

# How to Read The Book

Lesson 7—Discourses<sup>1</sup>

## Review of the Journey

**Step 1: Grasp the text in their town.** What did the text mean to the \_\_\_\_\_?

**Step 2: Measure the width of the river.** What are the \_\_\_\_\_ between the biblical audience and us?

**Step 3: Cross the principlizing bridge.** What is the \_\_\_\_\_ in this text?

**Step 4: Consult the biblical map.** How does this theological principle \_\_\_\_\_ with the \_\_\_\_\_ of the \_\_\_\_\_?

**Step 5: Grasp the text in our town.** How should individual \_\_\_\_\_ today \_\_\_\_\_ the principle?

## Introduction

### What to Look for in Discourses

1. Connections between Paragraphs and Episodes

Mark 8:22-26

2. Story Shifts: Major Breaks and Pivots

Ephesians

2 Samuel

3. Interchange

1 Samuel

Acts

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<sup>1</sup>This course is based primarily on content from *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible, 3<sup>rd</sup> Edition*, by J. Scott Duvall and J. Daniel Hays (Grand Rapids: Zondervan, 2012).

#### 4. Chiasm

A silly example: "I got up this morning, got dressed, and drove into town. I worked hard all day, returned home, put on my PJs, and went to bed."

Here's how we would structure it to see the chiasm:

*a* I got up this morning  
*b* got dressed  
*c* and drove into town  
*d* I worked hard all day  
*c'* returned home  
*b'* put on my PJs  
*a'* and went to bed.

Psalm 76:1 "God is renowned in Judah; in Israel his name is great."

*a* God is renowned  
*b* in Judah  
*b'* in Israel  
*a'* his name is great.

Genesis 11:1-9.

Here is a chiasmic structure that Hays and Duvall have observed in this text:

*a* *the whole world* (11:1)  
*b* *had one language* (11:1)  
*c* *Shinar* and settled *there* (11:2)  
*d* *Come, let us* make bricks (11:3)  
*e* "Come, let us *build* (11:4)  
*f* "*a city, with a tower*" (11:4)  
*g* *But the Lord came down* (11:5)  
*f'* to see *the city and the tower* (11:5)  
*e'* the people were *building* (11:5)  
*d'* "*Come, let us* go down and confuse their language (11:7)  
*c'* *Babel*—because *there* (11:9)  
*b'* the Lord *confused the language* (11:9)  
*a'* *the whole world* (11:9)

#### 5. Inclusio

Psalm 8.

## Try It Out At Home

At home this week, read Mark 5:21-43. This is the story of Jairus mixed together with the story of the woman with a bleeding disorder. It's always felt like a strange interruption on the way to Jairus, but I bet that Mark had a point. If we take the time to look, we'll probably find it. Hays and Duvall suggest comparing and contrasting the two stories to see how many direct contrasts and comparisons you can see between the two stories. Look hard!

Here's is what they give us to start with:

### **JAIRUS**

1. A man
2. Goes to Jesus for help
3. Goes publicly

### **BLEEDING WOMAN**

1. A woman
2. Goes to Jesus for help
3. Goes privately