



DISCIPLESHIP MASTERCLASS

HOW TO STUDY THE BIBLE (HOW DID WE GET HERE)

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How Did We Get Here?

The tensions we are seeing played out on social media, in politics, universities, and on CNN these are all theological debates.

One of our biggest problems with reading/interpreting the Bible is we most often approach it by asking ourselves, "How is it relevant, helpful to me?"

The reason you haven't read Leviticus devotionally is because the book of Leviticus is reflecting the historical, legal, and cultural world of ancient Israel. It reflects the Israelites world and not ours so we tend to ignore it.

When we make personal *relevance* or *helpfulness* about the Bible our primary point, we are going to do a couple of things:

1. We are going to make the words of the Bible very egocentric.

Exegete means to interpret the then and there of the bible world. When we only devotionally read, we unintentionally start with our here and now.

If you don't get the then and there right, you won't get the here and now right.

When we make personal *relevance* or *helpfulness* about the Bible our primary point, we are going to do a couple of things:

2. It also makes us like a ship being tossed about without a compass.

The pursuit of relevance without the compass of history cuts us loose from our moorings. We are tossed about with no sense of where we are, where we've come from, and where we are going. It forces us to become self-centered when encountering our world and its daily reality. We become the filter of truth, meaning, and experiences.

Stepping into the Bible places us into history. The Bible should be our compass but it will only be our compass if we step into its world to understand its words.

“The past is a foreign country; they do things differently there.”—L. P. Hartley

Do you know how you got to get a vote in *democratic* Athens?

1. If you held land.
2. If you were a male.
3. If you were an Athenian.





Key Concept #1

God defines right
and wrong in the
Bible.

Exodus 3:14-15

I am... that I am.

Genesis 1:27

in the image of God he created them; male and female he created them.

Leviticus 19:18

'Do not seek revenge or bear a grudge against anyone among your people, but **love your neighbor as yourself. I am the LORD.**

What gives value to humanity is God and you can't separate that out of our lives. We get these ideas and values from scripture alone - not Rome or ancient Greece.



Anger and wrath, these also are abominations, yet a sinner holds on to them. The vengeful will face the Lord's vengeance, for he keeps a strict account of their sins. Forgive your neighbor the wrong he has done, and then your sins will be pardoned when you pray. Does anyone harbor anger against another, and expect healing from the Lord? If one has no mercy toward another like himself, can he then seek pardon for his own sins? If a mere mortal harbors wrath, who will make an atoning sacrifice for his sins (Ben Sira 27:30 - 28:5)

What happens in this period of history is that Israel is reading the text we read early...

**Leviticus 19:18... love your neighbor
WHO IS LIKE yourself; I am the lord.**

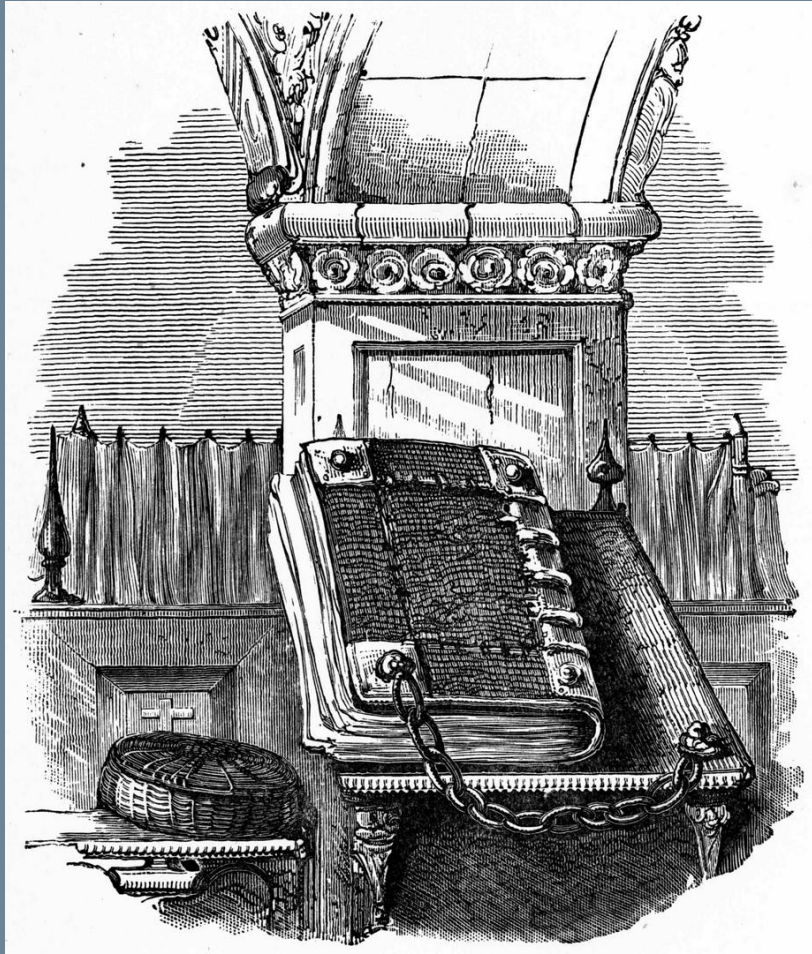






The church was a sending place... not a hiding place.





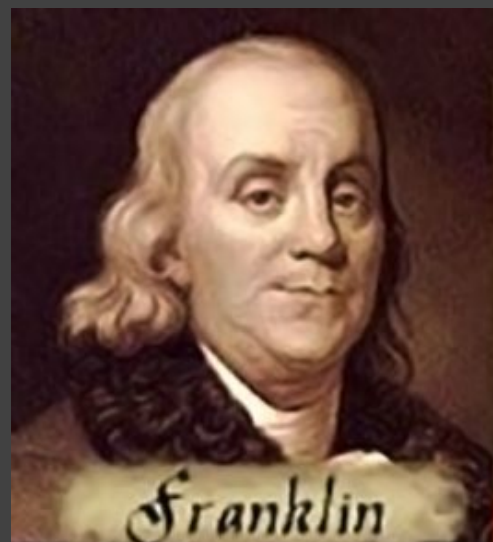


The Reformation reshaped the western spiritual experience again.

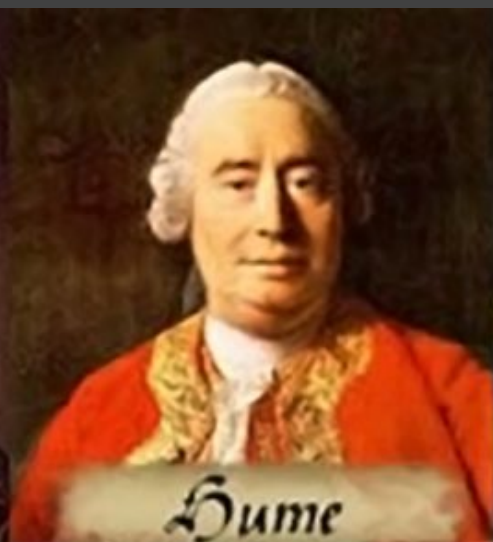
- We got from it ...
- Faith vs works... grace vs law
- The sacred was brought back into the secular,
- Because Christians were saying, “My faith doesn’t happen because of Rome.” They were breaking away from it, but in doing so, the separation of sacred and secular grew.

The Reformation reshaped the western spiritual experience again.

- Here's how: The essence of religion became the inner relationship of the believer to the divine. Faith was a personal, private thing. As such, it existed in a sphere distinct from the rest of society.
- We swung from a universal faith to an extremely private faith. (Both extremes create errors.)



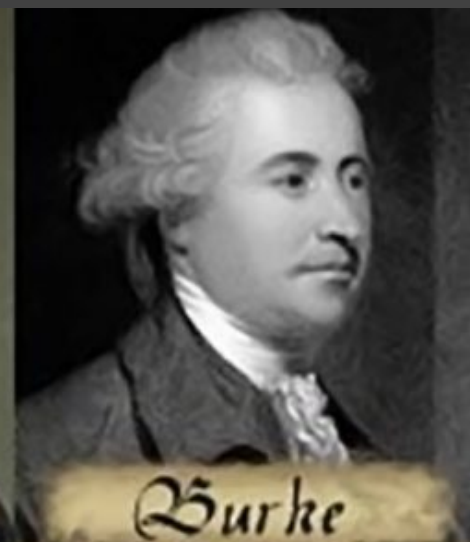
Franklin



Hume



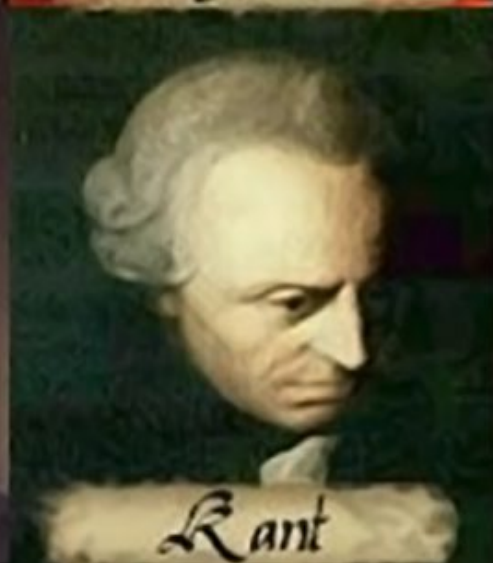
Rousseau



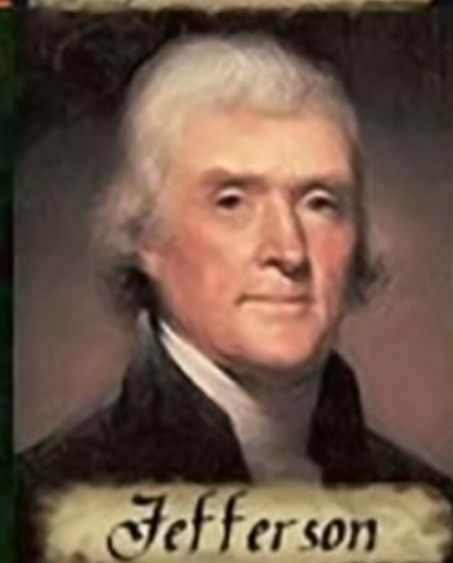
Burke



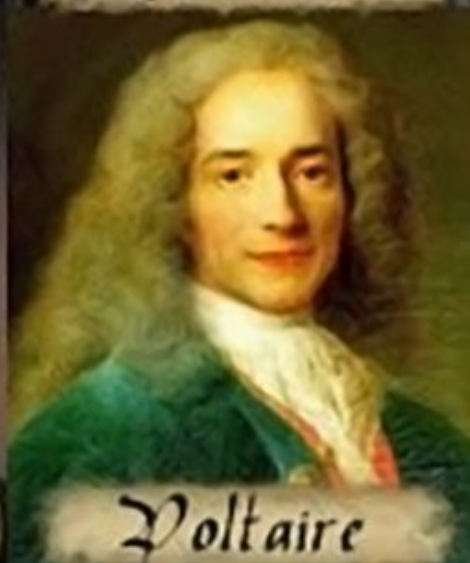
Goethe



Kant



Jefferson



Voltaire

Judeo-Christian ideals and morals (the value of humanity, equality, charity for people on the margins) were fused with classical world ideas of democracy and republicanism.

The ideas that all people were created equal, life, freedom, as inalienable rights - that derives from the Bible became seen as the universal spirit of enlightenment.



An ethical unity, has become the unifying spirit has replaced the God of the Bible.

Education (greater reason) does not equal salvation.

Galatians 3:28

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.



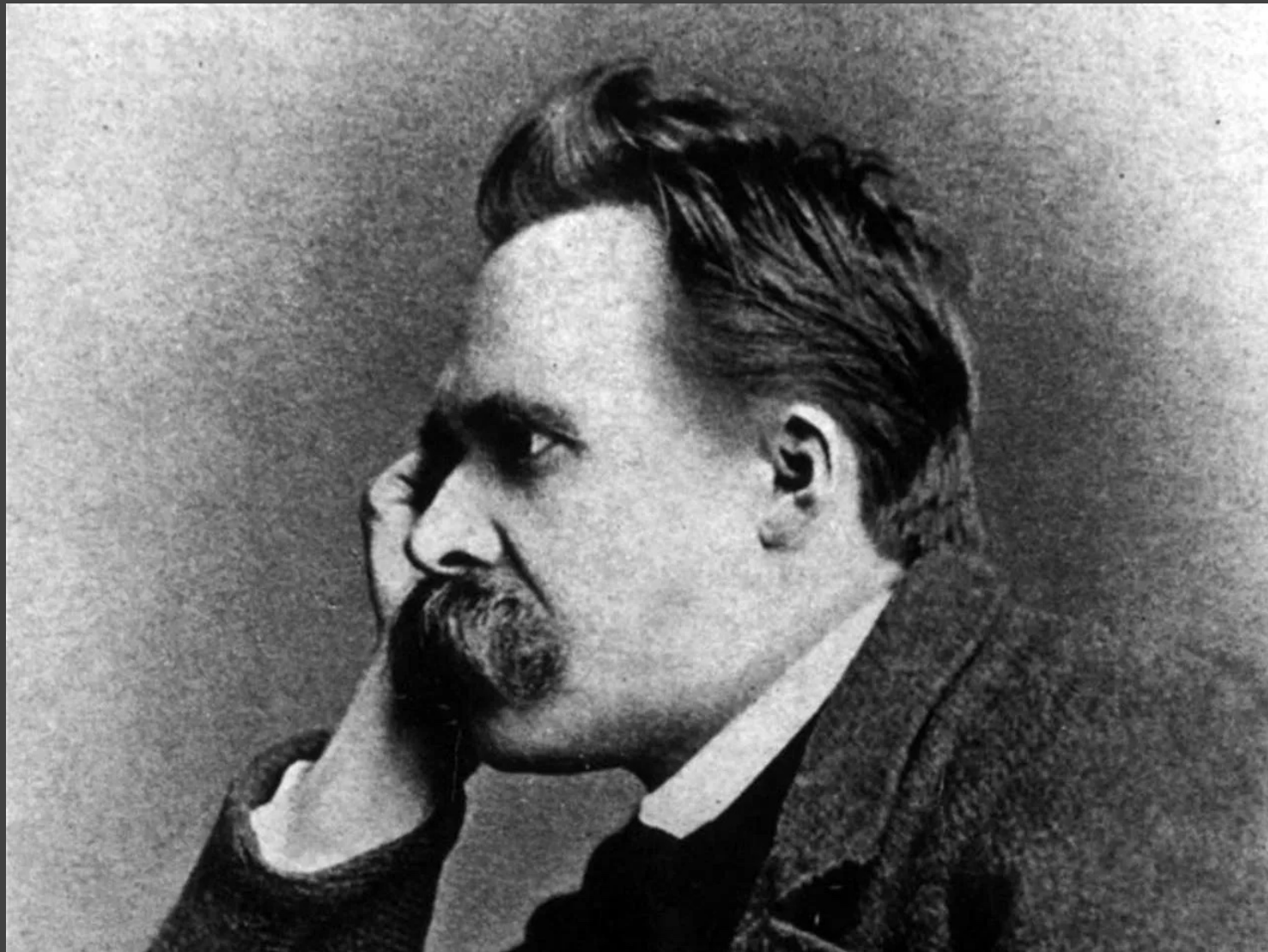
What makes anyone believe that they can demand equality?

Galatians 3:28

There is neither Jew nor Gentile, neither
slave nor free,

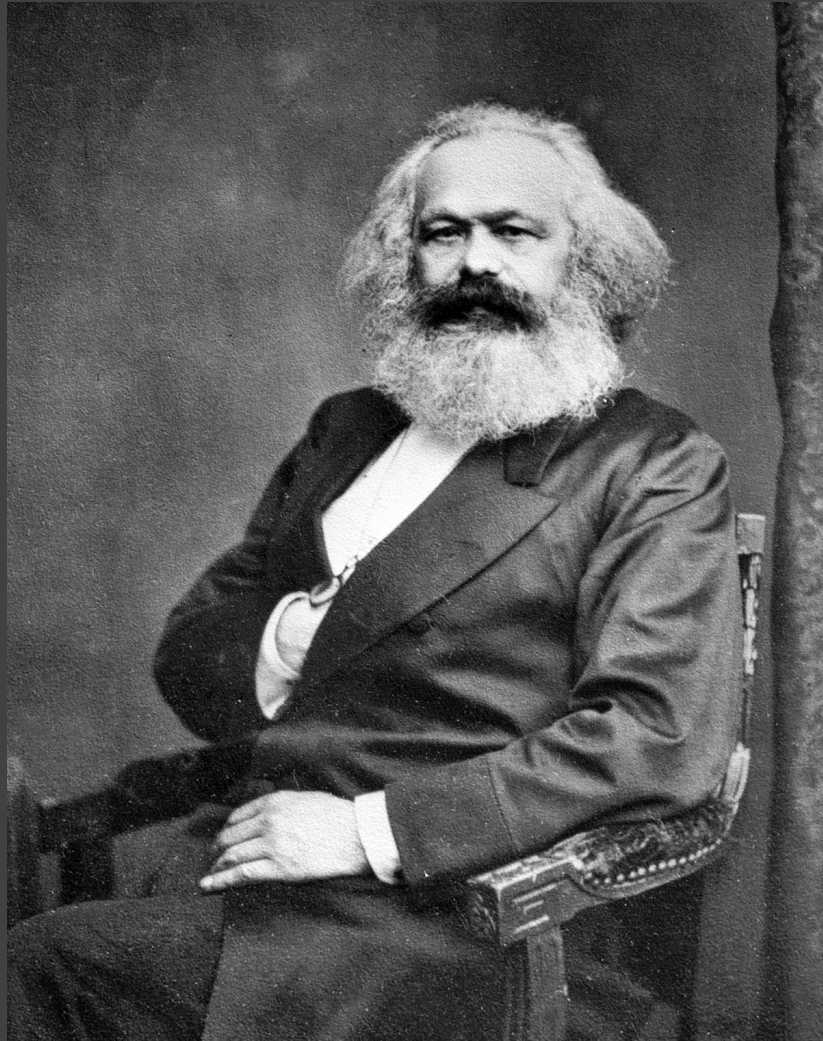
Malachi 3:6

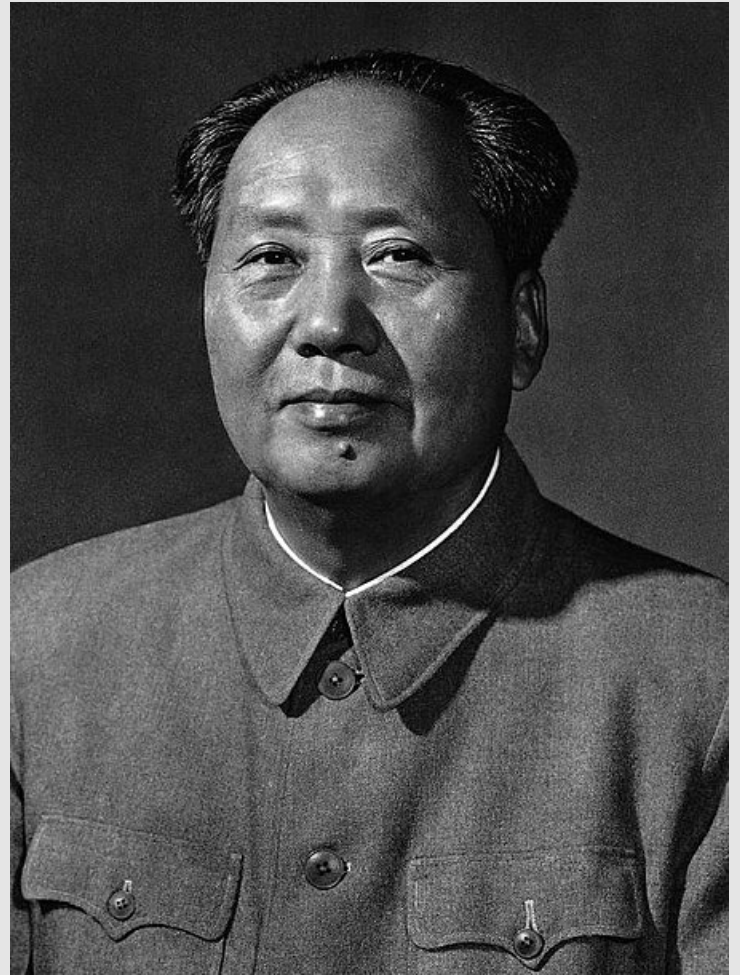
For I am the LORD, I change not;



Neichze understood what many of the enlightenment philosophers did not. Those biblical morals are founded in God, so if you kill God, you can't keep arguing for that value structure.







ANY QUESTIONS?

