

# BIBLE PPT #1

Welcome to opening doors, to discipleship and presentation on the Bible. One of my favorite memories is the Sunday we gave the preschoolers and the third graders, their new Bibles, the third graders sat down the way they always did for the children's time.

But the preschoolers turned their backs on me and sat on the steps, leading up to the chancel. They all open their new Bibles and began to flip through the pages, pausing to look at a picture that caught their eye.

Forget whatever else I was going to say to them. Here was the hope of the church. The children were reading their Bibles elders, pastors, teachers, and parents believe that the Bible is the inspired word of God.

Two sources of authority contribute to that belief. One, the church claims the Bible has sort of authoritative witness to God and God's son, Jesus Christ.

Through the inspiration of the holy spirit to, we have been inspired as we read the Bible ourselves, the Bible is authoritative in our lives because we believe Jesus is the word of God, to which the scriptures bear witness.

That is why we want children to have a copy of their own so they can discover Jesus in its pages. As all of the faithful have done before them authority, it may sound like power. That is not to be questioned or challenged.

That is not the case in surfeiting the scriptures for our life. And faith requires scrutiny, knowledge of context, recognition of literary types, observation of contradictory passages from biblical writers. And yes, even our doubts and especially our questions. The reformed faith accepts that humans wrote the scriptures for their own context and from their own perspectives and that they were inspired by God.

So we find within the Bible, a variety of differing opinions on the same subject, ancient rabbis respected the writings of previous rabbis.

Even when they disagreed with them instead of editing or deleting their ancestors writings, they added their own version of the truth as they understood it.

For example, the story of Ruth is a story of a Moabite woman who was the grandmother of David. The book may have been intended in part to temper rule.

That Hebrew men were to divorce their foreign wives. Israel had declared this strict law when they returned to Jerusalem from exile in Babylon.



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The rule of thumb for interpreting versus is love is what one is reading from the scriptures loving, if not search for the reason for the passage.

For example, the destruction of Jericho is an appalling genocide. In context, the story affirms the idea that God will lead the people to victory in the promised land, not they themselves affirmations that can be made without necessarily affirming the story as a good one, we must engage the account with critical thinking.

The best way to examine a biblical passage is to ask questions. What is going on in history as at the time of its writing?

What are the social mores of the society? What story proceeds it and what story follows it? Who are the characters?

What did they say and do, why would they say and do those things? What did they not say or do, and preparing to teach?

We benefit from commentaries and other books about the passage to explore the questions and to get to the heart of the writer's intention.

Rereading the verses has beneficial. Each time we see details and nuances that we did not see before through study and prayer, the message of the Bible passage comes alive in our hearts and minds. Then we are prepared to teach others in the beginning, all theological conversations about God, Jesus and the holy spirit began with scripture interpretations.

We have seen throughout history, however, can get far removed from the original source so much so that the church questions, some teachings, the reformation declared that a theological idea put forth by the church wants to be examined the not by the authority of the church, but by the authority of scripture, all theology is to be held up to the Bible itself, to test its truth and wisdom.

The Bible critiques itself and the holy spirit continues to empower such critique early on, Jesus argued that the good news was only for Jewish people.

The gospel writers added stories to modify that position and offer new inspired ideas with the guidance of the holy spirit.

We are to discern truth for our current day and age. A practice model than scripture theology can change early work of the spirit was to set aside as essential circumcision and the eating of food sacrifice.



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So they're gods simple examples in our age include the rejection of slavery and the ordination of women. We need the Spirit's guidance.

As you wrestle with many contemporary issues, the Hebrew tradition of interpretation encourages the faithful to talk out of both sides of their mouth.

This does not mean saying one thing to one person and something else to another early on the rabbis found that truth is often antithetical to truths that contradict one another can both be true. Affirming them both gives a fuller answer. In other words, and affirmation from each side of the mouth allows one to speak with a full mouth.

We employ this understanding when we examine how scripture points to the word of God, as the word incarnate in Christ, Jesus was both human and divine.

The Bible is the word of God. And Jesus Christ is the word of God incarnate to understand how the scripture points to these truths.

Take some theological work while reading the Old Testament, the Hebrew scriptures, we may see signs of Christ and the prophecies, but it is not sound's interpretation to say the author intended those conclusions consider Isaiah's prophecies.

Oh, look, the young woman is with child and shall bear a son and shall name him Emmanuel in quote from Isaiah seven, 14 and four, a child has been born for us, a son given to us authority rest upon his shoulders.

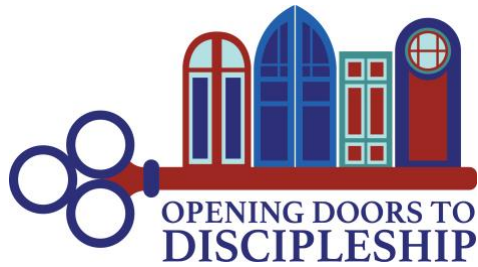
And he is named wonderful counselor, mighty God, everlasting father, prince of peace. Isaiah nine verse six. These prophetic verses were not about Jesus for the Jewish people.

Rather, they described a son of God who would be like king David, a military and political leader who would restore Zion.

We can say that with absolute certainty. We can also say this passage is about the birth of Mary's son, our savior, the Messiah.

If we hold these truths intention, we speak with a full mouth. We see a different truth and our Jewish brothers and sisters, but one does not negate the other.

We can say that the word of God was made flesh and dwelt among us for the Bible tells us. So in his book, the Bible makes sense.



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Walter Brueggemann names four basic philosophies of life. The first is the modern industrial scientific model where each person earns their way through hard work and education and are duly rewarded for their efforts.

The second is the existential model or cowboy approach where the individual relies on no one, but themselves. The third is the transcendentalists model or pie in the sky approach.

The person affirms only those ideas and people that fit into their ideal universe is fourth. Philosophy option open to us is the Bible's covenantal historical way of understanding our life and faith.

This last one requires that we give ourselves to God who has given God's self to us and Jesus Christ. The new covenant in Christ blood creates the binding lifelong relationship between us and God.

We look at the world and live our life through these lenses of a loving relationship. We find our way of life by reading the Bible and applying its wisdom to our daily living.

Once we affirm our faith in God and in Jesus, through declaration of faith and baptism, then we must explore and live what it means to be a Christian.

The rest of our lives, the scriptures inform us what it means to be in Christ and for Christ in the world.

We are set apart from other philosophies of life to be the hands and feet of God, wherever we live and work.

The Bible calls us a holy priesthood individuals with a calling to ministry. The Bible is our guide. It is not an answer book, nor is it to be worshiped as an idle love governance.

All that we do as a firm through the teachings of Jesus and the example of the apostles, we are to love God and love our neighbor as ourselves, as Calvin, once affirmed the Bible is the lens through which we see the world.

You're invited to continue this module by engaging in the reflection exercises that follow this video.