

# How We Teach

*How we handle the text. What we ask of you.*

**Protestant First — Jesus as Lord and Savior**

---

## The Ezra Standard: How We Prepare

*"For Ezra had set his heart to study the Law of the LORD, and to do it and to teach his statutes and rules in Israel." — Ezra 7:10 (ESV)*

Before any teaching goes public, it passes through the Ezra Standard — studied in the original language and context, practiced personally, then prepared to teach clearly.

- **Text first** — every claim traces to the original Hebrew, Greek, or Aramaic in context.
  - **Whole counsel** — nothing cherry-picked for comfort or fear. The complete picture, always.
  - **Context honored** — every passage interpreted in its own literary, cultural, and historical setting.
  - **Genre respected** — apocalyptic as apocalyptic, poetry as poetry, narrative as narrative, wisdom as wisdom.
  - **Adulterant free** — no Greek philosophy, comfort bias, fear manipulation, or inherited tradition blended in place of the text.
  - **Honest uncertainty** — where the text is clear, we are clear. Where faithful scholars genuinely disagree, we say so.
- 

## The Berean Standard: What We Ask of You

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

If an apostle's teaching was subject to verification by the text, then so is ours. We ask you to test everything we teach against the word of God.

- **No teacher is your source** — not us, not your pastor, not a famous author. The text is your source.
- **No tradition is above the text** — no denominational affiliation, no non-denominational tribal identity. We read the text.
- **No framework replaces scripture** — theological systems serve the text. They never override it.

Open your Bible. Read the passage we referenced. Read the chapter around it. If what we said holds up, let it shape you. If it does not, trust the text over us.

---

## The Dependency Check

Every piece of content passes a final test: does this make people more dependent on God and his word — or more dependent on a teacher, a tradition, a feeling, or a framework? If the answer is anything other than God and his word, we rewrite it.

The goal of Five Wells is not to build an audience that needs us. It is to build people who need God and know how to find him in his word for themselves.

# The Four Pillars

*Scripture foundations studied through the Ezra Standard — original language, full context, honest uncertainty*

---

## He Sees You

*Anchor: Genesis 16:13 — Hagar names God El Roi, "the God who sees." Hebrew ha'El ha'ro'i. She is the first person in scripture to give God a name — not a patriarch, but a foreign slave woman in the wilderness.*

The text reveals a God whose seeing is active, not passive. The Hebrew *chaqqar* in Psalm 139:1–4 means to dig into, to search thoroughly. In 2 Chronicles 16:9 the Hebrew *shut* means to rove, to actively scan. In Matthew 10:29–31 Jesus says even the hairs of your head are numbered. In John 4:1–26 he sees the woman at the well's full history and stays anyway.

Supporting: Psalm 139:1–4 · 2 Chronicles 16:9 · Matthew 10:29–31 · Luke 15:3–7 · John 4:1–26

---

## He Loves You

*Anchor: 1 John 4:9–10 — Love defined by cost, not feeling. The Greek hilasmos (propitiation) means a sacrifice that satisfies wrath. The Greek agapē here is not sentimental — it is love measured by what it was willing to pay.*

In Deuteronomy 7:7–8 the Hebrew *chashaq* means to cling to — God's love is chosen, not earned. In Jeremiah 31:3 the Hebrew *chesed* is covenant faithfulness, not emotion. Romans 5:8 emphasizes timing — the love preceded any response. Romans 8:38–39 lists every category of threat and declares none sufficient. Ephesians 2:4–5 says the love acted on people who were dead.

Supporting: Deuteronomy 7:7–8 · Jeremiah 31:3 · Romans 5:8 · Romans 8:38–39 · Ephesians 2:4–5

---

## He Hasn't Forgotten You

*Anchor: Isaiah 49:14–16 — Zion says "The LORD has forsaken me." God responds: "I have engraved you on the palms of my hands." The Hebrew chaqqaq means to cut in permanently. The original audience was in exile — a season where God genuinely felt absent.*

In Genesis 8:1 the Hebrew *zakar* ("God remembered Noah") signals a turning point into action, not a lapse in memory. Psalm 13 permits the honest question and resolves in trust. Lament is not doubt — it is faith honest about pain. Hebrews 13:5 quotes Deuteronomy into a New Testament context, confirming the promise as still active. Revelation 21:3–4 provides the ultimate resolution.

Supporting: Genesis 8:1 · Deuteronomy 31:6 · Psalm 13:1–6 · Hebrews 13:5 · Revelation 21:3–4

*Scholars disagree on whether "engraved on my palms" is a prophetic reference to crucifixion wounds or a cultural image of permanence. Both readings are held by faithful scholars. The point — God does not forget his people — stands either way.*

---

## He Has a Plan and a Purpose

*Anchor: Jeremiah 29:11 — The Hebrew machashavah means plans or intentions. The original audience is Jewish exiles told the exile will last seventy years. This is not a promise of immediate rescue — it is a promise that the exile itself is within God's purpose. Must be taught with verses 10 and 12–14.*

In Genesis 50:20 the Hebrew *chashav* (same root) shows God's planning operating through human evil, not by preventing it. Romans 8:28 uses the Greek *prothesis* — a setting forth in advance. Ephesians 2:10 calls us God's *poiēma* — a composed work — with works prepared before we arrived at them. Isaiah 46:9–10 declares the end from the beginning.

Supporting: Genesis 50:20 · Romans 8:28 · Ephesians 1:9–11 · Ephesians 2:10 · Isaiah 46:9–10

---

*Prepared under the Ezra Standard. Received under the Berean Standard.*

*Test everything we teach against the text itself. — Acts 17:11*