

# THE ENDURING TRUTH: FINDING THE THEME OF THE ANCIENT TEXT

Union Lake Baptist Church  
Teacher Training Session #1  
Pastor Jeff McKeever

“By the word of the Lord the heavens were made, and by the breath of his mouth all their hosts.”

- Psalm 33:6

“All Scripture is breathed out  
by God...”

- 2 Timothy 3:16a

“The Bible is not a book about God; it is God speaking to us.”

-Dave Jackman

*I Believe in the Bible*

# Implications

- \* **The nature of Bible study is personal**

- \* *It is not simply learning facts*
- \* *It is hearing God speak*

- \* **Goal of Bible study is for people to know God by hearing Him speak**

- \* *Unbelievers coming to know God initially*
- \* *Believers coming to know God better*

**ULBC Mission**  
**“To Know Jesus and**  
**Make Him Known”**

- \* **We need an attitude of humility**

- \* *The Master’s word calls for reverence and submission*
- \* *Be full of prayer for help and understanding*
- \* *Don’t be so quick to think you understand it*

*“Every passage in some way or in some degree voices or echoes the message: ‘God is acting! God is coming! God is faithful to his covenant promises! His mercy indeed endures forever! God will not cast off His chosen people! God is preparing salvation.’”*

*-Sidney Greidanus  
Preaching Christ from OT*

“We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices . . . .”

- *The Chicago Statement on Biblical Inerrancy, Art. XVIII*

# 2 Myths about Bible Study

- \* **Myth #1: It's too hard for laypeople to understand**

- \* *“If we can read the newspaper, we can read the Bible” – R. C. Sproul, Knowing Scripture @ 14*
- \* *We simply need the basic rules of interpretation*

- \* **Myth #2: The Bible is boring**

- \* *No teacher makes the Bible come alive*
- \* *The Bible makes men come alive*
- \* *Approaching Bible Study correctly will reveal its power*

# Objective vs Subjective

- \* Humpty Dumpty: “There’s glory for you!”
- \* “I don’t know what you mean by ‘glory,’” Alice said.
- \* Humpty Dumpty smile contemptuously. “Of course you don’t – till I tell you. I meant ‘there’s a nice knock-down argument for you!’”
- \* “But ‘glory’ doesn’t mean ‘a knock-down argument,’” Alice objected.
- \* “When I use a word,” Humpty Dumpty said in rather a scornful tone, “it means just what I choose it to mean – neither more nor less.”
- \* “The question is,” said Alice, “whether you can make words mean so many different things.”
- \* “The question is,” said Humpty Dumpty, “which is to be master – that’s all.”

# Objective vs Subjective

- \* **The text cannot mean something today that it did not mean to its original audience**
- \* **Texts have objective meanings**
  - \* *Bible is authoritative*
  - \* *God preserved timeless truths, applicable for all eras & people*
- \* **Subjectivism:**
  - \* *“What this means to me...”*
  - \* *“That’s fine for you, but for me...”*
  - \* *Makes Bible teacher the authority*

# Clarity of Scripture

- \* **“Perspicuity” – old word used by Reformers**
- \* **Bible speaks in meaningful patterns of speech**
- \* **Basic message is simple enough for all to understand**
- \* **However, some parts are more difficult than others**

# Some Parts of Scripture are Hard

- \* “There are some things in them [Paul’s letters] that are hard to understand . . .” 2 Peter 3:16b
- \* “The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.” Deut. 29:29
- \* “It is the glory of God to conceal things, but the glory of kings is to search things out.” Proverbs 25:2

# Simple Texts Help w/ Difficult Ones



# Difficult Texts are Our Problem

- \* **Lack of training** – fault of leadership
- \* **Lack of resources** – varies by situation
- \* **Lack of study** - laziness
- \* **Sin-corrupted mind** – effects of the curse

# The Text is Central, Not the Teacher

- \* **Exegesis** – Greek: “to draw out” or “lead out”
  - \* What is the specific meaning of this text to original audience
  - \* “God so loved the world” John 3:16
    - \* A text out of context becomes a pretext (e.g., Ps 13:1)
    - \* John 1:18 – Jesus exegetes God to us
  - \* Scripture exegetes the mind of God to us
- \* **Not Eisogesis** – reading into the text what is not there
  - \* From our own presuppositions
  - \* Importing our own culture
  - \* Forcing Scripture into some system of interpretation

# The Text is Central, Not the Teacher

*"I want God,  
not my idea of God."*

- C.S. Lewis

# The Text is Central, Not the Teacher

- \* **Wrong Approach:** “What can I say about this text?”
- \* **Right Approach:** “What does this text say?”
- \* **If text is not central, those you teach will only know what you know (which might not be right)**
- \* **Dangers of topical teaching:** Teacher imports context
- \* **Safety in expositional teaching:** You’re forced to deal with context that God has provided

# Principles of Exposition

- \* **Stay on the Line**

- \* + Pharisaism, legalism
- \* - Licentiousness, liberalism, antinomianism
- \* Deut. 4:2; Rev. 22:18-19
- \* Practice: Gen. 3:1-3; Mk 7:6-13

- \* **Text and Framework**

- \* Use text for illumination, not support
- \* Exegesis: “What does the text say?”

# Principles of Exposition

- \* **Traveling Instructions**

- \* What did it mean to its original audience?
- \* Cannot go directly from text to application
- \* Historical, geographical & cultural context

- \* **Melodic Line**

- \* Big Melodic Line – the message of the Bible as a whole
- \* Small Melodic Line – the message of the Book our text is in
- \* How does our text fit in both?

# Principles of Exposition

- \* **Bone & Marrow**

- \* Every text has a structure
- \* The structure will reveal an emphasis
- \* The emphasis must shape our teaching
- \* Grammatical-Historical-Literary-Redemptive Interpretation
  - \* Literary Forms (e.g., narrative plot of 1 Sam. 1)
  - \* Literary Devices (e.g., chiasm of Joshua & Colossians)
  - \* Word Choices (e.g., “overseer” in 1 Timothy)
  - \* Word/phrase/idea repetition (e.g., Gen. 39:20-23)

# Principles of Exposition

- \* **Traveling through the Cross**
  - \* Biblical theology
  - \* Creation-Fall-Redemption-New Creation
  - \* Greidanus' 7 ways
  - \* Chapell's Fallen Condition Focus

# Greidanus' 7 ways to see Christ in the Old Testament

1. Progression of Redemptive History (the Big Story of God always working toward redeeming His people)
  - \* Making a great nation
  - \* Blessing Gentiles
  - \* Instituting the Priesthood
  - \* Anointing a king
2. Promise-Fulfillment
3. Redemptive Themes (e.g. God's use of a mediator, someone/something sacrificed in place of someone else)

# Greidanus' 7 ways to see Christ in the Old Testament

4. New Testament Reference (NT writer explains how an OT text spoke of Jesus)
5. Contrast (when a bad leader/savior/mediator causes you to reflect on how much better Jesus is at that role)
6. Typology
- 7.

# Chapell's FCF

- \* **Fallen Condition Focus (FCF)**
  - \* Locate the sinners in the story (i.e., those that are pathetic, frightened, hopeless, ill, enslaved, in trouble)
  - \* Detect their great need from the text (i.e., what do they lack? What would be the best help for their situation?)
  - \* How is that need met in the text?
  - \* Identify yourself and your students with the sinners and their need (which Jesus alone ultimately meets).

# #1 – Adam & Eve

## Creation

*“God created the heavens and the earth” Gen. 1:1*

*“... In the day that you eat of it you shall surely die.” Gen. 2:17*

## Fall

*“she took of its fruit and ate . . . and he ate.” Gen. 3:6*

*“[The Lord] drove out the man . . . [from] the tree of life.” Gen. 3:23-24*

## Redemption

*“I will put enmity between you and the woman and between you offspring and her offspring, he shall bruise your head, and you shall bruise his heel.” Gen. 3:15*

*“God made . . . garments of skins and clothed them.” Gen. 3:21*

## Re-Creation

*“you shall bring forth children.” Gen. 3:16, cf. 4:1-2*

*“The Lord had regard for Abel and his offering.” Gen. 4:4; cf. 4:25-26*