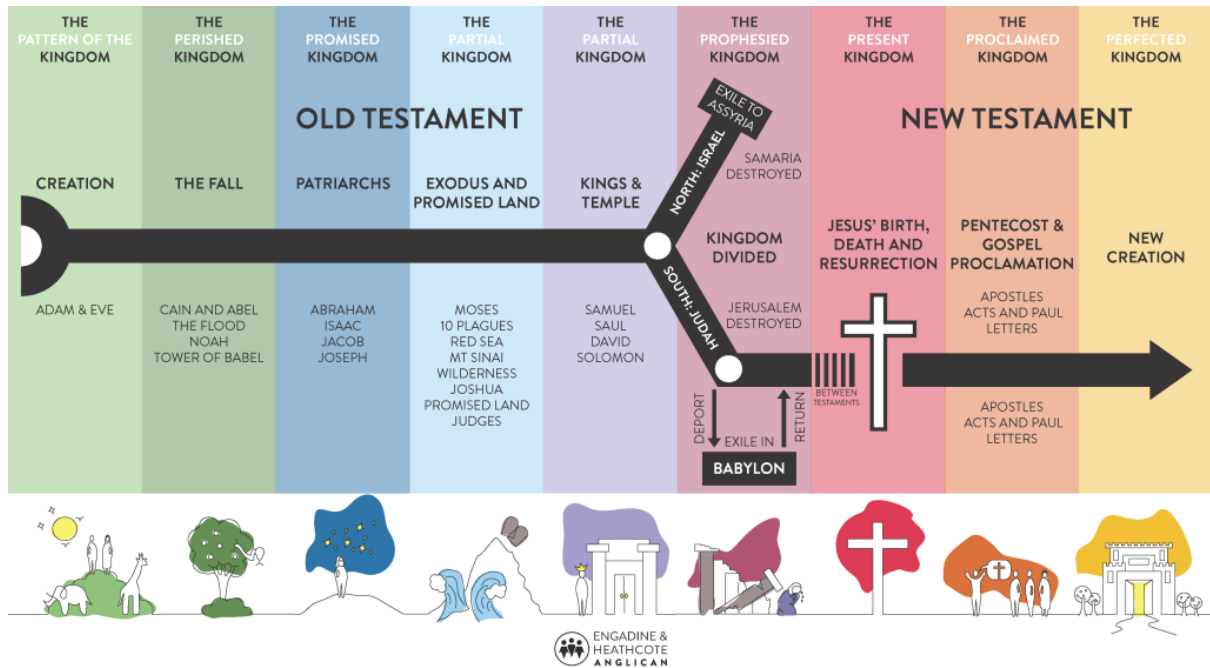


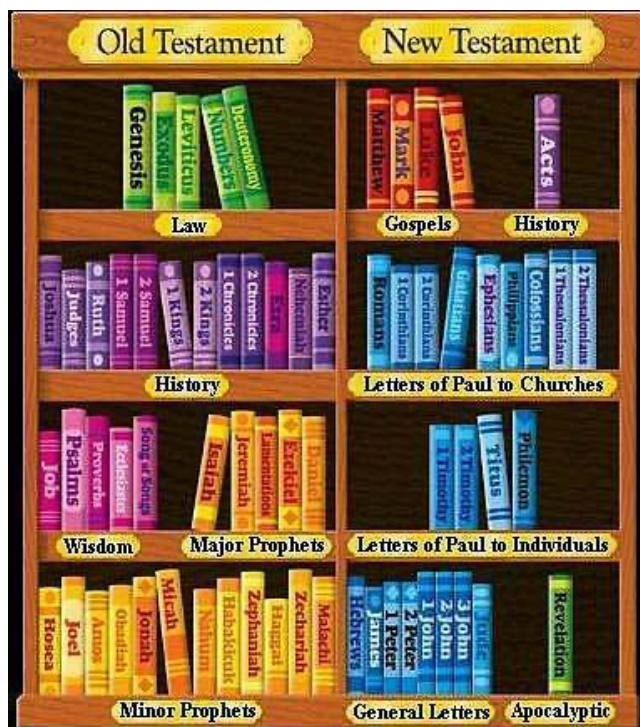
Preaching Matters Course: Basics of Biblical Interpretation

Know where you are: on Maps and Libraries.

- Narrative arc of the bible [bible overviews...like pictures from different angles of same mountain range (cf.Ash)]



- Gospel of Jesus [He is our interpretive lense]
- Genres [matter]



Languages - Hebrew (OT) [a few bits of Aramaic in Daniel and Ezra], or Greek (NT)

Date - Written 2-3 thousand years ago (culture gap!)

Context - it was written to address people and situations we may not always be aware of or understand

Manuscripts vary in some places (minor changes) – look at footnotes

Trust what you have, but also have the ability to dig deeper [online tools and commentaries can be very helpful here].

3 Texts (Keller) :

- The Biblical TEXT [where, what, why, how?]
- The ConTEXT of your hearers
- The SubTEXT of your own heart

Biblical Text:

- **Where:** where does this text sit in the biblical narrative arc; in the Old/New? In the context of the individual book/letter/Psalm etc.
- **What** type of literature are we dealing with?
- **Why** is this bit of the bible here? One or two sentences to distil the main thrust of the passage.
- **How** is it conveyed? What emotional response is the author seeking to invoke?
- **What** light does this shed on Jesus and the gospel? And/or what light does Jesus/gospel shed on this text?

Context:

Contextual communication (Keller, p.99):

"This understanding of preaching is one aspect of what missiologists call "contextualization." It means to resonate with yet defy the culture around you. It means to antagonize a society's idols while showing respect for its people and many of its hopes and aspirations. It means expressing the gospel in a way that is not only comprehensible but also convincing."

Where does this message/angle confront our culture? Where does it support it? Subversive fulfilment...

Helpful list here from Keller:

1. Use accessible vocabulary.
2. Demonstrate an understanding of doubts and objections
3. Employ culturally respected authorities.
4. Affirm in order to challenge baseline cultural narratives
5. Make gospel offers that push on the culture's pressure points
6. Call for gospel motivation.

Subtext:

The final 'text' is the subtext conveyed through the preacher's heart. We can unsay all the good we have said through our own hearts not being matched up to what we are teaching in the bible. This is likely to come out in the way we speak and our body language.

Legal Righteousness - He completes
Sacrifice - He completes
Moral - He shows heart

Where? N.T. ; Sermon on Mt.
J fulfills O.T. - How?

What? Gospel → historical history/biog.
→ Matt. = Jewish concerns
↳ Teaching of J =
1st of 5 Gospels. J = New
Notes.

Why? Jesus completes the O.T. righteousness
and calls his followers to 'heart deep'
obedience.

How? Authoritative: I tell you
Absolute - certainly
not the
least
This is divine
authority
This is a clear
call to absolute obedience

What- light from Jesus/Gospel?

Righteousness = gift from faith (Rom. 4:14)
Jesus' yoke is light (Matt. 11:28-30)
∴ this is not about trying harder

A righteousness by faith and
therefore a changed heart.

MATT.5:17-20

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. ²⁰For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

JOHN 20:26-31

A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" ²⁷ Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

²⁸ Thomas said to him, "My Lord and my God!"

²⁹ Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

³⁰ Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. ³¹ But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.