect various translation styles.
 - ...use various English language forms.



Bible Translation Styles

- General style options:
 - Formal equivalence
 - Functional equivalence
 - Paraphrase
- The style of translation is typically discussed within the preface of a Bible.

Bible Translation Styles

- Formal Equivalence (word-for-word)
 - Greater sensitivity to the grammar and vocabulary choices of the parent text.
 - It will sound more like the parent language than the receiving language.

Bible Translation Styles

- Functional Equivalence (thought-for-thought)
 - Greater sensitivity to the grammar and vocabulary of the receiving translation.
 - It will sound more like the receiving language than the parent language.

Bible Translation Styles

- Paraphrase (interpretation)
 - Greater sensitivity to understanding in the receiving translation.
 - It will step farthest from the parent language and interleaf explanations that reflect the interpretation of the translator.

Formal Equivalence--ESV

For I am not ashamed of the gospel, **for** it is the power of God for salvation to everyone who believes, **to the Jew first** and also to **the Greek**.

(Romans 1:16)

Οὐ **γὰρ** ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις **γὰρ** θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, **Ἰουδαίῳ τε πρώτον** καὶ **Ἕλληνι**.

Functional Equivalence--NIV

For I am not ashamed of the gospel, **because** it is the power of God that brings salvation to everyone who believes: **first to the Jew**, then to **the Gentile**.

(Romans 1:16)

Οὐ **γὰρ** ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις **γὰρ** θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, **Ἰουδαίῳ τε πρῶτον** καὶ **Ἕλληني**.

Formal

For I am not ashamed of the gospel, **for** it is the power of God for salvation to everyone who believes, **to the Jew first** and also to the **Greek**.

(Romans 1:16 ESV)

Functional

For I am not ashamed of the gospel, **because** it is the power of God that brings salvation to everyone who believes: **first to the Jew**, then to the **Gentile**.

(Romans 1:16 NIV)

Paraphrase

For I am not ashamed of this Good News about Christ. It is God's powerful method of bringing all who believe it to heaven. This message was preached first to the Jews alone, but now everyone is invited to come to God in this same way. (Romans 1:16 LB)

It's news I'm most proud to proclaim, this extraordinary Message of God's powerful plan to rescue everyone who trusts him, starting with Jews and then right on to everyone else! (Romans 1:16 MSG)

Formal vs. Paraphrase

For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

(Romans 1:16 NIV)

It's news I'm most proud to proclaim, this extraordinary Message of God's powerful plan to rescue everyone who trusts him, starting with Jews and then right on to everyone else!

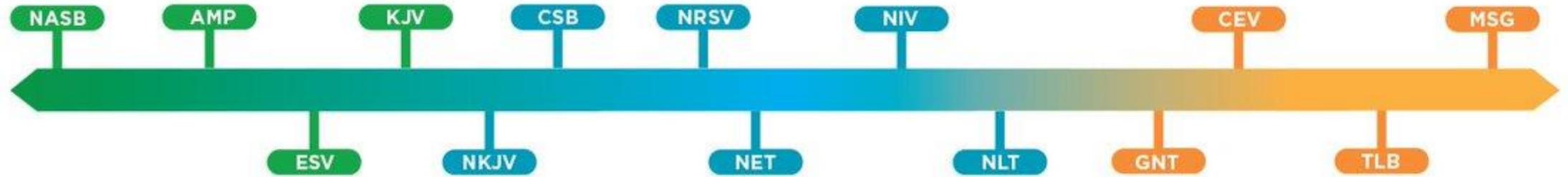
(Romans 1:16 MSG)

BIBLE TRANSLATION CHART

WORD-FOR-WORD

THOUGHT-FOR-THOUGHT

PARAPHRASE



AMP Amplified
CEV Contemporary English Version
CSB Christian Standard Bible
ESV English Standard Version
GNT Good News Translation
KJV King James Version
MSG The Message

NASB New American Standard Bible
NET New English Translation
NIV New International Version
NKJV New King James Version
NLT New Living Translation
NRSV New Revised Standard Version
TLB The Living Bible



Biblegateway.com 150 Versions

The screenshot shows the BibleGateway.com website interface. At the top, there is a yellow banner with the text: "Gain a concise, fundamental grasp of what the Bible is all about with our NEW 'Know the Bible' series." and a "LOG IN/SIGN UP" button. Below the banner is a search bar with the placeholder text "Enter passage, keyword, or topic". To the left of the search bar is a "Bible Book List" dropdown menu. Below the search bar is a section titled "VERSE OF THE DAY" featuring "Psalm 97:10 (New International Version)" with the text "Let those who love the LORD hate evil, for he guards the lives of his faithful". Below this is a "Read Full Chapter" link and a "Receive your daily verse by email" section with an email input field. To the right of the search bar is a dropdown menu for Bible versions, currently showing "New International Version (NIV)". The dropdown menu lists various versions: ENGLISH, ESPAÑOL, ALL, New American Standard Bible (NASB), New American Standard Bible 1995 (NASB1995), New Century Version (NCV), New English Translation (NET), New International Reader's Version (NIRV), New International Version (NIV), New International Version - UK (NIVUK), New King James Version (NKJV), New Life Version (NLV), New Living Translation (NLT), New Matthew Bible (NMB), and New Revised Standard Version (NRSV). A "Subscribe" button is visible at the bottom of the dropdown menu. At the bottom of the page, there is a footer with links: "Create Your Free Account", "Become a Member", "Scripture Engagement", "Read Our Blog", and "Keep Learning".

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Bible Book List

ENGLISH ESPAÑOL ALL

VERSE OF THE DAY

Psalm 97:10 (New International Version)

Let those who love the LORD hate evil, for he guards the lives of his faithful

[Read Full Chapter](#)

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Your email address

- New American Standard Bible (NASB)
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Resource List Categories

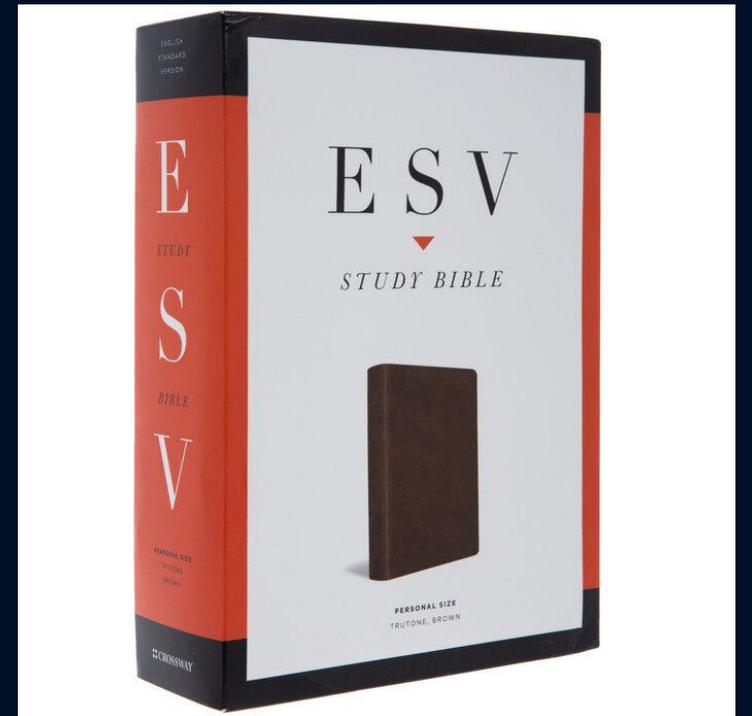
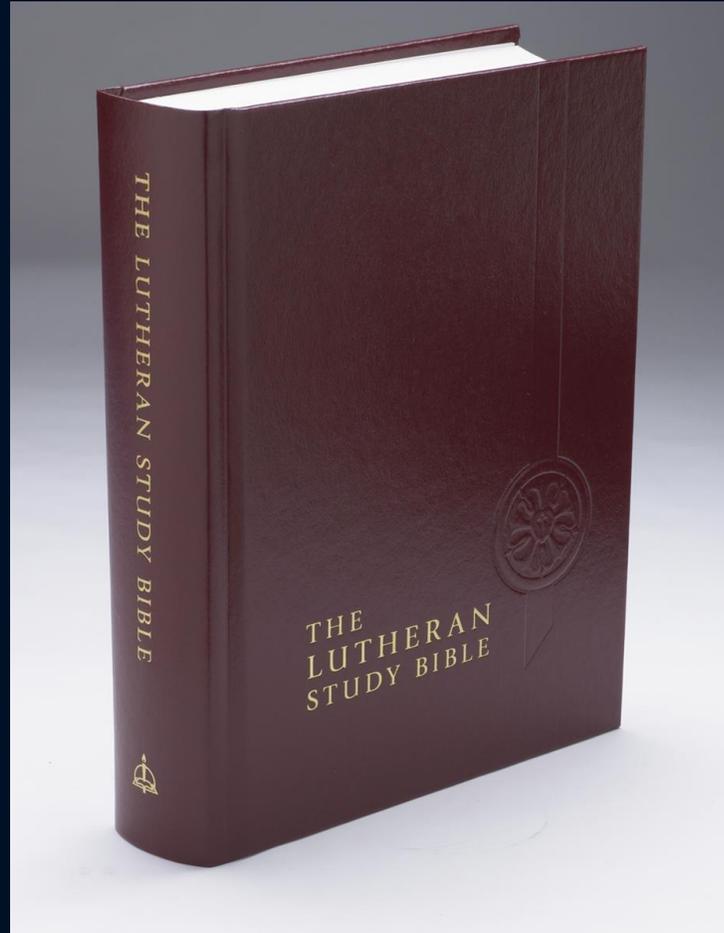
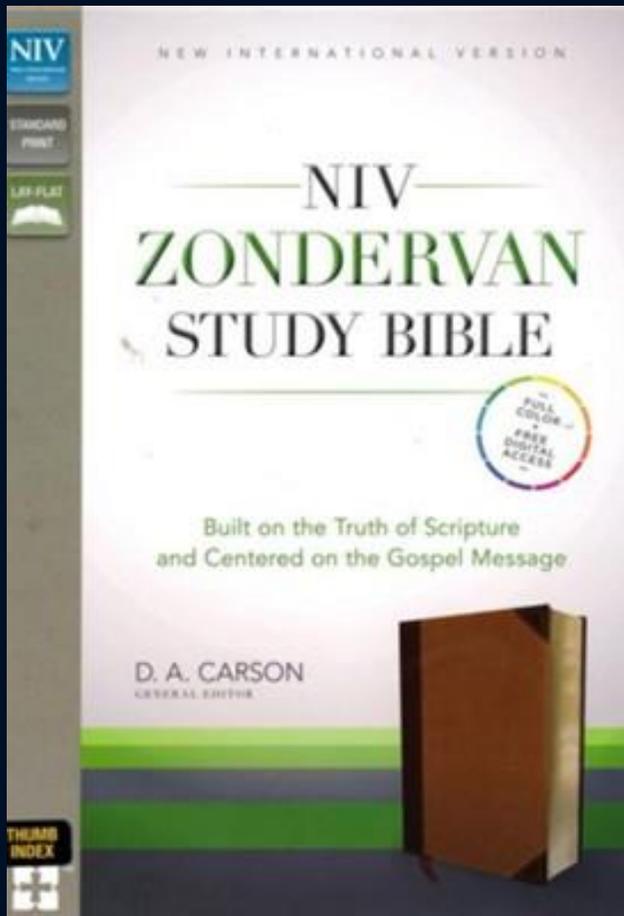
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 - Concordance
 - Study Bibles
 - Dictionaries, Handbooks, Encyclopedias
- Literary Genre
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- Cultural Background
- Geography and Natural History
- Single-volume Commentary
- Online Courses and Videos

Concordance

The screenshot shows the BibleGateway website interface. At the top, there is a navigation bar with links for BIBLE, STUDY, APPS, and STORE, along with a LOG IN button. Below this is a search bar with the placeholder text "Enter keyword, passage, or topic" and a dropdown menu currently set to "New International Version (NIV)". A yellow banner below the search bar reads "\$3.99 a month puts a library of commentaries, study notes, and Greek & Hebrew language tools right in your pocket." Below the banner is a "Verse of the Day" section featuring the text: "Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my rock and my Redeemer. Psalm 19:14 NASB. Today's passage is from the New American Standard Bible. Read by Dale McConachie. Provided by audiobibledownloads.com." On the right side of the verse section, there are icons for audio playback, a menu, and a share button. Two blue arrows point from text boxes below to the search bar and the translation dropdown menu.

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term or
phrase

Select a
Bible
translation





Edited by Tremper Longman III

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called “Jesus” (Luke 1:26–35). More generally speaking, however, notice of the coming miraculous birth of any child can appropriately be called an annunciation. For instance, the reporting of the coming of Isaac to Abraham and Sarah (Gen. 18:10), the arrival of Samson to Manoah and his wife (Judg. 13:2–5), and the birth of John to Zechariah and Elizabeth (Luke 1:11–20) could also be identified as annunciations. In each case, the arrival of the child is to a barren womb, and thus the miraculous intervention of God in the lives of the human families is emphasized. As is often the case when comparing the events of Jesus’ life with earlier events, his coming took on a heightened importance. Only with the annunciation of Jesus did God reveal that the child would be born of a virgin.

ANOINT, ANOINTED The OT priests and tabernacle furnishings were “anointed” (or “smeared”; Heb. *mashakh* [Exod. 28:41; 40:9]) as a sign of separation to God (consecration) when Moses set up the cultic institution. A number of times it is stated that kings were anointed (Judg. 9:8, 15)—such as Saul (1 Sam. 10:1), David (1 Sam. 16:13), Absalom (2 Sam. 19:10), Solomon (1 Kings 1:39), Jehu (2 Kings 9:6), Joash (2 Kings 11:12), and Jehohaz (2 Kings 23:30)—as a sign of appointment to and equipping for sacral office. Anointing is only rarely linked to prophetic office (1 Kings 19:16; Ps. 105:15; Isa. 61:1). David would not agree to slaying Saul because he was “the LORD’s anointed” (1 Sam. 24:6; 26:11). The two “who are anointed” to serve the Lord in Zech. 4:14 (presumably Joshua and Zerubbabel) are, in literal translation of the Hebrew, “sons of oil,” the agents of God’s blessing to Israel.

Though there was no king in Israel at that stage, Hannah prayed in her song that the Lord would give strength to “his king” and “his anointed” (1 Sam. 2:10). The personal pronoun stresses that the king/anointed derives power from and owes obedience to God. The OT never uses the absolute form “anointed” (*mashiakh*), but always “his anointed” (Pss. 2:2; 18:50), “your anointed” (84:9), or “my anointed” (132:17). “Messiah” (“anointed one”) is not a

ideal Davidic ruler (Isa. 9:8–7; 11:1). Daniel 9:25–26 is no exception, for there is dispute over who or what is so designated. The title “Christ” (Gk. *Christos*) applied to Jesus in the NT is the Greek equivalent of the Hebrew word “Messiah” (Matt. 16:16). When Paul uses the word order “Christ Jesus,” it is plainly titular (i.e., “the Messiah Jesus”).

Jesus’ disciples anointed the sick with oil (Mark 6:13), and this became settled practice in praying for the sick (James 5:14).

ANON An archaic word that means “at once” or “immediately” (Matt. 13:20; Mark 1:30 KJV).

ANTEDILUVIANS These were the people who lived before the worldwide flood in Noah’s time. They were divided between two ancestral lines, those of Cain (Gen. 4:17–24) and Seth (Gen. 5). Although it is common to speak of the Cainites and Sethites, the second line is depicted as starting with Adam, not Seth (5:3). To label one line as ungodly and the other as godly is overly schematic. The generation of the flood was wholly wicked (Noah excepted), including the offspring of both Cain and Seth (6:5, 11), and was decimated by the flood as a judgment upon universal sin. The line of Seth survived only because of God’s grace shown to Noah (6:8).

The names in the genealogy of Seth bear a striking resemblance to Cain’s descendants (Cain/Kenan, Enoch/Enoch, Mehujael/Mahalalel, Irad/Jared, Methushael/Methuselah, Lamech/Lamech), again implying that the two lines were quite similar. Genesis 6:1–4, admittedly an obscure passage, may depict intermarriage between the lines, reinforcing the guilt of the entire human race.

The increase in population in Gen. 6:1 fits with the procreation theme of Gen. 5. The 120-year limit decreed by God in Gen. 6:3 cannot lay down the limit of a normal life span, for many people in Genesis lived well beyond this supposed limit, and so it is best understood as an announcement that 120 years remain until the flood.

The first ancestral line climaxed with boastful, violent, and vengeful Lamech, who tried to

anointing Baal (Gordon, # 76; ANET, p. 142a; Baal & Anat, *Syria*, XVII [1936] pp. 150-173).

C. Hebraic customs. Anointing is attested throughout all periods of Heb. history, cf. references below.

1. Sacral practice in pre-monarchic period. The earliest usage in pre-monarchic times seems to be that recorded in Genesis 28:18 (cf. Gen. 31:13) where Jacob anointed the pillar he had erected at Bethel. During the time of the Judges it was assumed that a king was inducted into office by anointing (Judg 9:8, 15).

2. Sacral practice during the monarchy. During the monarchy there is evidence for the anointing of the first three kings: Saul (1 Sam 9:16; 10:1), David (16:13), Solomon (1 Kings 1:34, 39, 45). Others anointed include Jehu (2 Kings 9:1-13), Joash (11:12), Jehoahaz (23:30).

3. Non-sacral practice in OT. Non-sacral usage in OT times is widely attested from the period of the Exodus (Deut 28:40) to exilic times (Ezek 16:9).

4. Postexilic and Christian usage. In Zechariah 4:14 the postexilic successor to David's claim to the throne, Zerubbabel, is called the "anointed." Here, as in Isaiah 45:1 where the Pers. king, Cyrus, is called the Lord's anointed, the reference may be metaphorical rather than literal. In intertestamental and NT times literal anointing for medicinal purposes is attested in Judith 10:3; 16:10; James 5:14; Revelation 3:18. As a mark of hospitality or special honor, guests were anointed (Luke 7:37-46; John 11:2).

II. MEANING OF THE PRACTICE

A. Literal usage. Persons were anointed (1) to give relief from the sun (Ps 104:15), (2) as part of the toilette (Ruth 3:3; 2 Sam 12:20; 2 Chron 28:15; Dan 10:3; Amos 6:6; Mic 6:15), (3) as part of the care of newly born infants (Ezek 16:9), (4) Other medicinal usages see I, C, 4.

It is called the "oil of gladness" (Ps 45:7; Isa 61:3). Refraining from its use was a sign of mourning (2 Sam 12:20; 14:2; Isa 61:3; Dan 10:3; Jud 10:3). This custom persisted into Christian times as indicated by Christ's strictures against it (Matt 6:17). An honored guest was anointed on the head (Ps 23:5; Luke 7:46; John 11:2) or, rarely, on the feet (Luke 7:38). For other examples of literal usage see III and IV below.

B. Metaphorical usage. Since persons ritually anointed were believed to have received the holiness and virtue of the deity in whose name they were anointed, it was also believed that they received a special endowment of the Spirit of Jahweh (1 Sam 10:10; 16:13). There was a transfer of divine powers and authority. By extension, "to anoint" became a metaphor for the bestowal of God's favor (Ps 23:5; 92:10—as parallelism shows), for the designation of someone to a particular place or office

in God's plan (Ps 105:15; Isa 45:1). Anointing indicated preparation for service and the gift of God's Spirit (1 Sam 10:1, 9; 16:13; Isa 61:1; Zech 4:1-14). This is carried on in the NT (Acts 10:38; 1 John 2:20, 27). Perhaps James 5:14 should be included here, with oil as the symbol of the presence of the Holy Spirit, the Lord and Giver of Life.

III. OBJECTS ANOINTED

A. Non-cultic. Non-cultic objects may have been anointed. Some interpreters see such a practice in 2 Samuel 1:21 and Isaiah 21:5, KJV. However, two other possibilities are present; (1) that anointing the shields may be part of the ritual "to sanctify a war"; (2) that the reference is simply to a preservative measure (so RSV tr. of Isa), but this does not fit the context of 2 Samuel.

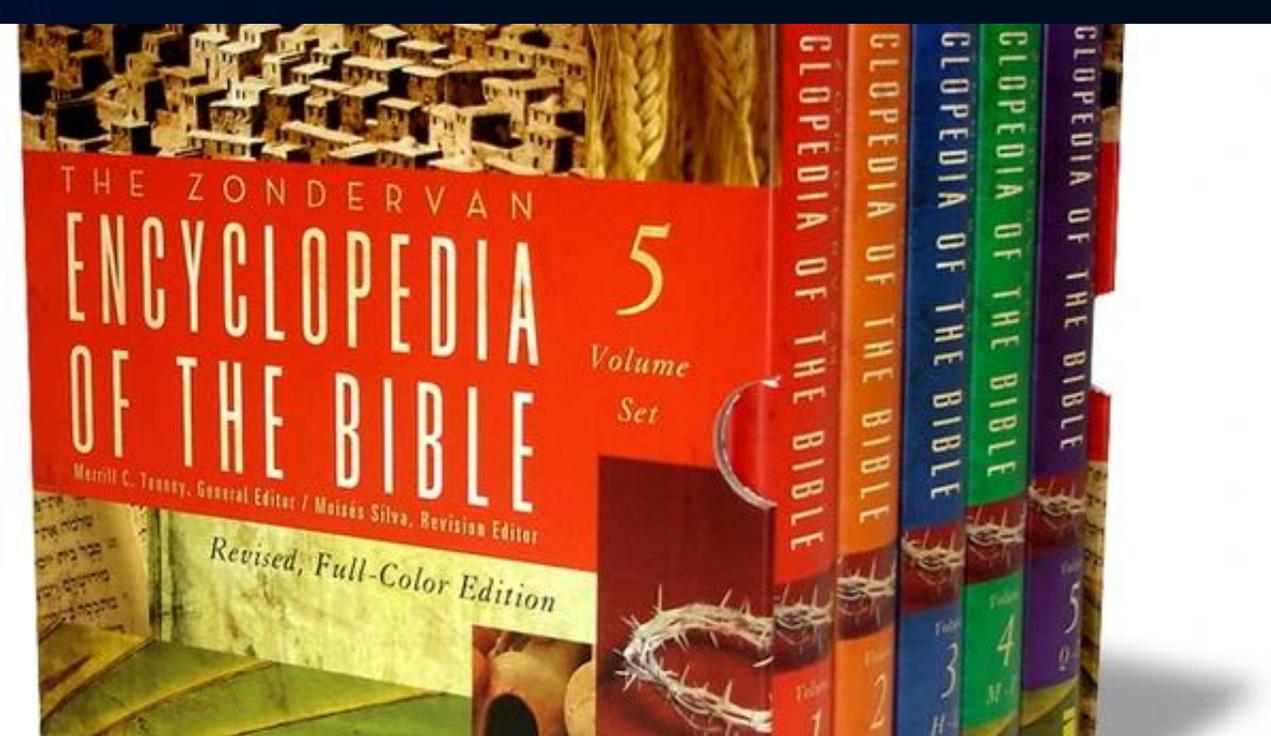
B. Cultic. Among the cultic objects anointed were the Tabernacle and all its furniture and utensils (Exod 30:26-29; 40:9-11; Lev 8:10, 11; Num 7:1). Special note is made of anointing the altar (Exod 29:36; Num 7:10), and the Ark of the covenant (Exod 30:26). In patriarchal times stone pillars were anointed (Gen 28:18; 35:14).

IV. PERSONS ANOINTED

A. Kings. Kings were inducted into office by the rite of pouring oil on their heads at coronation. The anointing was by a divine representative, usually a prophet (or priest?) (1 Sam 10:1; 1 Kings 1:39, 45; 19:16; 2 Kings 9:6; 11:12). Only Joash seems to have been anointed by a priest. Abiathar was present when Adonijah was crowned, but did not anoint him. In the rite the king became the vassal (*nagid*) of Jahweh (1 Sam 10:1, cf. 2 Sam 6:21, which implies David's feudal subservience to Jahweh). Anointing conveyed divine authority. Jehu's fellow officers thought the young prophet sent by Elisha was a madman, but they accepted Jehu as their king (2 Kings 9:11-13). Because it was customary to anoint kings, the phrase "the Lord's anointed" became a synonym for "king" (1 Sam 12:3, 5; 24:6, 10; 26:9, 11, 16, 23; 2 Sam 1:14, 16; 19:21; Ps 20:6; Lam 4:20).

B. Priests. Priests were customarily inducted into office by anointing (Exod 28:41; 29:7; 30:30; 40:13-15; Lev 4:3; 8:12, 30; 16:32; 21:10). The anointing conferred office in perpetuity (Lev 7:35f.; 10:7).

C. Prophets. Although Elijah was commissioned to anoint Elisha as his successor (1 Kings 19:16), there is no record that this was ever done. Père deVaux thinks the reference here is metaphorical, as is clearly the case with the anointing of the speaker in Isaiah 61:1. The spirit of Elijah was given to Elisha, and thus is fulfilled the commission to anoint him. However, the obvious parallelism of Psalm 105:15 to 1 Chronicles 16:22, when taken in context seems to indicate the possibility that



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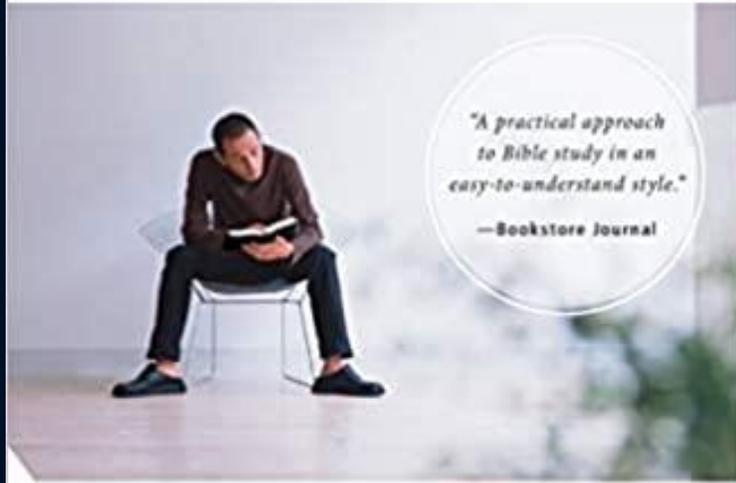
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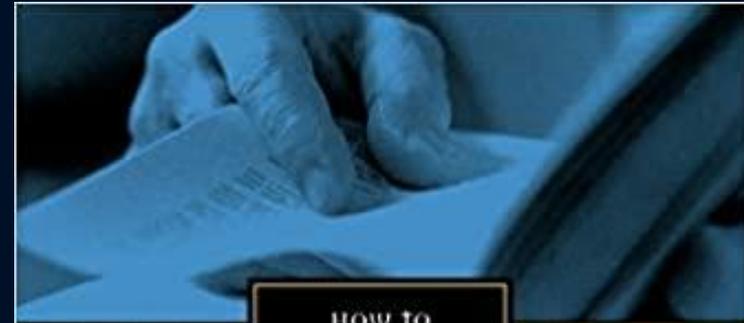
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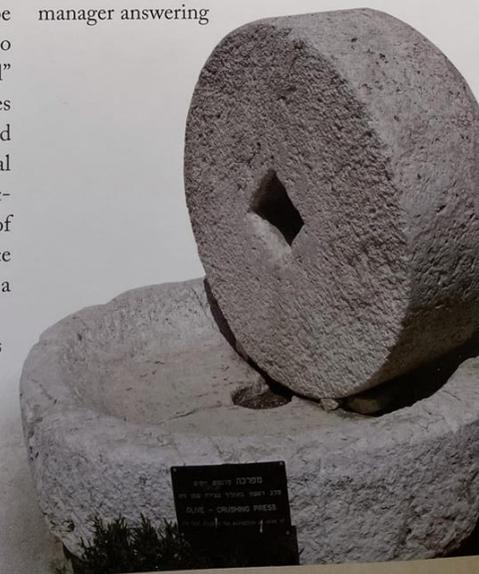
ANOINT

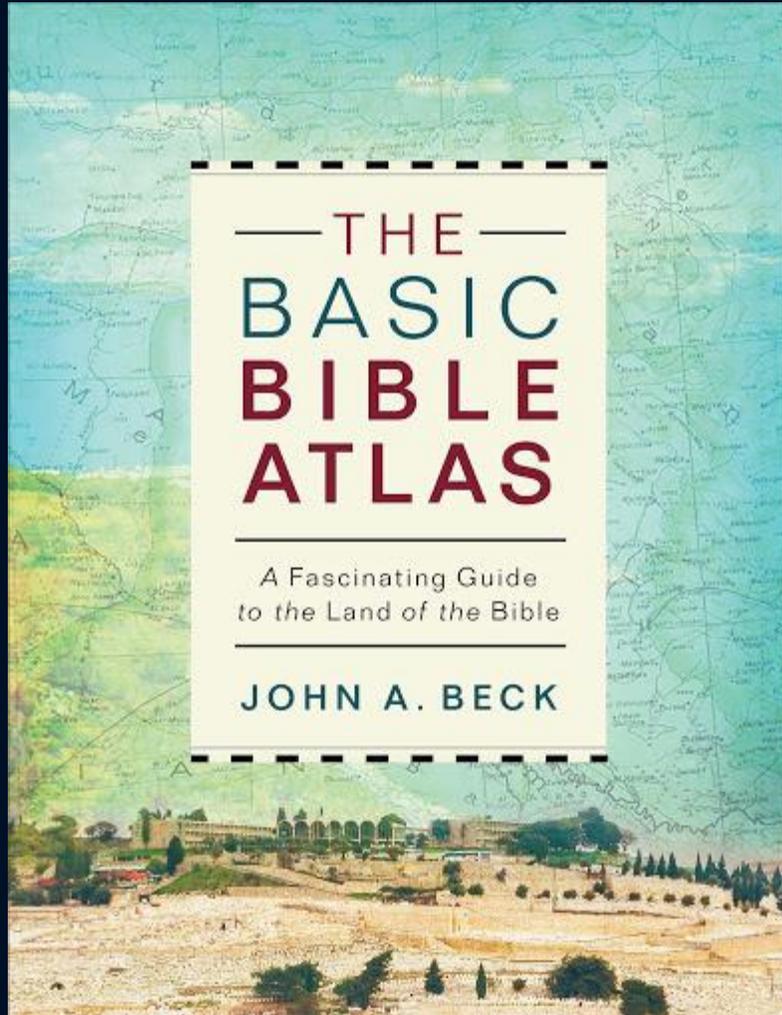
Olive oil was a signature product of the Promised Land (Deut. 8:8), and it was used in many different dimensions of daily living.¹ Among them was application to the skin after being mixed with aromatics. This was designed to mitigate the harmful effects of a sunny, dry climate and also served to mask one's personal body odor in a place where bathing occurred infrequently due to the lack of fresh water (Ruth 3:3; 2 Sam. 12:20; Dan. 10:3). The biblical authors also knew of a unique application of oil to the body that was given a special designation: *anointing*. This was not done with ordinary oil but with oil specifically produced for this ritual. The recipe is given in Exodus 30:22–25, and it is also called “the oil of joy” (Ps. 45:7) or “holy oil” (Ps. 89:20 NASB). A stern set of guidelines accompanied with penalties to match ensured that this special oil was used only for ritual anointing (Exod. 30:37–38). At God's direction, the special oil was poured on the head of a person to mark him or her for special service whether as a member of Israel's clergy, as a political leader, or as a prophet.

Those anointed in this way had their lives change in three important ways. First, the one “anointed by the Lord” stood out from the general population as a leader. The process of

pouring oil on someone's head had no power on its own and could even be misused to designate a leader God had not intended to lead (2 Sam. 19:10). However, when it was done appropriately, anointing consecrated the life of an individual for special service in the kingdom of God (Lev. 8:30). Once marked with this act, special responsibilities and restrictions ensured that this leader would fulfill the intended role in executing God's plan on earth (Lev. 10:7; 21:11–15). Second, the anointed one was not autonomous but was always subject to the will and desires of a superior.² The “Lord's anointed” was a middle manager answering

An olive crushing press broke the tough olive skins so that the precious oil could be extracted.





DISCOVERY HOUSE

BIBLE ATLAS



John A. Beck

Galilean Denial in a Judean Courtyard

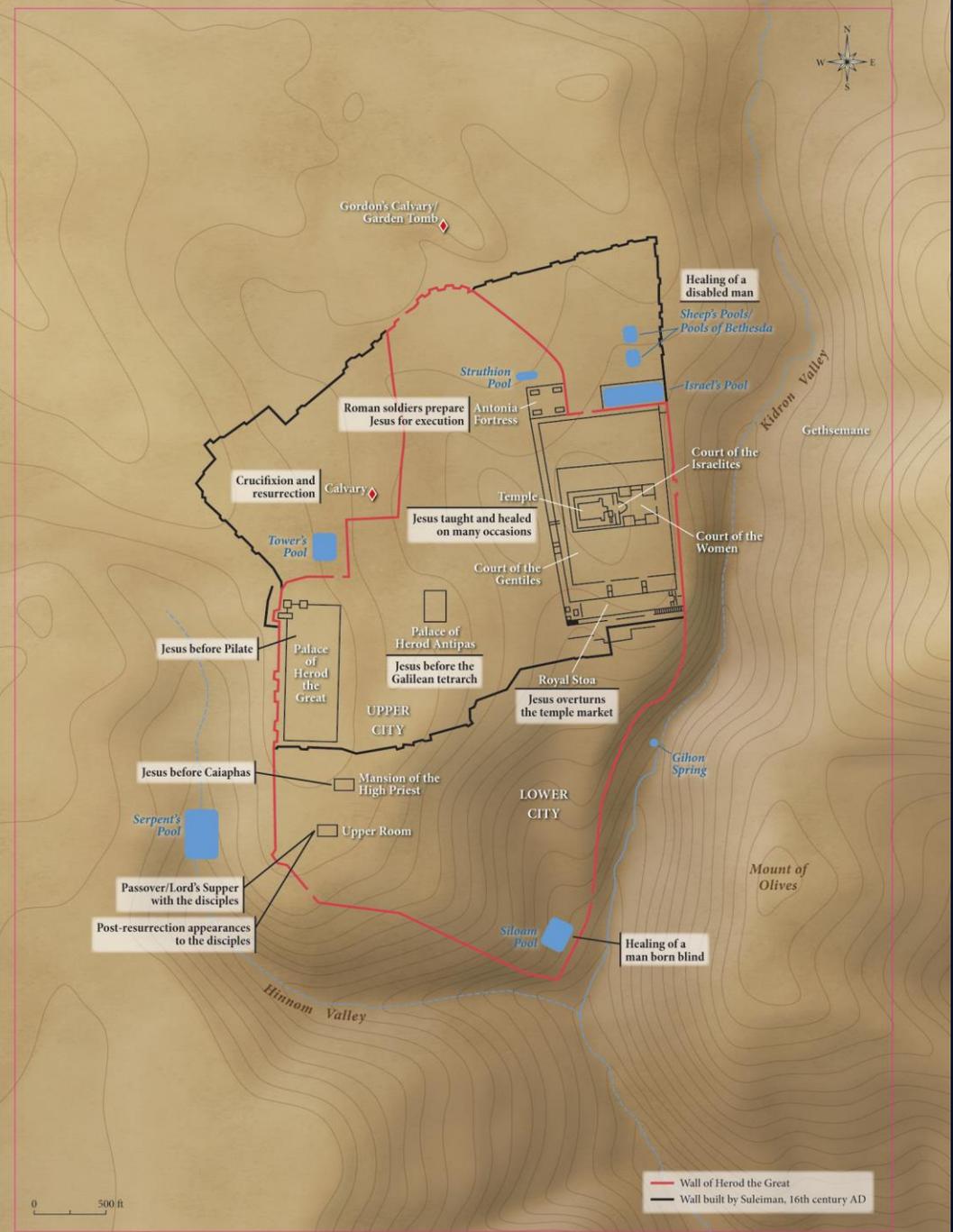
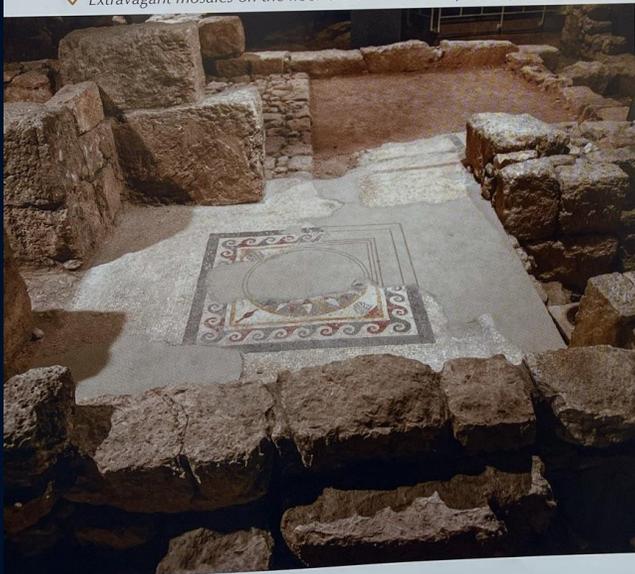
There is much to love about Peter. He spoke out in support of Jesus when others were silent. He even struck out with his sword when others menaced Jesus at the time of his arrest. But when Peter promised more than he could deliver, insisting he would lay down his life for Jesus, the Savior turned to him and offered these words of rebuke and warning: "Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!" (John 13:38). After Peter received such a warning, how is it possible that he let his guard down and three times denied knowing Jesus? The writers of the Gospels include two details that do not excuse his denials but help to explain what distracted Peter so severely that he failed to heed Jesus' words of warning. They emphasize that Peter was a Galilean among Judeans and that he denied Jesus while in a courtyard.

Right after Jesus' struggle in prayer in Gethsemane, Judas arrived with those sent to arrest Jesus. The disciples with Jesus soon panicked and fled. However, as the armed men were taking Jesus from the Mount of Olives to the home of Caiaphas, the high priest, Peter

and John followed. Because John was known by the high priest, he was permitted to enter the courtyard, then came back out to obtain access for Peter (John 18:15–16) (see map 10.7).

Almost immediately Peter is identified as a Galilean, a fact revealed by his accent (Matthew 26:73; Mark 14:70; Luke 22:59). It was a short step from identifying Peter as a Galilean to identifying him with the Galilean prisoner, Jesus (Matthew 26:69, 71; Mark 14:67; John 18:17). To appreciate how this proved to be a distraction for Peter, we have to put ourselves in his Galilean sandals for a moment. Galilee lies in the northern portion of the Promised Land just west of the Sea of Galilee, and Judea lies in the southern portion that includes Jerusalem. The geography of the two places is quite different, and the Judean perspective on those living in Galilee was generally not favorable. Galileans were despised for their perceived rural simplicity and lack of sophistication. They were regarded as lax in practicing their Jewish faith and sloppy in vocalizing the consonants of the language they shared with the Judeans.³⁸ When one was called a Galilean by a Judean, it was

▼ Extravagant mosaics on the floor of homes that likely belonged to Jerusalem's priestly aristocracy



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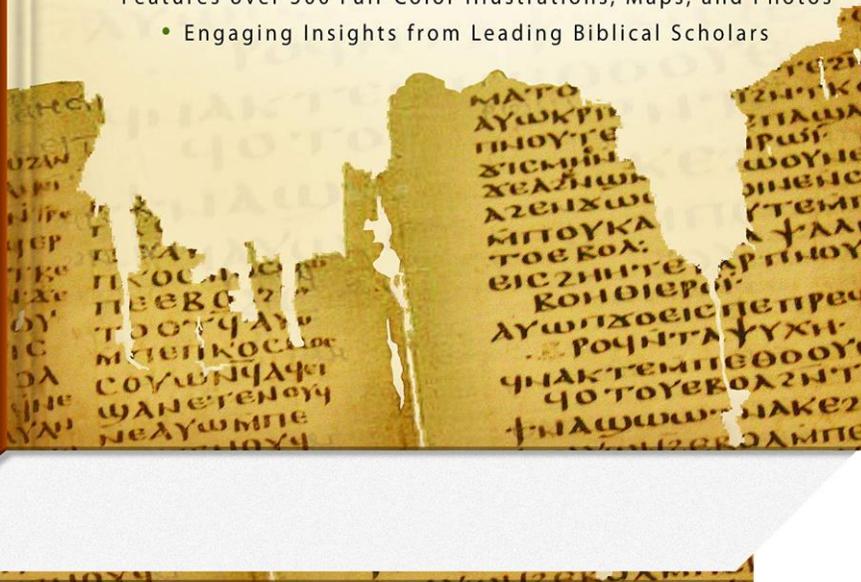
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Edited by Gary M. Burge and Andrew E. Hill

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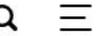


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Along the Road

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While walking the roads of the Holy Land, Jesus often taught His followers lessons that would come down to us through God's Word. But, from our perspective—in our very different time and place—many of the Lord's allusions to the surrounding landscape have been lost. In *Along the Road*, John Beck highlights how the land provided talking points, how Jewish teachers used the hills and valleys as a...

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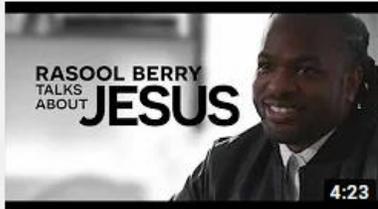
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How we treat people is the best indicator of the truth of what we believe. Rasool Berry (host of "In Pursuit of Jesus") explains that Christ-followers are supposed to be reflections of Him...

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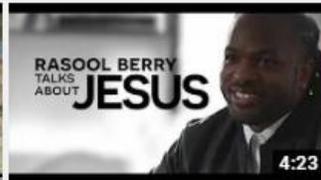
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Introduction

- Vision for the Class

- 1) To answer questions about the Bible's origins and qualities.
- 2) To offer suggestions on how to read and interpret the Bible.
- 3) To leave you better enabled and more excited about reading your Bible.

What's Next?

- Consult the SOTH website (CrossTrek Discover) for additional resources.
- Join a SOTH small group to gain the advantage of studying the Bible with others.
- Develop your own Bible study support library.
- Link your desire to grow your time in God's Word with a habit you already have.

Final Thought

“Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.” (Acts 17:11 NIV)

CrossTrek

Restart Your Bible Journey

Presentation by
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For
Shepherd of the Hills Lutheran Church