

How to Study the Bible

Dive Deeper Into Scripture
Resolved Ministries Foundation



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Scripture quotations are from the ESV unless otherwise noted. Use the translation you will actually read carefully and consistently.

Purpose of this Booklet: To equip Christians to study the Bible faithfully—observing what the text says, interpreting what it means, confessing what it teaches, and obeying what it requires—within a historic, Reformed, confessional framework.

How to Use: Each chapter ends with checklists and prompts. Chapters may be read sequentially or used as a reference. Teachers can adapt the templates for classes or small

CONTENTS

1. Foundations: What Bible Study Is (and Isn't)	1
2. The Method at a Glance	2
3. LOCATION: Where Is the Passage Located?	3
4. CONTEXT: Why Was It Written?	4
5. PEOPLE: Writer and Participants	5
6. AUDIENCE: To Whom Was It Written?	6
7. TEXTUALIZATION, LANGUAGE, and VOICE	7
8. GRAMMATICAL CONSISTENCIES and TRANSLATION	8
9. DELIVERY: What Kind of Writing Is This?	9
10. SYSTEMATICS: Understanding the Text According to Reformed Theology	10
11. THEOLOGY & DOCTRINE: What Does the Text Teach?	11
12. EXPOSITION: Read—Say—Mean—Require—Do	12
13. TEXT STUDIES Toolkit	13
14. Recommended Resources	15
15. Worked Example: Ephesians 2:8–10	18
16. Applying the Word: Life, Home, and Church	20
17. Common Mistakes (and How to Avoid Them)	21
18. Worksheets & Templates	22
Appendix A: Genre Quick-Guide	27
Appendix B: Translation Comparison & Version Summaries	28
Appendix C: Study in Community	30

1

FOUNDATIONS: WHAT BIBLE STUDY IS (AND ISN'T)

Bible study is the disciplined, prayerful practice of reading Scripture to understand God's meaning and to respond with faith and obedience. It is not a hunt for novel insights or a means to confirm personal opinions. It is not a grief-share. It is not a casual affair. The aim is worship: to know God in His Word and to do His will.

Three convictions anchor this booklet:

1. God speaks with one voice in Scripture (2 Tim. 3:16–17). The Bible is inspired, inerrant, and unified—Old and New Testaments together reveal the one plan of redemption centered on Christ (Luke 24:27, 44–47).
2. The Bible's meaning is fixed; our application flows from that meaning. We ask not, "What does this mean to me?" but, "What does this mean?" and only then, "How does it apply?"
3. The best interpreter of Scripture is Scripture (*analogia fidei*). Clear passages shed light on hard passages. Doctrine must arise from the whole counsel of God (Acts 20:27).

Posture for study: Pray for illumination (Ps. 119:18; Jas. 1:5), approach humbly, read carefully, and obey promptly (John 7:17).

Basic terms:

- Exegesis: Drawing out the author's intended meaning from the text.
- Eisegesis: Reading one's own ideas into the text (to be avoided).
- Hermeneutics: Principles for interpreting Scripture.

2

THE METHOD AT A GLANCE

Use this five-movement method every time:

1. Read the text (paramount). Aloud if possible; multiple times; in a good translation.
2. Observe: What does it say? Note words, structure, and flow.
3. Interpret: What does it mean? Consider author, audience, context, language, and genre.
4. Confess: What doctrine does it teach within Reformed theology? How does this fit the whole counsel of God?
5. Obey: What does it require? What must I do—in life, home, church, and mission?

3

LOCATION: WHERE IS THE PASSAGE LOCATED?

Locate your passage within the book's structure, the canon, and the flow of argument.

Ask: Where am I and what came before/after?

Steps

1. Read the whole book quickly (macro view), then your section (micro view).
2. Identify major movements (e.g., narrative episodes, discourse units, argument sections).
3. Mark boundaries: Where the passage starts/ends and why.
4. Note canonical location: Law, Prophets, Writings, Gospels, Acts, Epistles—and the covenantal storyline.

Questions

- How does this section advance the book's purpose?
- How does the previous section set it up? What does the next section do with it?
- Is this a hinge, climax, warning, or summary?

4

CONTEXT: WHY WAS IT WRITTEN?

Context explains why the author wrote and what problem or purpose the text addresses.

Two kinds of context

- Historical: Setting in time, place, culture, covenant history (e.g., exile, Second Temple Judaism, early church mission).
- Literary: How the words work together—argument, narrative flow, rhetorical purpose.

Steps

1. Summarize the occasion (e.g., false teaching, persecution, pastoral instruction).
2. Identify purpose statements and repeated themes.
3. Gather background from reliable resources (see ch. 14) without letting background overrule the text.

5

PEOPLE: WRITER AND PARTICIPANTS

Pay attention to the human author and any persons in the passage.

Steps

1. Author: What do we know biblically (and reliably) about the writer? How do his vocabulary, themes, and concerns appear here?
2. Participants: Who is present in the scene or argument? What are their roles, motives, and responses?
3. Divine agency: How is the Lord acting or speaking in/through the text?

6

AUDIENCE: TO WHOM WAS IT WRITTEN?

The original audience controls the original sense. We are not the first audience; we are subsequent hearers.

Steps

1. Identify the audience geographically, culturally, and spiritually (e.g., church in Corinth; exiles; Jewish-Gentile mix).
2. Note assumptions the author expects the audience to understand (Scripture citations, customs, geography).
3. Ask implication questions: How would they hear this? What pressures were they facing?

7

TEXTUALIZATION, LANGUAGE, AND VOICE

Textualization: Attend to the text as text—paragraphing, textual variants, quotations, and structure. Use a reliable translation and consult a textual note when a variant affects meaning.

Language: Words mean what authors intend within usage. Use lexicons/dictionaries humbly; avoid forcing modern senses onto ancient terms. Observe repetition, contrast, connectors, and semantic fields.

Voice: Notice the passage's tone—imperative, indicative, lament, praise, rebuke, comfort.

Steps

1. Mark connectives (for, therefore, so that, but, and).
2. Note figures of speech (metaphor, hyperbole, irony).
3. Flag any textual notes in your Bible that could change interpretation.

8

GRAMMATICAL CONSISTENCIES AND TRANSLATION

Grammar matters because God inspired words in sentences. Track subjects, verbs, objects, clauses, and prepositions. Grammar is not a hurdle; it's a highway to meaning.

Translation: Use essentially literal translations for study (e.g., ESV, NASB, LSB). Compare responsibly; note where translations differ and why (tense, aspect, idiom).

Steps

1. Diagram or indent the passage to see clauses and subordination.
2. Pay attention to verbs (tense/aspect, mood, voice).
3. Ask how prepositional phrases and relative clauses qualify the main assertions.

9

DELIVERY: WHAT KIND OF WRITING IS THIS?

Genre shapes expectation and interpretation.

Common biblical genres

- Law (commands, case law).
- Narrative (history, biography).
- Poetry/Wisdom (parallelism, imagery, proverbs).
- Prophecy/Apocalyptic (oracles, visions, symbols).
- Gospel (selective narrative and teaching focused on Christ).
- Parable (story with a central point).
- Epistle (doctrine and exhortation in letter form).

Steps

1. Name the genre and its features.
2. Read other examples of that genre in Scripture.
3. Adjust your questions accordingly (e.g., poetry—ask about imagery; epistles—trace argument).

10

SYSTEMATICS: UNDERSTANDING THE TEXT ACCORDING TO REFORMED THEOLOGY

Systematic theology synthesizes the Bible's teaching on topics (God, Scripture, man, sin, Christ, salvation, church, last things). We interpret Scripture with Scripture and confess the faith with the church.

Principles

- Analogy of faith: Clear texts interpret difficult ones.
- Confessional alignment: Read with the church, not above it. The 1689 London Baptist Confession (with nuance) offers guardrails.
- Christ-centered: All Scripture points to Christ and His gospel without flattening authorial intent (Luke 24:27).

Steps

1. Identify doctrinal points (e.g., justification, sanctification, providence).
2. Gather cross-references that speak clearly to the point.
3. Summarize how the text fits within Reformed doctrine, noting both harmony and distinctive emphasis.

11

THEOLOGY & DOCTRINE: WHAT DOES THE TEXT TEACH?

Theology: What the text reveals about God—His character, works, and will.

Doctrine: The settled teaching of Scripture on any subject. Ask what doctrines arise directly and legitimately from the passage.

Steps

1. State the theological claims of the text (about God/Christ/Spirit/Word/church).
2. Distinguish primary (essential) from secondary implications.
3. Compare with trusted theologians: e.g., Matthew Henry (devotional exposition), John MacArthur (exegetical clarity), William Perkins (Puritan method of preaching and application).
Do not replace exegesis with authorities; use them to sharpen yours.

12

EXPOSITION: READ—SAY—MEAN—REQUIRE—DO

Read the text (paramount): Faith comes by hearing the Word (Rom. 10:17). Read aloud, repeatedly, prayerfully.

What does it say? (Observation)

- Key words, repetitions, contrasts, logical markers.
- Who, what, when, where, why, how.

What does it mean? (Interpretation)

- Authorial intent in context.
- Grammar, genre, covenantal setting, biblical-theological connections.

What does it require? (Implications/Exhortation)

- Commands to obey; promises to trust; warnings to heed; examples to emulate/avoid.

What must I do? (Application)

- Specific, time-bound obedience; corporate and personal; means of grace (Word, prayer, fellowship, ordinances).

13

TEXT STUDIES TOOLKIT

13.1 Literary Features

- Repetition/Parallelism: Especially in poetry and didactic texts.
- Inclusio/Bookends: Matching phrases at beginning and end.
- Chiasm: A-B-B'-A' patterns highlighting the center.
- Narrative arcs: Setting → conflict → resolution → aftermath.

13.2 Key Words

- Define by context first, then check lexicons.
- Trace usage within the book, then the Testament, then the canon.

13.3 Grammatical Structure

- Indent the text to see subordination.
- Identify the main clause; everything else supports or qualifies it.

13.4 Verb Forms (Greek/ Hebrew)

- Aspect (Greek): Perfective (completed), imperfective (ongoing), stative.
- Stems (Hebrew): Qal, Niphal, Piel, etc., indicating voice/intensity.
- Moods: Indicative (statement), imperative (command), subjunctive/optative (possibility/wish).
- Voice: Active, middle, passive.

13.5 Word Studies

- Avoid the etymological fallacy (assuming root = meaning).
- Avoid the illegitimate totality transfer (importing all possible meanings into one use).
- Prefer usage in the author's writings and immediate context.

RECOMMENDED RESOURCES

Below is a curated, church-tested list to pair with the method in this booklet. It leans Reformed/Confessional and privileges works that model careful exegesis, doctrinal clarity, and pastoral usefulness.

Classic Commentaries & Sermon Sets

1. **John Calvin** — *Commentaries on the Bible* (complete set). Concise, text-driven exposition with theological depth; a model of sober Reformation exegesis.
2. **John Calvin** — *Institutes of the Christian Religion* (ed. McNeill; trans. Battles, 2 vols.). A systematic map for reading the whole Bible in a God-centered way.
3. **Matthew Henry** — *Commentary on the Whole Bible*. Warm, devotional exposition with abundant practical use.
4. **John MacArthur** — *MacArthur New Testament Commentary* series (plus *MacArthur Study Bible* notes). Verse-by-verse clarity and pastoral application.
5. **William Perkins** — *The Art of Prophesying* (and his *Works* as available). Classic Puritan method for drawing doctrine and application from the text.
6. **D. Martyn Lloyd-Jones** — *Sermon Series* (*Romans, Ephesians, Sermon on the Mount, and Spiritual Depression*). Exemplary pastoral exposition that weds doctrine and soul care.
7. **Matthew Poole** — *Annotations upon the Holy Bible*. Concise, verse-level notes that often preview later critical discussion.
8. **John Gill** — *Exposition of the Old and New Testament*. Massive cross-referencing and background; use discerningly where speculative.
9. **C. F. Keil & F. Delitzsch** — *Commentary on the Old Testament*. Philological and theological help on the Hebrew Bible from a conservative perspective.

10. **C. H. Spurgeon** — *The Treasury of David* (Psalms) and **Sermons**; also *Commenting and Commentaries* (his guide to good sets). Rich insight and pastoral application.

Puritan & Reformed Theology (for Exegesis-Informed Doctrine)

1. **John Owen** — *Works* (esp. *Communion with God*, *The Holy Spirit*, *Mortification of Sin*, and *Hebrews*). Deep, text-rooted theology for holiness.
2. **Thomas Watson** — *A Body of Divinity* (with *The Ten Commandments* and *The Lord's Prayer*). Catechetical doctrine with Scripture saturation.
3. **Stephen Charnock** — *The Existence and Attributes of God*. God-centered theology that steadies interpretation and worship.
4. **Richard Sibbes** — *The Bruised Reed*. Christ-centered pastoral theology shaped by Scripture's tone.
5. **William Gurnall** — *The Christian in Complete Armour*. Extended exposition on spiritual warfare, anchored in Ephesians 6.
6. **William Ames** — *The Marrow of Theology*. Clear, covenantally aware Reformed systematics.
7. **Francis Turretin** — *Institutes of Elenctic Theology*. Careful doctrinal synthesis with biblical argumentation.
8. **Herman Bavinck** — *Reformed Dogmatics* (4 vols.). A mature, Scripture-rich account of Christian doctrine.
9. **Louis Berkhof** — *Systematic Theology*. Concise, reliable, and widely used for overview and teaching.
10. **John Murray** — *Redemption Accomplished and Applied*. Classic, text-driven soteriology in two parts.
11. **Geerhardus Vos** — *Biblical Theology* (and *Pauline Eschatology*). Helps trace redemptive-historical development.
12. **Sinclair B. Ferguson** — *The Whole Christ; The Holy Spirit*. Pastoral clarity on law/gospel, assurance, and sanctification.
13. **J. I. Packer** — *Knowing God; Concise Theology*. Devotional doctrine that keeps study warm

and reverent.

14. **G. K. Beale & D. A. Carson (eds.) — *Commentary on the New Testament Use of the Old Testament*.** Essential for intertextual work and biblical theology.

Reference Tools & Study Helps

1. **IVP Reference Works** — *New Dictionary of Biblical Theology* and *New Bible Dictionary*. One-volume go-to resources for themes and background.
2. **Study Bibles** — *MacArthur Study Bible*; *ESV Study Bible*; *Reformation Study Bible*. Maps, introductions, and cross-references that support first-pass study.

Reference Works

- Reliable study Bible (cross-references, maps).
- Bible dictionaries/encyclopedias (IVP, Baker).
- Concordance and lexicon tools.
- Confessions/Catechisms (esp. 1689 LBCF; Heidelberg; Westminster Shorter for catechetical help).

Translations for Study: ESV, NASB, LSB; compare with Geneva 1599 when helpful.

15

WORKED EXAMPLE: EPHESIANS 2:8–10

Text: “For by grace you have been saved through faith... that we should walk in them.”

Location: In Ephesians 2:1–10, Paul contrasts our deadness in sin (vv. 1–3) with God’s saving mercy in Christ (vv. 4–7), culminating in salvation by grace through faith (vv. 8–10).

Context (Purpose): Paul magnifies God’s grace and clarifies that salvation is God’s gift, producing a life of good works prepared by God.

People/Audience: Paul writing to the saints in Ephesus and faithful in Christ Jesus (Eph. 1:1)—a likely Jew-Gentile mix.

Textualization/Language/Voice:

- Connectives: “For” grounds v. 8 in vv. 4–7; “not... not... but” contrast in v. 9; “for” in v. 10 explains the purpose of salvation.
- Tone: Declarative assurance leading to exhortation.

Grammar/Translation:

- “You have been saved” = perfect periphrastic (completed action with ongoing results).
- “This is not your own doing; it is the gift of God” — “this” most naturally refers to the whole salvation-by-grace-through-faith complex.
- Purpose clause: “that we should walk in them” (the good works God prepared).

Delivery/Genre: Epistolary doctrine with ethical implication.

Systematics:

- Soteriology: Justification by grace through faith apart from works; regeneration precedes and enables faith; sanctification follows as fruit.
- Providence: God ordains the path of obedience (“prepared beforehand”).

Theology/Doctrine: God saves by grace; faith is the means, not the ground; works are the evidence and purpose, not the cause.

Exposition

- Say: Salvation is entirely God's gift, received by faith, resulting in a life of good works God planned.
- Mean: No boasting; all glory to God; assurance rests in God's work; obedience is necessary fruit.
- Require: Trust Christ alone; reject self-righteousness; walk in the works God has given.

Applications

- **here is where you will apply the text to your life*

16

APPLYING THE WORD: LIFE, HOME, AND CHURCH

Principle: Application follows meaning and aims at love of God and neighbor (Matt. 22:37–40).

Domains

- Personal: Character, affections, habits, witness.
- Household: Marriage, parenting, budgeting, hospitality, discipline in love.
- Church: Worship, fellowship, discipleship, evangelism, benevolence.

Application Grid

- Truth to believe:
- Sin to confess:
- Promise to trust:
- Command to obey:
- Example to follow/avoid:
- Prayer to pray:
- People to serve:

COMMON MISTAKES (AND HOW TO AVOID THEM)

1. **“What does this mean to me?”** Skips meaning. **Fix:** Ask meaning first, then application.
2. **Proof-texting:** Isolating verses from context. **Fix:** Read the whole section/passage/book.
3. **Word-study fallacies:** Root or totality errors. **Fix:** Define by usage in context.
4. **Ignoring genre:** Treating poetry like law. **Fix:** Adjust expectations to genre.
5. **Over-reliance on background:** Letting culture overrule text. **Fix:** Use background as servant, not master.
6. **Neglecting the church:** Lone-ranger interpretation. **Fix:** Study in community; heed sound teachers and confessions.
7. **Application drift:** Vague or moralistic takeaways. **Fix:** Make applications concrete and gospel-rooted.

18

WORKSHEETS & TEMPLATES

18.1 One-Page Study Worksheet

Text and Translation:

Read (paramount):

- First reading notes:
- Re-read with emphasis on connectives and verbs:

Location/Context:

- Book outline notes:
- Occasion/purpose:

People/Audience:

- Author:
- Participants:
- Audience assumptions:

Language/Voice:

- Key words/phrases:
- Figures of speech:

Grammar/Structure:

- Main clause:
- Supporting clauses:

- Verbs (tense/mood/voice):

Delivery/Genre:

Cross-References:

Doctrinal Synthesis (Systematics):

Applications (Personal/Household/Church):

Prayer:

18.2 Word Study Worksheet

- Word and transliteration:
- Why this word matters in this passage:
- Immediate context (verses):
- Author/book usage (other occurrences):
- Wider biblical usage (brief):
- Lexicon notes (key senses):
- Likely sense here (and why):
- Doctrinal implications:

18.3 Teaching Outline Template (Expository Lesson/Sermon)

Title:

Text:

Proposition (Big Idea):

Outline 1.2.3.

Exposition (Read—Say—Mean—Require—Do)

- Key observations:
- Interpretation summary:
- Doctrine:
- Applications:

Gospel Connection:

Conclusion and Charge:

18.4 Suggested Study Plan for a Church Year

Quarter 1: Psalms and Wisdom—learn poetry and parallelism.

Quarter 2: Gospel/Epistle—practice argument tracing.

Quarter 3: Old Testament Narrative—practice scene analysis.

Quarter 4: Prophecy/Apocalyptic—learn symbolism and hope.

Include a monthly Workshop Night to practice worksheets together.

APPENDIX A: GENRE QUICK-GUIDE

Law: God's holy will; reveals sin; guides obedience. Read in covenant context; apply through Christ.

Narrative: God's acts in history; look for God's purpose, not mere morals.

Poetry/Wisdom: Dense imagery; parallel lines; fear of the Lord as root.

Prophecy/Apocalyptic: Oracles, visions; symbols grounded in earlier Scripture; comfort and warn God's people.

Gospel/Acts: The person and work of Christ and the mission of the church.

Epistle: Doctrine leading to practice; trace arguments carefully.

APPENDIX B: TRANSLATION COMPARISON & VERSION SUMMARIES

How to Compare Translations

1. Read primarily in one solid translation; compare two others when wording significantly differs.
2. Note where renderings reflect translation philosophy (more literal vs. more idiomatic) rather than doctrine.
3. Let clear passages interpret difficult ones; use notes and prefaces to understand each version's aims.

ESV — English Standard Version

Type: Essentially literal (formal equivalence leaning).

Aim: “Word-for-word” accuracy with literary readability (first ed. 2001; periodic updates).

Strengths: Balances precision and flow; widely used in confessional/Reformed churches; stable terminology aids preaching, memorization, and cross-ministry use. Good paragraphing, clear connective words, and strong cross-references in major editions.

Cautions: At points smooths difficult syntax, occasionally making modest interpretive decisions; limited gender-inclusive renderings (e.g., footnotes “brothers and sisters”) can differ from strictly literal phrasing.

Best Use: Primary church Bible for reading, study, and teaching where you want accuracy with congregational clarity.

LSB — Legacy Standard Bible

Type: Formal equivalence; a conservative refinement of NASB95 (released 2021–2022).

Aim: Maximum transparency to Hebrew/Greek while standardizing key terms.

Distinctives: Renders the divine name as “**Yahweh**” in the OT; consistently translates key terms (e.g., *doulos* as “slave”); preserves terms like “Sheol,” “Hades,” and “propitiation.”

Strengths: Excellent for close exegesis and word tracing; minimal idiomatic smoothing keeps grammatical signals visible for teachers.

Cautions: English can feel stiffer for public reading; the use of “Yahweh” may be unfamiliar to some congregations.

Best Use: Deep study, expositional preaching prep, and teaching environments that prioritize lexical consistency.

NASB — New American Standard Bible (1995 & 2020)

Type: Strong formal equivalence (1971; major updates 1995, 2020).

Aim: As literal as possible while still readable.

Distinctives: Extensive footnotes; conventions that signal supplied words and alternative renderings; the 2020 update modestly smooths English and adjusts some gender renderings while retaining a literal backbone.

Strengths: Long regarded as the benchmark “study” translation for grammar- and clause-level analysis; excellent for tracing argument and verbs.

Cautions: NASB95 can read woodenly aloud; NASB2020’s smoother choices differ from NASB95 in places—choose one for consistency.

Best Use: Word studies, diagramming, and detailed observation; solid pulpit Bible where a highly literal base text is desired.

Geneva Bible (1599)

Type: Early modern English, essentially literal for its era; descended from Tyndale/Coverdale with Reformed notes (first ed. 1560; 1599 widely circulated).

Aim: Put Scripture in the people’s hands with explanatory marginal notes shaped by Reformation theology.

Distinctives: Robust cross-references, brief doctrinal and practical annotations; influential among Puritans and early English-speaking Protestants.

Strengths: Historically invaluable; its notes model Reformation-era exegesis and piety; helpful for seeing how Reformers read the text.

Cautions: Archaic diction and spelling (modern 1599 printings normalize spelling but retain older style); textual basis and versification sometimes differ from modern critical editions; notes can be polemical for their context.

Best Use: Historical comparison, study of Reformed heritage, and devotional reading alongside a modern primary translation.

APPENDIX C: STUDY IN COMMUNITY

1) Read the text together; pray; share observations

Studying Scripture is a *church* act as well as a personal discipline. From the first days of the church, believers “devoted themselves to the apostles’ teaching” (Acts 2:42), gathered to hear the Word read and explained (Neh. 8:1–8; 1 Tim. 4:13), and sang it into one another (Col. 3:16). Reading the passage *aloud* together slows us down, highlights repetition and connectors, and welcomes diverse gifts in the body (1 Cor. 12:7). Begin with prayer for illumination—make the psalmist’s petition your own: “Open my eyes, that I may behold wondrous things out of your law” (Ps. 119:18). Then read, observe, and *listen* before leaping to conclusions. Shared observation guards against blind spots and favoritism for our own ideas (Prov. 27:17).

Practically, have each person mark key words, verbs, and logical transitions (“for,” “therefore,” “so that”). Invite short observations anchored to the text: *What do you see and where do you see it?* Resist the urge to solve every difficulty in one sitting; instead, gather the data faithfully. The Bereans provide the pattern: “They received the word with all eagerness, examining the Scriptures daily” (Acts 17:11). Group study does not replace pastoral preaching; it complements it by forming a congregation fluent in the Bible’s grammar and story. The goal is not to win an argument but to *study God’s Word together*, so that faith is strengthened and obedience is shared (Rom. 10:17; Jas. 1:22–25).

2) Test interpretations with the church’s confession

Because Scripture is one, its teaching coheres; the church’s historic confessions summarize that coherence. Paul urges Timothy to “follow the pattern of sound words” (2 Tim. 1:13) and reminds us that the church is “a pillar and buttress of the truth” (1 Tim. 3:15). Confessions (for us, the 1689 London Baptist Confession, with our noted nuances) are not a second Bible; they are guardrails that help us read Scripture *with* the saints rather than as isolated individuals (Eph. 4:11–14). When a proposed interpretation contradicts the confession at a primary point (e.g., Trinity, the person of Christ, justification by faith), that is a bright warning to re-examine exegesis. When it offers a fresh angle that *fits* the confession’s boundaries, the church has room to grow in understanding.

Practically, after initial observation and interpretation, ask: *How does this reading accord with the doctrines confessed by faithful churches?* Use cross-references to test your conclusions (analogy of faith). Hold fast “the confession of our hope without wavering” (Heb. 10:23), not because tradition rules Scripture, but because tested summaries *serve* Scripture and protect the flock from novelty that flatters the flesh (Jude 3). Confessional reading keeps us Christ-centered, gospel-shaped, and catholic in spirit—gratefully receiving wisdom from those who ran before us while submitting everything to the Word (Acts 20:27).

3) Invite seasoned saints to mentor younger believers in the skill of exegesis

Bible skill is learned in the company of mature saints. Titus 2 sketches a culture where older believers train the younger in sound doctrine and holy living (Titus 2:1–8). Paul’s pattern is generational discipleship: “What you have heard from me... entrust to faithful men who will be able to teach others also” (2 Tim. 2:2). Apollos, mighty in the Scriptures, still needed Priscilla and Aquila, who “took him aside and explained to him the way of God more accurately” (Acts 18:26). Hebrews exhorts us to “remember your leaders... consider the outcome of their way of life, and imitate their faith” (Heb. 13:7).

Practically, pair emerging teachers with seasoned expositors for regular text-work: outline the passage, trace the argument, check grammar and key terms, test conclusions against cross-references and the confession, then craft clear, faithful applications. Ask mentors to model how to pray a text, how to handle difficult questions honestly, and how to keep Christ crucified and risen at the center (1 Cor. 2:2). Aim for Ezra’s rhythm—“set his heart to study the Law of the LORD, and to do it and to teach” (Ezra 7:10). This apprenticeship posture produces accuracy, humility, and courage. A church that multiplies Bible-wise mentors will be steadied against error and strengthened for mission (Eph. 4:12–16).