

# HOW TO READ YOUR BIBLE FOR ALL IT'S WORTH

21 January 2021 | *Week 1: Introduction: Basic Tools of Biblical Interpretation*

## I. INTRODUCTION

1) Don't we know how to *read* already?

2) Course Outline

- Week 1: Basic Tools of Biblical Interpretation
- Week 2: Law: What Laws are for Us?
- Week 3: Historical Theological Narratives & the Gospels
- Week 4: Poetry, Proverbs & Prophetic Literature
- Week 5: Epistles
- Week 6: Apocalyptic Literature
- Week 7: Application: Bringing it Home

## **"He Is Our Peace"**

*For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility. - Ephesians 2:14*

**II. Literary Context**

**III. Historical Context**

**IV. Christological Context**

**V. Genre**

**VI. Allegory & Typology**

## **VII. Connecting to Christ**

*And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. - Luke 24:27*

### **Ephesians 2:11-22 (ESV)**

Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (which is done in the body by human hands)—<sup>12</sup> remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.

<sup>14</sup> For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, <sup>15</sup> by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, <sup>16</sup> and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. <sup>17</sup> He came and preached peace to you who were far away and peace to those who were near. <sup>18</sup> For through him we both have access to the Father by one Spirit.

<sup>19</sup> Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, <sup>20</sup> built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. <sup>21</sup> In him the whole building is joined together and rises to become a holy temple in the Lord. <sup>22</sup> And in him you too are being built together to become a dwelling in which God lives by his Spirit.

## **Mark 8 (ESV)**

During those days another large crowd gathered. Since they had nothing to eat, Jesus called his disciples to him and said, <sup>2</sup> "I have compassion for these people; they have already been with me three days and have nothing to eat. <sup>3</sup> If I send them home hungry, they will collapse on the way, because some of them have come a long distance."

<sup>4</sup> His disciples answered, "But where in this remote place can anyone get enough bread to feed them?"<sup>5</sup> "How many loaves do you have?" Jesus asked. "Seven," they replied.

<sup>6</sup> He told the crowd to sit down on the ground. When he had taken the seven loaves and given thanks, he broke them and gave them to his disciples to distribute to the people, and they did so. <sup>7</sup> They had a few small fish as well; he gave thanks for them also and told the disciples to distribute them. <sup>8</sup> The people ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over. <sup>9</sup> About four thousand were present. After he had sent them away, <sup>10</sup> he got into the boat with his disciples and went to the region of Dalmanutha.

<sup>11</sup> The Pharisees came and began to question Jesus. To test him, they asked him for a sign from heaven. <sup>12</sup> He sighed deeply and said, "Why does this generation ask for a sign? Truly I tell you, no sign will be given to it." <sup>13</sup> Then he left them, got back into the boat and crossed to the other side.<sup>14</sup> The disciples had forgotten to bring bread, except for one loaf they had with them in the boat. <sup>15</sup> "Be careful," Jesus warned them. "Watch out for the yeast of the Pharisees and that of Herod."

<sup>16</sup> They discussed this with one another and said, "It is because we have no bread."<sup>17</sup> Aware of their discussion, Jesus asked them: "Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? <sup>18</sup> Do you have eyes but fail to see, and ears but fail to hear? And don't you remember? <sup>19</sup> When I broke the five loaves for the five thousand, how many basketfuls of pieces did you pick up?"

"Twelve," they replied.<sup>20</sup> "And when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?"

They answered, "Seven."<sup>21</sup> He said to them, "Do you still not understand?"

## **Mark 8 (continued)**

<sup>22</sup> They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. <sup>23</sup> He took the blind man by the hand and led him outside the village. When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?"

<sup>24</sup> He looked up and said, "I see people; they look like trees walking around."

<sup>25</sup> Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly. <sup>26</sup> Jesus sent him home, saying, "Don't even go into the village."

<sup>27</sup> Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, "Who do people say I am?" <sup>28</sup> They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets."

<sup>29</sup> "But what about you?" he asked. "Who do you say I am?" Peter answered, "You are the Messiah." <sup>30</sup> Jesus warned them not to tell anyone about him.

<sup>31</sup> He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. <sup>32</sup> He spoke plainly about this, and Peter took him aside and began to rebuke him.

<sup>33</sup> But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the concerns of God, but merely human concerns."

<sup>34</sup> Then he called the crowd to him along with his disciples and said: "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. <sup>35</sup> For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. <sup>36</sup> What good is it for someone to gain the whole world, yet forfeit their soul? <sup>37</sup> Or what can anyone give in exchange for their soul? <sup>38</sup> If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels."

# CASTLETON CORE: WEEK 1

*How to Read the Bible for All It's Worth | Study Questions | Mark 8*

1. Read the text out loud and note (highlight, underline, circle) any observations as you read it. i.e., Are there any repeated words, key themes, or connections you see within the passage?
2. What is the literary context of our passage? What is the genre? What has happened prior to this text or is coming after this text that shapes the way we interpret this passage?
3. What historical context is needed to help you understand this passage?
4. Is the Old Testament quoted in this passage? If so, how is it used?
5. What role does this passage play in the broad scope of the biblical storyline? How does this passage connect to Christ and His gospel?
6. In 1-2 sentences, what do you think the main point of this text?
7. How does this passage challenge the way you think about God? How does this passage challenge the way you live?

## **Glossary: Biblical Interpretation**

**allegory:** an interpretive method that digs under the straight-forward and historical sense of the text to find a hidden, mystical meaning

**Apocalypse:** a genre of biblical literature that provides a theological interpretation of historical events in OT symbols, to emphasize the Messiah's sovereignty

**canon:** 66 books of the Old and New Testaments which the early church recognized as inspired by God

**Ceremonial Law:** a subgenre of biblical literature that provides instructions for priests as they minister in the tabernacle or temple in typological preparation for the Great High Priestly ministry of Jesus Christ

**Christological:** pertaining to the Person and work of Christ as a unifying rationale

**Descriptive Law:** a subgenre of biblical literature that describes how God's Prescriptive Law can be applied at a particular moment in Redemptive History

**eisegesis:** the process of reading foreign ideas *into* the biblical text

**eschatology:** the study of matters pertaining to accomplishing God's last purposes in redemption

**exegesis:** the process of drawing the meaning *out* of the biblical text

**flow of thought:** the main idea running through a passage or pericope

**hermeneutical spiral:** the process by which the Bible interrupts and corrects our presuppositions; typically accomplished through self-awareness and constant Bible reading

**hermeneutics:** the theoretical study of the science and art of how to legitimately and ethically interpret texts

**inspiration:** the sovereign act of the Holy Spirit whereby he guided the authors of Scripture to write God's word

**Epistle:** a genre of biblical literature that extends the gospel to distant lands, with argumentation in mostly lineal flows of thought

**Glossary (continued)**

**parallelism:** a poetic literary device where multiple lines say similar things again with different emphases, usually to a heightening of the intensity of the previous statement, or to reverse the viewpoint of the previous statement

**passage:** several pericopes functioning together to make up a discrete larger section of a book

**pericope:** a discrete, self-contained story or teaching with a discernable beginning, middle and end [the plural is pericopae or pericopes]

**Prescriptive Law:** a subgenre of biblical literature that lists the moral behavior expected of God's image bearers, grounding in creation and the exodus; The Ten Commandments

**presupposition:** assumptions, precommitments and expectations a reader has before engaging a text; a belief one supposes by which they filter observations and experiences

**progressive revelation:** the process by which the revelation of God was inspired over time, each subsequent part reacting to and developing the prior

**Redemptive History:** the history recorded in the Bible that testifies to God's acts of redemption

**revelation:** the miraculous and merciful communication of God to man through signs, wonders, theophanies, most clearly and perfectly in the Man Jesus, and now through the written accounts contained in the 66 books of the Bible

**Genealogy:** a subgenre of biblical literature that lists names as a way to supplement narratives and provide a theological angle on historical events

**Covenantal History:** a genre of biblical literature that narrates redemptive-historical events vis-à-vis the most recent covenant

**Covenantal Law:** a genre of biblical literature that prescribes prescriptive, descriptive and ceremonial laws to God's people vis-à-vis their place in Redemptive History

***Glossary (continued)***

**Parable:** a subgenre of biblical literature that compares elements of the Kingdom to typical life scenarios as a way to supplement narratives

**Poetry:** a genre of biblical literature that particularly employs parallelism and vivid imagery in an expression for Israel's Kingdom and eschatological hopes

**Prophecy:** a diverse genre of biblical literature that particularly employs "near and far" visions in an expression for Israel's Kingdom and eschatological hopes

**Wisdom (Christological):** a poetic genre of biblical literature that expresses the wisdom by which David's son are to lead the people of God

**typology:** a hermeneutical conviction that God has sovereignly organized history and revelation such that OT persons, events and institutions prefigure the person and work of Christ in concert with literary genre and history

## **Suggested Resources for Further Study**

### **Books**

*ESV study Bible: English Standard Version.* (2011). Wheaton, IL: Crossway.

Fee, G. D. (1993). *How to read the Bible for all it's worth: A guide to understanding the Bible.* Grand Rapids, MI: Zondervan.

Goldsworthy, G. (2012). *Gospel and kingdom.* Milton Keynes: Paternoster Press.

Helm, D. R. (2011). *One to one Bible reading: A simple guide for every Christian.* Kingsford, N.S.W.: Matthias Media.

Plummer R. (2010). *40 questions about interpreting the Bible.* Grand Rapids, MI: Kregel.

Roberts, V. (2012). *God's big picture: Tracing the storyline of the Bible.* Downers Grove, IL: IVP Books, InterVarsity Press.

### **Articles**

Lugbill, Nathan. 20 June 2019. *Context, Melodic Line, Context.*

<http://indysem.org/blog/2019/6/20/06skl3x8vuysnvikhsv5ensfev9mko>

Piotrowski, Nicholas. 20 April 2017. *Jesus Gets into the Boat.*

<http://indysem.org/blog/2017/4/20/jesus-gets-into-the-boat>

### **Online Resource**

Barry, J., Bomar, D., Brown, D., Klippenstein, R., Mangum, D., Ritzema, E., . . . Widder, W. (2016, January 01). *Lexham Bible Dictionary.* Retrieved January 20, 2021, from <https://www.logos.com/product/36564/lexham-bible-dictionary>