

PLEASANT SPRINGS CHURCH • DISCIPLESHIP SCHOOL

How Do You Read?

Two ways to know the Word of God — and why the disciple who will not learn has not yet begun



Two Ways to Know the Word of God

A Discipleship-School study — Septuagint (LXX) and ESV

A lawyer once asked Jesus what he had to do to inherit eternal life. Jesus answered him with two questions, and the second one is the whole of this lesson: “*What is written in the Law? How do you read?*” Not *what* do you read. Not *how much*. **How.** Two men can open the same scroll to the same verse and get the same words letter-perfect, and one of them walks away known by God and the other walks away justifying himself. This study separates those two ways of knowing the Word — and then answers the person who has concluded, from watching the first kind, that learning is not really part of following Jesus.

LUKE 10:26 • GREEK AND ESV

ὁ δὲ εἶπεν πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

“He said to him, ‘**What is written in the Law? How do you read it?**’”

πῶς ἀναγινώσκεις — literally *how do you read?* The Greek asks about the manner of the reading, not the content of it.

THE BIG IDEA

There is a knowing of the Word that leaves you the master of a text, and a knowing of the Word by which you are handed over to a Person. The first ends in you. The second ends in God, and it is the only door there is — because **the way God has chosen to make Himself knowable is by speaking**. If you will not receive His words, you have not found a shortcut past the Pharisee; you have simply refused the door he was standing in.

I. THE PHARISEE'S KNOWING — THE WORD AS POSSESSION

Begin where the accusation is sharpest, and notice what Jesus does *not* say. He is speaking to men who have given their lives to the Scriptures. He does not tell them they have read too much.

JOHN 5:39–40 · GREEK AND ESV

Ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.

“You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, **yet you refuse to come to me that you may have life.**”

Ἐραυνᾶτε — *you search, you investigate, you comb through*. It is a word for diligence, and Jesus grants it to them without irony. The fault is not in the searching. It is in the last clause: *οὐ θέλετε ἐλθεῖν* — you are not willing to come.

Read that slowly, because almost everyone quotes it wrongly. Jesus does not say the Scriptures are worthless, or that searching them was a waste, or that they were mistaken to expect life there. He says the Scriptures *are* the witnesses to Him — “it is they that bear witness about me.” The text was doing its job perfectly. The men were the ones who stopped early. They arrived at the signpost, read it with immense care, and made camp under it.

That is the Pharisee’s knowing in one sentence: **the Word held as a possession rather than travelled as a road**. And it produces a recognisable set of habits.

THE KNOWING THAT STOPS EARLY

The Word as possession

- I read to **have** the text — to hold it, cite it, win with it.
- My learning is a **credential**. It marks me off from people who have less.
- I bring the passage to my position and ask what it will do for me.
- Difficulty is a threat, so I hide the parts that do not fit.
- The measure of a good study is that I was **right**.
- I read the Word. Nothing reads me.

THE KNOWING THAT GOES THROUGH

The Word as door

- I read to **meet** Someone — the text is a witness, not a destination.
- My learning is a **debt**. It puts me under what I now know.
- I bring myself to the passage and ask what it will do to me.
- Difficulty is an invitation, so I name what I cannot yet explain.
- The measure of a good study is that I was **changed**.
- I read the Word, and the Word reads me.

HEBREWS 4:12 · GREEK AND ESV

Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς ... καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

“For the word of God is living and active ... **discerning the thoughts and intentions of the heart.**”

κριτικὸς — the word is the *critic*, the one doing the examining. This is the exact reversal the Pharisee never permits: he is always the one holding the scalpel.

And yet — hold this next fact against the temptation to despise them. When Jesus opens His most withering chapter against the scribes and Pharisees, He begins by telling the crowds to *do what they say*.

MATTHEW 23:2–3 · ESV

“The scribes and the Pharisees sit on Moses’ seat, **so do and observe whatever they tell you**, but not the works they do. For they preach, but do not practice.”

Their *content* was largely sound. Jesus attacks the fracture between what they knew and what they were. He says the same thing again about their scrupulous tithing of garden herbs — and the sentence people

always leave off is the important one:

MATTHEW 23:23 · ESV

“You tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. **These you ought to have done, without neglecting the others.**”

DO NOT MISS THIS

Jesus’ correction of meticulous religion is not “*stop being meticulous.*” It is “*be meticulous about the weighty things too.*” He adds; He does not subtract. Every time He corrects a Pharisee about Scripture, the remedy runs in the direction of **more** attention, not less. Keep that in your pocket — we will need it in section VIII.

II. THE KNOWING THAT BEGINS TO BE KNOWN

Now the other side. Why can a person not begin to be known by God without the Word? Because in Scripture, being known by God is a covenant relationship, and covenants are made of words. God has bound Himself to make Himself available by speech. Remove the speech and you have not got a purer religion; you have got silence, and then you have got whatever you happen to imagine.

Paul makes the chain explicit and runs it backwards until it terminates in a word being spoken:

ROMANS 10:14, 17 · GREEK AND ESV

Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ... ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.

“How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? ... **So faith comes from hearing, and hearing through the word of Christ.**”

ἀκοή is *the hearing* — the report received. ῥῆμα is *the thing said*. Faith is downstream of a sentence. There is no fifth step where a person arrives by another route.

The Shepherd says the same thing from the other end. His sheep are identified not by a feeling but by a recognition — and you cannot recognise a voice you have never heard:

JOHN 10:27 · GREEK AND ESV

τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,

“My sheep hear my voice, **and I know them**, and they follow me.”

The order is: hearing → being known → following. Hearing is not the third step of the Christian life. It is the first.

And notice where the accent finally falls. The goal of all this is not the size of your knowledge. Paul catches himself mid-sentence to say so:

GALATIANS 4:9 · GREEK AND ESV

νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ,

“But now that you have come to know God, **or rather to be known by God...**”

γνόντες (active: *having known*) → γνωσθέντες (passive: *having been known*). Paul corrects his own verb from the active voice to the passive. That single grammatical move is the whole lesson.

1 CORINTHIANS 8:2–3 · GREEK AND ESV

εἴ τις δοκεῖ ἐγνωκέναι τι, οὐπω ἔγνω καθὼς δεῖ γινῶναι· εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ’ αὐτοῦ.

“If anyone imagines that he knows something, he does not yet know as he ought to know. But if anyone loves God, **he is known by God.**”

III. “I NEVER KNEW YOU” — AND WHO IT FALLS ON

Here is the verse that should decide this argument for anyone who thinks study is the danger. The most frightening sentence in the Gospels is not addressed to scholars. It is addressed to people with a ministry résumé.

MATTHEW 7:22–23 · GREEK AND ESV

πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, ... καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς·

“On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, **‘I never knew you; depart from me.’**”

Οὐδέποτε ἔγνων ὑμᾶς — *never at any time did I know you*. Not you knew too much about me. Not you studied when you should have served. The missing thing is the knowing itself.

Look at the résumé they read out: prophecy, deliverance, mighty works. Not one line of it is study. These are the most active, most demonstrative, most obviously Spirit-credentialled people in the room — and the verdict falls on them anyway. So **“I never knew you” is not a warning against learning. It is a warning against being unknown**, and a busy man can be unknown just as thoroughly as a bookish one. The Pharisee and the activist arrive at the same door by opposite roads.

THE HINGE

What separates the two knowings is not *how much* you know, or *how clever* you are, or *which method* you use. It is **where the reading stops** and **who is holding the knife**. The Pharisee stops at the text and does the cutting. The disciple goes through the text to the Person, and gets cut.

IV. THE DEVIL QUOTES SCRIPTURE — MEASURED

If anyone still suspects that the answer to misused Bible knowledge is less Bible knowledge, the wilderness settles it. In Matthew 4 the devil quotes Scripture at Jesus — and he quotes it *almost* perfectly. We compared his citation word-for-word against the Greek Old Testament on our own shelf. Here is exactly what he did.

He kept every word but one clause

Matthew 4:6 against Psalm 91:11–12 · LXX Psalm 90:11–12

This is the Psalm as the Greek Old Testament has it. The words the devil **kept** are in white; the clause he ~~cut out~~ is struck through:

*ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου ἐπὶ χειρῶν
ἀροῶσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου*

The excised clause is “**to guard you in all your ways**” — and it is the one clause that would have destroyed his argument. The angels are promised to guard you *in your ways*: the paths God has actually set you walking. They are not promised to catch you when you jump off a building to make a point. He did not misquote a single word. **He edited out the qualifier.**

He then papered over the seam. Where the Psalm runs “...concerning you, *to guard you in all your ways*, upon their hands...”, his version reads “...concerning you, *and* upon their hands...” — a single inserted καί closing the gap where the missing line used to be.

And how did Jesus answer? Not by abandoning the text. **By quoting Deuteronomy back at him** — three times, in Greek that tracks the Septuagint almost word for word. Against Matthew 4:4 our shelf measures a five-word unbroken run shared with LXX Deuteronomy 8:3: ἄρτω μόνω ζήσεται ὁ ἄνθρωπος.

The cure for Scripture handled badly was never Scripture handled less. It was Scripture handled better, by a man who had it in Him.

Measured against MorphGNT/SBLGNT and CATSS Rahlfs on 20 August 2026. Reproduce with `build_and_deploy.py --verify`.

A NOTE ON THE NUMBERING

This Psalm is **Psalm 91 in English Bibles and Psalm 90 in the Septuagint**. From Psalm 9/10 through Psalm 147 the Greek numbering runs one behind the Hebrew, because the Septuagint joins Psalms 9 and 10 into one. We give both numbers everywhere they differ, as a matter of house practice.

V. JESUS PUT THE MIND INTO THE GREATEST COMMANDMENT

Here is a measurable fact that should end the debate on its own. The Shema, as Moses gave it, names three faculties. We checked the Hebrew and the Greek on our own shelf, and both have three.

DEUTERONOMY 6:5 · HEBREW (MT), GREEK (LXX) AND ESV

וְיָהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ בְּכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου

“You shall love the LORD your God with all your heart and with all your soul and with all your might.”

Hebrew: *lebab* (heart), *nephesh* (soul), *me'od* (might). Greek: καρδίας, ψυχῆς, δυνάμεως. Three in both.

Now count the faculties in the Gospels every time that commandment is quoted. We pulled all four citations from the Greek New Testament:

Where	Faculties named, in order	Count
Deuteronomy 6:5 — Hebrew (MT)	heart · soul · might	3
Deuteronomy 6:5 — Greek (LXX)	καρδίας · ψυχῆς · δυνάμεως	3
Mark 12:30	καρδίας · ψυχῆς · διανοίας · ισχύος	4
Luke 10:27	καρδίας · ψυχῆς · ισχύος · διανόια	4
Matthew 22:37	καρδία · ψυχῆς · διανόια	3

WHAT THE TABLE SHOWS

διάνοια — *dianoia*, the mind, the understanding, the faculty you think with — is **not in the Hebrew of Deuteronomy 6:5 and not in the Greek Old Testament we print**. Yet it appears in **every single Gospel citation** of the greatest commandment. Matthew even puts it in the place

where “might” had stood. When the Lord who gave the Shema quotes the Shema, **the mind is always there.**

SAID HONESTLY

We are not claiming Moses wrote “mind” and later scribes lost it. The Hebrew has three faculties and the Greek Old Testament on our shelf has three; the fourth term is the Gospels’ own. (Some Septuagint manuscripts do read διανοίας for the first word rather than καρδιάς; the edition we print reads καρδιάς, and we have not examined those manuscripts ourselves.) The point stands on what is plainly there: Jesus, quoting the commandment He Himself authored, names the mind, and Hebrew *lebab* was never the merely emotional organ English “heart” suggests — it is the seat of thought and will together. Loving God with the mind is not an addition to the commandment. It is the commandment, said so that we cannot mistake it.

VI. THE COMMISSION MAKES LEARNING NON-NEGOTIABLE

Jesus’ last recorded instruction to the eleven settles the question of whether learning is optional, because it commands the church to *teach* — and you cannot teach what you have not learned.

MATTHEW 28:19–20 · GREEK AND ESV

πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν·

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **teaching them to observe all that I have commanded you.**”

Take that final clause apart, because both errors die inside it.

Greek	Force	Which error it kills
μαθητεύσατε make disciples	The one imperative in the sentence. A <i>mathētēs</i> is a learner — the noun is built on μανθάνω, <i>to learn</i> .	“I’m a disciple, but learning isn’t my thing.” That is “ <i>I’m a learner but I don’t learn.</i> ”

διδάσκοντες teaching	How disciples get made. Content must be transmitted, therefore content must be held.	The anti-study position — it cannot obey this clause at all.
τηρεῖν to observe, to keep	The <i>purpose</i> of the teaching. Not to inform — to be kept.	The Pharisee’s position — he teaches for mastery, not for keeping.
πάντα ὅσα all things whatsoever	No permitted subset. The whole deposit.	“I know the parts I need.” The commission does not offer a short version.

PUT IT TOGETHER

Teaching them to observe all that I have commanded you. The Pharisee took the **teaching** and dropped the **observing**. The person who will not study takes the **observing** and drops the **teaching**. Jesus commanded one sentence, and both halves of it are in the imperative’s service. **Learning is not the alternative to obedience. Learning is the first act of it** — because obedience has content, and the content has to get into you somehow.

VII. THE DITCH ON THE OTHER SIDE

This section is written plainly and on purpose, because it is the part most often gotten wrong — and gotten wrong by sincere people who are trying to avoid hypocrisy.

The road has two ditches, not one.

Everyone knows about the first ditch. That is the Pharisee: a man who knows the Book and does not know God. We have all met him. Some of us have been him. The warning is real and Jesus gave it hard.

But when people get scared of the first ditch, they often steer so hard away from it that they drive straight into the second one. The second ditch is this: **teaching people not to learn.**

It rarely gets said that plainly. It usually comes out gentler:

“Don’t get too deep — that’s how people get proud.”

“All that studying is head knowledge. I just love Jesus.”

“The Pharisees knew the most Scripture of anybody, and look at them.”

“You don’t need doctrine, you need relationship.”

Every one of those sentences sounds humble. Every one of them is a way of excusing yourself from something Jesus commanded. And here is how you can tell: **a real correction makes you obey more, not less.** If a correction ends with you doing *less* of what Christ told you to do, and feeling *better* about it, that is not humility. That is an alibi with a Bible verse stapled to it.

Overcorrecting is just the same sin from the other side.

The Pharisee’s actual sin was not knowledge. It was **using his religion to stay in charge of himself.** He used study to avoid surrender.

Now watch the man who refuses to study. What is he doing? He is using his suspicion of study to avoid the same thing. He does not have to be corrected by a text he never reads. He does not have to change his mind, because he never puts it where it could be changed. **He has found a way to keep control too** — he just found a cheaper one.

Two men, one sin. One hides behind what he knows. The other hides behind what he refuses to know. Neither is being handled by God.

Jesus never fixed anybody by telling them to know less.

Go looking for it. It is not there.

When the Sadducees got the resurrection wrong, He said, “*You are wrong because you know neither the Scriptures nor the power of God*” (Matthew 22:29). Their problem was ignorance, and He said so to their faces.

When the Pharisees tithed herbs and skipped justice, He said do the weighty things “**without neglecting the others**” (Matthew 23:23). He added; He did not subtract.

When the devil misused a Psalm, Jesus answered with three more passages (Matthew 4:4, 7, 10).

When two disciples were slow of heart, He did not tell them to stop thinking about it. He gave them **a Bible study that ran from Moses through all the Prophets** (Luke 24:27) — and their hearts burned.

Every single time, the remedy runs toward the text, not away from it.

So what do you say instead?

You do not have to choose between warning about pride and calling people to learn. Say both. Here is the swap:

Instead of: “Don’t get too deep.”

Say: “Go deep, and take somebody with you. Knowledge that is being given away has a hard time puffing up.”

Instead of: “That’s just head knowledge.”

Say: “What are you going to *do* with that this week?” — which is the actual cure, and it does not cost anyone a single verse.

Instead of: “Doctrine divides, relationship unites.”

Say: “Everything you know about the Person you are in relationship with, you got from a sentence somebody taught you.”

Instead of: “Look what happened to the Pharisees.”

Say: “Look what happened to Paul.” — He was a Pharisee of Pharisees, and he did not fix it by forgetting his training. He re-aimed it.

One test you can carry in your pocket.

Before you correct anyone about Bible study — including yourself — ask this:

“Does this correction send them back to the Word with a different *aim*, or does it just send them away from it?”

If it sends them back with a new aim, it is Jesus’ kind of correction. If it sends them away, you have not saved them from the Pharisee. **You have only made sure they will never find out what he knew.**

VIII. THE FOUR VERSES ALWAYS QUOTED — HANDLED HONESTLY

Four texts get used to argue that study is unnecessary. Each of them says something true. None of them says that.

The verse	What it is actually doing
“Knowledge puffs up” 1 Corinthians 8:1	Written by the most theologically trained man in the New Testament, in a letter packed with argument. And read the very next sentence: the remedy Paul names is <i>love</i> (ἡ δὲ ἀγάπη οἰκοδομεῖ), and two verses later the goal is <i>being known by God</i> . He prescribes a different aim for knowledge, never less of it. The context is meat offered to idols — a man wielding a correct fact to wound a weaker brother.
“The letter kills” 2 Corinthians 3:6	γράμμα here is the old covenant administration carved on stone, set against the new covenant ministry of the Spirit — Paul says so in the same breath (“ministers of a new covenant, not of the letter but of the Spirit”). It is a contrast between two covenants, not between careful reading and careless reading. Using it to mean “don’t study the words too closely” requires ignoring the words closely.
“You have no need that anyone should teach you” 1 John 2:27	John is writing against <i>deceivers</i> who claimed the believers needed their special initiation (2:26 — “those who are trying to deceive you”). He is saying: you already have the anointing, you do not need <i>their</i> new revelation. And he is saying it in a letter written to teach them . If the verse meant what it is used to mean, it would abolish itself in the act of being read.

“Become like children” Matthew 18:3	Children are the model for <i>dependence and low status</i> — the disciples had just asked who was greatest. Children are not the model for incuriosity. In fact a child is the most relentless learner in any household. Israel was commanded to teach these words to children constantly (Deuteronomy 6:7), which would be an odd command if childlikeness meant not learning.
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And set against them, the plain testimony runs the other way:

HOSEA 4:6 · HEBREW (MT), GREEK (LXX) AND ESV

נִדְמוּ עַמִּי מִבְּלִי הַדַּעַת כִּי־אַתָּה הַדַּעַת מְאַסָּה וְאַמְאָסָּה מְכַהֵן לִי וְתִשְׁכַּח תּוֹרַת אֱלֹהֶיךָ אֲשֶׁכַח בְּנִיךָ גַם־
אֲנִי

ὁμοιώθη ὁ λαός μου ὡς οὐκ ἔχων γνῶσιν

“My people are destroyed for lack of knowledge.”

The two texts differ here, and we will not paper over it. The Hebrew *nidmu* is from a root that can mean either *to be destroyed / silenced* or *to be made like*; the ESV takes the first, and the Septuagint translator took the second — ὁμοιώθη, “*my people have become like one having no knowledge*.” Either way the diagnosis is the same: the absence of knowledge is the disease, not the cure.

MATTHEW 22:29 · GREEK AND ESV

αὐτοῖς· Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·

“You are wrong, because you know neither the Scriptures nor the power of God.”

πλανᾶσθε — *you are being led astray*. The stated cause is not-knowing. Note also that He names **both**: the Scriptures *and* the power. Not one instead of the other.

IX. PAUL: THE PHARISEE WHO WAS KNOWN

If the answer to Pharisaism were ignorance, God would not have built the New Testament’s theology through a man trained at the feet of Gamaliel. Paul is the living proof that the fault was never the education.

PHILIPPIANS 3:5, 8, 10 · GREEK AND ESV

κατὰ νόμον Φαρισαῖος, ... καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω ... τοῦ γινῶναι αὐτόν

“As to the law, a Pharisee ... I count them as rubbish, in order that I may gain Christ ... **that I may know him.**”

τοῦ γινῶναι αὐτόν — the aorist infinitive of purpose. Everything in the list is reassigned to serve one end: *to know Him*. Paul did not discard the training. He **re-aimed** it.

And at the very end of his life, chained, having been caught up to the third heaven, having written most of the letters we now study — what does he ask for?

2 TIMOTHY 4:13 · GREEK AND ESV

τὸν φαιλόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

“When you come, bring the cloak that I left with Carpus at Troas, also **the books, and above all the parchments.**”

A cold man wants his coat. A man who has seen paradise still wants his books — and wants the parchments *more* (μάλιστα). This is the last practical request in Paul’s last letter.

X. HOW THE TWO BECOME ONE: INGESTION, NOT INSPECTION

Scripture’s own picture for right knowing is not the study carrel. It is a meal. You do not master food; you let it become you.

EZEKIEL 3:1, 3 · GREEK (LXX) AND ESV

υἱὲ ἀνθρώπου κατάφαγε τὴν κεφαλίδα ταύτην καὶ πορεύθητι ... ἐγένετο ἐν τῷ στόματί μου ὡς μέλι γλυκάζον

“Son of man, eat this scroll, and go, speak ... Then I ate it, and it was in my mouth as sweet as honey.”

Notice the sequence God imposes: *eat*, then *go*, then *speak*. The order is not negotiable, and there is no version of it that skips the eating.

ἐν τῇ καρδίᾳ μου ἔκρυψα τὰ λόγια σου ὅπως ἂν μὴ ἀμάρτω σοι

“I have stored up your word in my heart, that I might not sin against you.”

ἔκρυψα — *I hid it away*, like treasure buried where it cannot be taken. The stated purpose is behavioural: ὅπως ἂν μὴ ἀμάρτω, so that I might not sin. Memorised Scripture is not trivia. It is armour worn on the inside.

And this is precisely what God promised to do in the new covenant — note carefully how the Hebrew and the Greek each put it, because they are not identical:

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֹאֲמִי־יְהוָה נִתְּנִי אֶת־תּוֹרָתִי בְּקֶרֶבָם
וְעַל־לִבָּם אֶכְתָּבָנָה וְהָיְתָה לָהֶם לְאֱלֹהִים וְהָיָה יְהוָה לִי לֵעָם

Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας φησὶν κύριος διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν
καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν

“I will put my law within them, and I will write it on their hearts.”

A real difference, stated plainly. The Hebrew reads “*I will put my law (singular, torah) within them (be-qirbam, in their inward parts).*” The Greek translator rendered it “*giving I will give my laws (plural) into their mind (εἰς τὴν διάνοιαν), and upon their hearts I will write them.*” We are not arguing that the Hebrew says “mind” — it does not; it says *within them*. But the Greek tradition read the inward part as the understanding, and **Hebrews 8:10 quotes it that way** (εἰς τὴν διάνοιαν αὐτῶν), as does Hebrews 10:16. On either reading, God’s chosen method of making a people His own is to *put His words inside them*.

So the practices below are not a programme for advanced Christians. They are how a person gets the Word inside, where being known happens.

1

Read to be read

Before you open it, say so out loud: “*Search me while I search this.*” The single difference between the two knowings is which of you is holding the knife (Hebrews 4:12). Settle that in the first ten seconds and the whole hour changes.

This week. Begin every reading by naming one area of your life you are willing to have examined.

2

Read slowly, and out loud

Hebrew *hagah* (Psalm 1:2, Joshua 1:8) and Greek *μελετήσῃ* both mean something closer to muttering than to skimming — turning a phrase over in the mouth. Volume is not the goal. A paragraph chewed beats a chapter swallowed.

This week. Take one paragraph. Read it aloud five days running. Watch what surfaces on day four.

3

Memorise something small

“I have hidden your word in my heart” is not sentiment; it is logistics. In the wilderness Jesus met the enemy with Deuteronomy He already had in Him — nobody handed Him a scroll. What you have not stored, you cannot draw.

This week. One verse. Say it before you sleep for seven nights. That is the whole assignment.

4

Obey the first thing before you look for the second

James calls the man who hears and does not act a man who looks in a mirror and forgets his face (James 1:22–25). Unobeyed light does not stay light; it hardens. This is also the honest cure for pride — not knowing less, but immediately owing more.

This week. At the end of each reading write one sentence beginning “Therefore today I will…” Then do it.

5

Learn in company, and give it away

The Bereans examined the Scriptures daily *together* (Acts 17:11), and Paul says the word of Christ dwells richly where people are “teaching and admonishing one another” (Colossians 3:16). Knowledge that is constantly being handed to someone else has a hard time inflating. This is Matthew 28:20 in ordinary clothes.

This week. Teach one thing you learned to one person — a child, a spouse, a friend at work.

6

Take the difficulty to Him, not around Him

When the text will not open, that is the moment the two roads part. The Pharisee resolves the tension in favour of his position. The disciple takes the unresolved thing to the Person the text is testifying about — which is exactly what John 5:39–40 says the Pharisees would not do.

This week. Keep a page for questions you cannot answer yet. Do not throw them away, and do not fake an answer.

XI. THE EMMAUS TEST

On the road to Emmaus, Jesus gave two men the longest Bible study in the Gospels — Moses, then all the Prophets, then all the Scriptures. It was, by any measure, an *academic* exercise: texts, in order, expounded. And here is what it produced.

LUKE 24:27, 32 · GREEK AND ESV

καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ. ... ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὥς διήνοιγεν ἡμῖν τὰς γραφάς;

“And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. ... **Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?**”

διερμήνευσε — *he interpreted, he expounded* (the word behind our *hermeneutics*). And διήνοιγεν — *he was opening*. The same verb Luke uses for opening a womb, a door, a tomb.

Same scrolls the Pharisees had. Same verses. Same careful exposition, in order, at length. The difference was that **the One the text was about was present, and they let Him do the opening**. That is the whole distinction this study has been drawing, and here it is in one afternoon on a road: exegesis and burning hearts are not rivals. They were the same event.

THE QUESTION TO END ON

Not “*How much of the Word do you know?*” — the Pharisees would win that. Not “*How much have you done in His name?*” — Matthew 7:22 already answered that one. The question is: “**Does the Word know you?**” And there is no way to reach a yes that goes around the Word, because the Word is how He speaks, and speaking is how He has chosen to be known.

“If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.”

Ἰουδαίους· Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε,

John 8:31–32 · Greek and ESV

*Abide — μένητε. Not visit. Not master. **Stay there**, until you are the one being known.*

TEXT AND TRANSLATION — WHAT WE CHECKED

Every Greek and Hebrew line on this page was taken from the corpora we hold and reproduced verbatim, not typed from memory: the Greek New Testament from MorphGNT/SBLGNT, the Greek Old Testament from the CATSS (Rahlfs) text, the Hebrew from the Masoretic text (Miqra according to the Masorah). English is the ESV except where a literal working rendering is marked as ours.

Differences between the Hebrew and the Greek are disclosed, not smoothed:

- **Hosea 4:6** — MT *nidmu* (“are destroyed”, so ESV) vs. LXX ὁμοιώθη (“have become like”). Same consonants, two possible roots.
- **Jeremiah 31:33 / LXX 38:33** — MT “my law (sing.) *within them*” vs. LXX “my laws (pl.) *into their mind*”. Hebrews 8:10 follows the Greek.
- **Deuteronomy 6:5** — three faculties in both MT and the LXX we print; διάνοια in the Gospel citations is the Gospels’ own.

Chapter and verse numbering

Psalms 91 (English) = Psalm 90 (LXX); Psalm 119 = LXX 118; Jeremiah 31 = LXX 38. Deuteronomy, Hosea, Ezekiel and Psalm 1 carry *no* offset — the numbers are the same in both.

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Scripture set in the Septuagint (LXX) / Greek and the ESV per the practice of Pleasant Springs Church. Greek New Testament from MorphGNT/SBLGNT; Greek Old Testament from CATSS (Rahlfs); Hebrew from the Masoretic text. The language of discipleship as apprenticeship follows Dallas Willard (1935–2013).

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