

How to Read the Bible

Rev. Keith Bowman



©2011 Rev Keith Bowman

Introduction

Bible study is an important part of life for a Christian, because Scripture is the words of eternal life. It is a shame that over the years that Bible Study has become an exercise of a group of people going around asking “What does this mean to you?” as if there were no clear, objective meaning to a passage. But that is not the case, Scripture is the communication of Life giving truth and should be treated as such. I do not mean to condemn the poor people who were trying their best to study the Bible, but to confess a lack of teaching by those of us who study the Bible full-time.

We have failed to communicate to the laity who depend on us, how to read the Bible in such a way that they will be better able to understand the objective truth that it conveys. What follows is an attempt to teach in a simple manner, the subtle fine art of understanding God's Word. I have attempted to keep this guide as simple as possible, however, I beg patience on the readers part in a few areas as I needed to be rather technical as I am attempting to present very specific information and wish to be clear on what I mean. I pray that this attempt to convey the art of reading is a blessing to you the person earnestly trying to understand “What Does This Mean?”

1) Basic Bible Study principles

a) When reading and seeking scripture a few simple rules will keep a person on a good path towards understanding.

- i) *Rule one* – Christ is at the center, the singular purpose of Scripture is to reveal who Jesus is, what His purpose is, and what He did.
- ii) *Rule two* – Allow the clear to interpret the unclear, not vice versa.
- iii) *Rule three* – Context, Context, Context the surrounding passages are going to strongly influence the meaning of any given passage. Also see rule number one.
- iv) *Rule four* – read according to the style of text
- v) *Rule five* – follow the hermeneutical spiral as explained later.



2) Gospel as Norm in the Scriptures

- a) Many people make their first mistake by misunderstanding the central purpose of the Scriptures. The Scriptures are not meant to be an instruction manual as the popular acrostic “Basic Instructions Before Leaving Earth” implies. Neither is it a text where you have to pour over every word trying to find hidden and deep meaning ala those who market the “Breaking the Bible Code” books. Rather, it is a collective work that God has given to us to show us two things: we are sinners, who cannot save ourselves and the Word took on flesh to redeem us.
- b) Because the twin message of Sin and Redemption is the heart of the Gospels, Lutherans have used the shorthand saying “Gospel is the Norm in Scriptures.” In other words, the Gospel is the formative principle in which Scripture is based. This is not to say that it is the only thing proclaimed in God's word, but it is at the core for why the Scriptures exist in the first place. Because the Gospel is the core, we believe that any fruitful approach to studying the Bible will seek to maintain a proper understanding of what the Gospel is.
 - i) “When Lutherans say that the Gospel is the norm in the Scriptures, they do not mean that so long as the Gospel is not negated it is permissible to employ a method of Bible

study which calls into question the kind of book the Bible is, or which in any way qualifies the authority of all Scripture... Lutherans indeed “hold that all theological questions raised by any interpretation must be posed and answered with reference to this central concern of scripture,” that is, a “right understanding of the Gospel.” (CTCR)

- c) Because all of Scripture is God’s Word written down for us that we might have hope, the Symbols (Confessions) say, “It is certain that any interpretation of the Scriptures which weakens or even removes this comfort and hope is contrary to the Holy Spirit’s will and intent.” (Formula of Concord, Solid Declaration XI, 92)

3) The nature of words

- a) As God has chosen to use human language to convey His message, it is incredibly important that we understand the nature of language. I know, this will probably recall grade school years of studying grammar where the teacher bored you, but this is really important if you are going to have any hope of understanding what God says.



- b) Words have meanings that are culturally defined. The meaning of words are not static in a living language (a language that is in common use)– example in the past several decades we have witnessed the change of meaning of the word gay from happy to homosexual. This is mostly an issue in translation in making sure text is accurately rendered into the heart language of the people (American English is an example of a heart language). Mostly this will not be pertinent for our discussion, but it does touch on why new translations exist.
- c) Words have meanings that are contextually defined. Words do not exist in a vacuum and some words can have multiple meanings. Which meaning is intended by the author is derived from the context in which it is used. Take the word “bar”. “Bar” has many meanings not all of which are related to each other. For example “Joe walked into the bar, sat down and ordered a drink.” The context informs us that the word “bar” means a place in which drinks are served. Where, on the other hand, if I wrote, “Joe smacked his head against the bar as he was going down the ladder” the context informs us that it “bar” is referring to a long straight object and not a drinking establishment where everybody knows your name.

d) Word usage may be literal or non-literal. Please note that I am intentionally using the word “non-literal,” because the word “figurative” has a connotation of unreal or insubstantial, I do not wish to communicate these connotations. When we use words in discourse, we apply them as labels, saying that the *referent* – *the thing we are talking about* – has characteristics which are congruent with the characteristics of what the word evokes for us mentally.

i) **Literal** – When a word is used literally all the characteristics evoked correspond to the referent. For example, when I say that the vehicle they are driving is a truck, all the characteristics of a truck are invoked and correspond. Therefore, the usage of the word is literal.

ii) **Non-literal** – When a word is used non-literally, one of three possibilities is generally the case: metaphor, metonymy, and synecdoche. These terms are used to provide clear understanding of the various forms of non-literal language. I don't expect people to go oh this is such and such, but rather to understand that these are ways that a word or phrase can be used in a non-literal sense.

(1) **Metaphor** – the referent is labeled by a word which evokes a complex of characteristics only some of which correspond to the characteristics of the referent. For instance, “He is a mountain of a man.” This is not to say the man is made of granite and has a snowy peak. Rather this is to evoke the image that he is a very large person. The word mountain evokes an image associated with the word, but in this



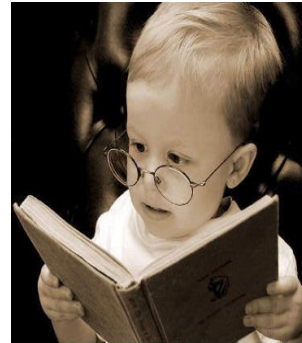
“Good news.
The test results show it’s a metaphor.”

particular case the only thing that applies is size. To evoke a Biblical image, Jesus states “I am the door” now Jesus is not saying he is a flat wide piece of wood with a brass knob and hinges, but rather evokes the image of an entry way to illustrate that He is entry way to the Father and eternal life.

(2) **Metonymy** – the referent is labeled by a word which evokes a complex of characteristics, none of which correspond to the characteristics of the referent but correspond to a closely related or associated referent. One of the most common examples of this occurs in our news. “The White House responded to ...” The words “White House” do not actual refer to the stately white building with columns and a multitude of rooms. Rather they instead refer to the most notable resident of the White House, the President. This use of language can be troublesome becomes sometimes you have to ask, which complex of characteristics does one actually intend to evoke? For instance, 1 Cor 11:10 presents us with this difficulty “For this reason the woman ought to have ‘authority’ on [her] on account of the angels” What is the image the word

“authority” is trying to invoke? One does not have power itself over on one’s head, but rather some symbol of power. But which referent has the characteristics? A hat? A hairstyle? Something else? This passage still causes issues because the referent is not clarified.

- (3) **Synecdoche** – the referent is labeled by a word where all of the characteristics of the word correspond to only a part of the referent or less frequently to the characteristics of the intended referent and other referents as well. Basketball is sometimes referred to as hoops. Now there is more to basketball than hoops, but the part evokes the whole.
- iii) The next question that must be asked is literal? Or non-literal? For instance, in Matthew 18:5 Jesus refers to a little child. Does he mean an actual physical little child? Or is there a non-literal meaning associated with the words? In other words, is Jesus trying to invoke a particular characteristic of young children such as trust. Or is it even both, literal and non-literal? Words can carry out both tasks, using a physical young child specifically referenced to carry a non-literal meaning.
- iv) **Contextual markers** – frequently there are clues in the surrounding passage that will indicate literal or non-literal. For instance, in the parables Jesus would state “The reign of heaven is like...” This introduction gives you a clue that the following is not literal. Instead, Jesus is painting a picture with words to teach us about particular attributes of the reign of heaven. We are not meant to understand that Reign of God is a mustard tree, rather as the mustard tree is a sanctuary to birds, the reign of God is a sanctuary for people. (Lk 13:18-19) Whereas on the other hand, when Jesus says “This is my body”(Mt 26:26; Lk 22:19; Mk 14:22; 1 Cor 11:24) there are no contextual words to indicate a non-literal meaning therefore the author is communicating a literal meaning.
- (1) The use of idiom, idioms are turns of phrase that indicate in a non-literal way the state of being of a person place or thing. These phrases are generally culturally driven. For instance, in American idiom we use the phrase “hit the road” to indicate travel. In the Old Testament, what is frequently translated as anger is the phrase “his nose burned.” Just as we understand that we do not literally punch the road, it is understood his nose was not on fire. Rather the idiom evokes an image that is consistent with the state of being. In the case of the burning nose, a person’s face becomes red when angry. Just as if the nose was actually on fire.
- v) **Literary style as guide** - the literary style of a writing will also serve as a clue as how to answer the question literal or non-literal. There are several different literary styles used in Scripture – narrative, poetry, parable, epistle, gospel and apocalyptic.
- (1) **Narrative** – we begin with narrative because it is the most straight forward and the one with which most literate people are familiar, as most people have at some point read a novel. The text, largely is straight forward and literal. Although it will make use of a word or phrase in a non-literal sense in order to describe various attributes of the people, places and things involved in the account.



Biblical narrative style is rather dry compared to say a novel, but the same principles are involved. The author sets out in a straight forward manner to tell the reader about various events and conversations. So, generally, one can begin at the start and walk through time with the author, just as if they were reading a novel. Books that fall under this genre – Pentateuch, OT history i.e 1&2 Samuel, parts of the prophets

- (2) **Poetry** - The best way of thinking about poetry is painting with words. Each individual poem is portrait created by a master to evoke emotions and convey ideas. Poetry to an extent will ignore common grammatical rules. Most Translations will help you identify poetry by it's format on the page, which is good because Hebrew poetry is not rhyme based like English poetry. On the other hand, like poetry everywhere it makes use of word play. Typically, the word or thought play occurs in parallel, strophe, or chiasm or even all the above.
- (a) **Parallelism** – Is a literary device where an idea is stated on one line and the next repeats the thought in different words or intensifies the focus. Dietrich Bonhoeffer wrote that Hebrew poetry sustains a thought much like the human voice sustains a note giving you more time to contemplate the idea.
- (b) **Synonymous Parallelism** – much as it sounds, synonymous parallelism is a parallel thought built around a similar thought. Generally, this kind of parallelism explores a nuance, but it will never contradict the previous line. Ex – Psalm 27
- i. The Lord is my light and my
 - ii. salvation
 - iii. Whom shall I fear?
 - iv. The Lord is the stronghold of my life
 - v. Of whom shall I be afraid?
- (ii) **Antithetical Parallelism** – draws a parallel using contrasting ideas. It explores an idea, the thesis, by paralleling it with a contrasting idea.
- i. Psalm 1
Thesis
Blessed is the man
Who does not walk
In the counsel of the wicked
Or stand in the way of the sinners
Antithesis
But his delight
Is in the law of the Lord.
And on his law he meditates
Day and night.
 - ii. The two stanzas have antithetical thoughts that build the thought, drawing out its meaning

- (c) **Chiasm** – This structure draws its name from the Greek letter *Chi* (C). Essentially the central thought is in the middle and the thoughts leading to the middle are paralleled on either side of the central thought. Sort of like the following –

A
B
C
C'
B'
A'

- i. Psalm 8 fits this structure

A Benediction (v1)

B God's Rule (v 2-3)

C Human meanness (v 4)

C' Human greatness (v 5)

B' Humanity's rule (v 6-8)

A' Benediction (v 9)

- (d) When reading Hebrew poetry it is very important to keep these structures in mind as the structures are going to highlight the point of the poem. When reading Hebrew poetry look for the thought parallels and these will help draw out the meaning of the verse.
- (e) Poetry is in nearly all of the Old Testament books and does appear in some of the epistles and the gospels.
- (3) **Parable** – a parable is a story that draws on events and imagery that would be very familiar in order to illustrate an abstract idea. The biggest danger in reading a parable is reading too much into the parable. People have and will look at the parables and try to draw great nuances when in reality they need to be taken in their entirety to be understood. Occasionally, Jesus consents to explain a parable, go with what He said.
- (4) **Epistle** – The epistles are much like narrative in that they largely deal in literal meanings with occasional non-literal meanings. So just like the narratives use the helper words to answer the question literal or non-literal. The big difference is that epistles are letters and like modern letters have a specific audience and a specific theme(s) in mind. I am not saying they are not useful and beneficial to all Christians, but in order to understand them one does need to understand the intended audience.
- (a) Epistles fall into two general categories.
- (i) **Pauline Epistles** - These are the letters of Paul.
1. The greatest travesty in reading the Pauline Epistles is the reading of them in piecemeal. To understand the Pauline Epistles it is necessary to actually read the whole letter first, because Paul, who was classically trained in rhetoric, is going to line up his arguments so that they build upon each other. Generally Paul begins with his central thesis and then begins to build upon it. Arguing almost as if he were a

trial lawyer in a courtroom. For example Romans 1:16-17 is the theme to the letter of the Romans and Galatians 1:6-7 is the theme to Galatians.

2. One needs also to pay attention to the audience. Remember the epistles are letters, they have an intended audience. Paul makes this easy as he usually names the addressee. For the most part, the audience of a letter is not a big issue in interpretation. About the only time the addressee becomes a major interpretative issue is in the Pastoral letters (named such because unlike the others these are not addressed to church but to specific pastors). In the pastoral letters the issue of addressee is important because these things are written in the context of instructing pastors. So, while beneficial for all to read the primary purpose of the letters is in the instruction of the Office of the Holy Ministry.

Excursus – Handling quotes – Biblical authors like every other author will quote other materials. Be aware not every quote is a Biblical quote. Paul, for instance, quotes Greek poetry. The use of the quotation is inspired but the source is not. In addition, the Biblical authors tend to assume that one will go back and look up a quote (a good idea generally speaking no matter what you are reading). Operating on the assumption the reader will go read the source material, the quote generally brings more baggage to bear than just the sound byte written. For instance, when Jesus cries out “My God, My God why have you forsaken me,” he is quoting Psalm 22. The central point is that Jesus has been forsaken, but going back and reading Psalm 22, one will see that Psalm 22 describes the exact events that are occurring on Golgatha. Now, we as the reader can understand exactly why Jesus is forsaken and, we now understand that Psalm 22 is prophetic. Quotes, by the way, are the only time in interpretation that one can immediately jump testaments, genres and authors because the author is giving you express permission to do so in order that you can understand what he is writing.

- (ii) **The catholic or General Epistles** – these epistles all have one thing in common. They are not addressed to anybody. The General Epistles can be assumed to be addressed to the church at large. The General Epistles can have an implied audience, for instance, the epistle entitled *Hebrews* appears to be addressed to the Hebrew population because it draws heavily on Hebrew culture and Temple practices. Be that as it may, Hebrews is seen by the church as addressed to the church at large. The lack of a named audience is the only major difference in reading the general epistles and the Pauline epistles. Just as with the Pauline Epistles the General Epistles must be read in their entirety and each section must be understood in light of the sections proceeding and those following. That is, unless, the author indicates he is starting a completely unrelated thought.
- (iii) **Apocalyptic** - *Revelation* or the *Apocalypse of John* gets its own category because it is unique in character. The chief characteristic of apocalyptic

literature is that it relates visions that were communicated by the author through angelic, heavenly figures who appear in visions.¹ Apocalyptic literature also deals heavily in eschatology, the end times, often using non-literal language to communicate. Revelation, specifically, is prophetic in nature – in that like the prophets of the Old Testament it serves to call people to repent and proclaim the good news of Jesus. However, unlike the Old Testament prophets, Revelation does not make use of poetry. It communicates in a narrative format. Yet, because of its non-literal use of language and prophetic nature it cannot be read like other narratives. Even though it does not use poetry it still uses a poetic structure, parallelism. The seven seals, the seven trumpets, and the seven bowls are parallels. To see this structure a person would need to understand the use of poetry in Hebrew, thus, leading into the next important feature of Revelation. It assumes a bunch. Largely, Revelation assumes you read the rest of the Bible. It assumes you are familiar with the Prophets, it assumes you are familiar with the Gospels, it assumes you are familiar Pentateuch; basically, it assumes the reader is familiar with the 65 books that come before it. It also assumes that the reader is familiar with the Apocrypha, a collection of books written between the New and Old Testament that were included in the Septuagint. In other words, one needs a comprehensive background before delving into Revelation.

4) Hermeneutical Spiral

- a) **Hermeneutics** – is the practice of interpreting a document.
- b) **The hermeneutical spiral** is a rather simple method of insuring you keep the context in mind while studying a passage; sadly, it is rarely used in popular theological settings. In its essence, the spiral provides a logical way of approaching the text that goes a long way towards helping you keep everything in context.
 - i) To start, you begin with a text. For the purposes of our discussion we will use Romans 6:3-5 “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.”

¹ Brighton, Louis *Concordia Commentary Series: Revelation* CPH 1999, p 4

- ii) We start at the basic grammatical level, in order that we may understand how to begin reading. So we answer the question what style is the book? Are there clues to indicate that the language use is literal or non-literal, i.e. “as if”, “like”, etc.? In this case we are dealing with an epistle with verbal clues indicating a literal use of language.
- iii) From this point, one will want to examine the immediate context. In our passage the verses immediately preceding indicate Paul is asking a question then answering his own question. However, for us to understand the reason for the question we need to read even earlier in the epistle. Similarly, to understand the ramifications of this passage we need to read the following passages where Paul draws out what it means to be dead to sin and alive in Christ.
- iv) From this point we can move to the greater context of the *Romans* where we can see that Paul is answering a fair number of theological questions.
- v) After taking in the context of the letter in question we do need to ask who the author is. This is important because authors do have a tendency to use words in unique fashions and use similar grammar through out their writings and so in order to understand a passage in one book it is helpful to first look for similar passages in other books they wrote. Therefore, you would then look for similar passages and/or passages that speak to the same topic by the same author and of the same literary type. Center column chain references and footnotes can help identify related passages. Concordances can also help locate other passages. In the case of our sample verse, Romans 6:3-5, our next move would be to Colossians 2:12-13 “having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. ¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses.” Again, you will want to read the surrounding context as we want to make sure we are keeping verses in context, otherwise we risk misunderstanding a verse that can help us understand the original verse. At this point, I want to urge caution, beware of tangents. In the case of our example, Colossians mentions circumcision in reference to baptism. While a study into this relationship will be important we do not want to follow that path just yet as our original verse did not go there. This is not to say ignore the tangent, it does factor into the overall understanding, but we need to remain focused on understanding the original theme first before bringing in additional themes. Therefore, we continue our search to see where else Paul talks about baptism. There are several places of which we only highlight one more. **1 Corinthians 1:13-17** “Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? ¹⁴ I thank God that I baptized none of you except Crispus and Gaius, ¹⁵ so that no one may say that you were baptized in my name. ¹⁶ (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) ¹⁷ For Christ did not send me to baptize but to preach the gospel, and not with words



- of eloquent wisdom, lest the cross of Christ be emptied of its power.” This is an example of a passage that doesn’t inform concerning what the original topic is asking. But it does highlight an abuse that happens when people remove the meaning of the original topic. So while it does not build upon Romans 6:3-5, it does illustrate what happens when Romans 6:3-5 is lost.
- vi) After delving into other related writings by the same author look for references in similar literature by different authors. In this case, we would go to 1 Pt 3:21 and examine its context and see how baptism is related to the Genesis flood. Now, noting that the flood is specifically brought up as related to the meaning of baptism, we have license to circumvent the spiral albeit briefly and specifically in order to see what the flood did. The same could also be done with circumcision, but again only briefly lest we lose sight of the original verses.
 - vii) Back to the spiral, we would then look at other types of literature in the Testament the original verse occurs in. So in the case of our example, we would move to the Gospels, Acts, and Revelation. So we would then see the Apostles baptizing people in Acts and Jesus’ institution of Baptism in Matthew
 - viii) After examining the Testament of origin one would move to the other testament. With our example of choice that is going to be a challenge unless one has access to the Septuagint (Greek translation of the Old Testament) and some knowledge of Greek. But thankfully, in the case of our example this is not the end of the world as there is little directly related.
 - ix) At this point, one can feel free to pick up the additional topics like the flood, circumcision, the crucifixion, etc. to add additional depth to one’s understanding of Romans 6:3-5; all the while repeating the steps we took originally.

5) Additional tools and methods

- a) **Word study** – Basically this is how it sounds. A person is trying to figure out how a word is used. This can be done with a translation, but realize translations are the compiled work of many individuals and so translations may not be consistent in how they render a word or phrase. Resources such as Concordances, Intervarsity Press's Bible Dictionary series, etc. can be helpful in doing a word study. Research lexicons as a general rule have already done this work; however, the work has been done in the original languages so generally it is not immediately useful for the average lay person. Pastors in the LC-MS will have access to these materials and generally will let you make a copy of the relevant pages. Do be aware to keep everything in context or one may end up with an error similar to one Bible study that simply did a word search for melody and posted it as proof for good Christian music, but in forgetting context it posted a verse that in context said we should be dancing in the streets like prostitutes. I suspect that is not the image they wanted to conjure, but it does illustrate the potential pitfalls of word studies.
- b) **Topical Study** – Just like a word study but with topics. Generally studies of this sort are getting into the realm of Systematic Theology, which is the process of understanding and explaining the various theological topics such as the Trinity, Sacraments, etc. A good study of this sort will as it searches out the various places the topic comes up, will make use of the Spiral.

(1) Necessary and Useful tools

- (a) **The Bible** preferably several translations unless one wants to take the time to learn the biblical languages.
 - (i) With the web and proliferation of Bible Study software one does not need to have a bunch of Bibles on their shelves unless one is a bibliophile like yours truly. Personally, I have three recommendations software wise if you have the cash BibleWorks v9, Logos 4 are the best available, both include nearly all the translations ever done including foreign translations along with the original texts and a good set of lexicons, they are both very pricey though. The more budget friendly resource is biblegateway.com there you can access most translations.
 - (ii) As for primary translation the big concern is translation philosophy. For in depth study, a more word for word translation is desired, you can usually find a visual guide in most bookstores. They may be a little more clunky to read but it is best to stay as close to the original wording as possible. Good translations are the King James Version, Revised Standard Version, New King James Version, English Standard Version, and New American Standard. For members of an LC-MS congregation, I do recommend getting the ESV simply because that is what all our worship and Bible Study materials are using. Do be aware that as of 2010, Zondervan revised the NIV and took what was otherwise a decent translation and created a travesty.

6) Study Bibles and Commentaries

- a) Bible study should never occur in a vacuum or in isolation; therefore it is necessary to at least have a Study Bible. Study Bibles generally come with footnotes explaining the passages among a variety of other things. I may be biased but, *The Lutheran Study Bible* by Concordia Publishing House is second to none. The footnotes are done both section by section and verse by verse – bonus they seek to help you keep it context! They have articles that answer questions submitted by lay people. Plus there are maps, introductory sections, and a myriad of tools to help one understand the Scriptures.
- b) Commentaries are must for real in depth study. Generally, one will do fine with a good study bible. To really dig deep into the discussion and find better fleshed out information one does need commentaries. Personally, I recommend for laity, the *People's Bible Commentary Series* by Concordia Publishing House. These commentaries are easy to read and understand and while they do go into greater depth they do not require knowledge of the original languages.
- c) A good concordance is very useful because even though every study Bible contains one they are abbreviated concordances.
- d) When studying the Bible read the passage first, then read the commentary.



Bibliography

This work owes a large debt of gratitude to Dr James Voeltz, as a major portion of this work is a seriously condensed version of his book *What Does This Mean? Principles of Biblical Interpretation in the Post-Modern World* 2nd Edition.

Commission on Theology and Church Relations (CTCR) *Gospel and Scripture: the Interrelationship of the Material and Formal Principles in Lutheran Theology* – Nov 1972

CTCR *The Inspiration of Scripture* – March 1975

Concordia: The Lutheran Confessions, copyright 2005, 2006 By Concordia Publishing House. Brighton, Louis A. *Concordia Commentary: Revelation*, Concordia Publishing House, St Louis, 1999

Bullock, C. Hassell *Encountering the Book of Psalms*: Baker, Grand Rapids, 2001

Engelbrecht, Edward A, editor; et al. *The Lutheran Study Bible*: Concordia Publishing House, St Louis, 2009

Voeltz, James *What Does This Mean? Principles of Biblical Interpretation in the Post-Modern World* 2nd Edition; Concordia Publishing House, St Louis, 1997