

**Last week-** Knowing vs. Studying, knowing your tools

**This week-** Knowing our Biases - **Presuppositions and Hermeneutics**

### **What do we bring to our Bible study?**

-Last week was a discussion of external things that impact our Bible study. This week covers the internal things that are already there.

-These are things that should be shaped by the external tools, but already exist

**What is a Presupposition?** *Something that is assumed beforehand at the beginning of a line of argument or course of action*

### **Where do our Biblical Presuppositions come from?**

Bible, study tools, TV, Christian fiction, politics, opinions of others (pastors, parents, teachers, friends)

### **Example Exercise-** 1 Thess. 5:13-18

What is this passage talking about? What presuppositions are in play?

-Belief in the rapture, when is Christ returning, what needs to happen before His return..

-Presuppositions are always in play.

### **What are some of the main ones we see today? What systems of thought are out there within Protestant Christianity?**

-Largely divided along denominational lines

-Baptism, Doctrines of Grace, God's Sovereignty, Israel/Church, Inspiration, etc...

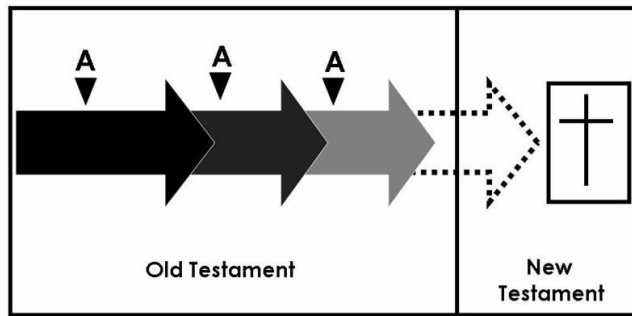
### **Example Question-** What is the Bible about, what is its purpose- the meta-narrative?

Doxological- Book about God, written by God, for the purpose of knowing God

Christological- One Unified story of redemption, written by God, with Jesus Christ being the main character

### **How does each presupposition change our view of all of scripture?**

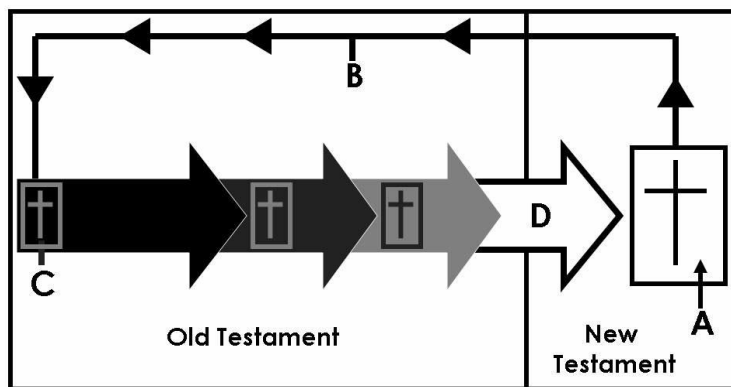
## Our Usual Approach to the Bible



Entry is made at any point (A)

Doxological-

## Christ-centered Approach To the Bible



Entry is made at the gospel (A), which sends us back to the O.T. (B). With the knowledge that this book is about Christ (C), we follow it along the story of redemption until it leads us to fulfillment back in the gospel (D)

Christological-

### Where do we get this view from?

**John 5:39-40, 46** <sup>39</sup>You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, <sup>40</sup>yet you refuse to come to me that you may have life... <sup>46</sup>For if you believed Moses, you would believe me; for he wrote of me."

**Luke 24:27-** And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

**Acts 2-** The first sermon, Peter preaches Christ from the prophets and the writings, saying that the passages find their fulfillment in Christ

-We believe that we should be gospel-centered, Christ-centered in our view and interpretation of scripture. This key presupposition, informed by scripture, helps us to see scripture the way it was intended to be seen, as a story about Jesus and the gospel.

-This doesn't mean it isn't about God. God reveals Himself throughout and we learn all that we need to know, because by knowing Christ we come to know the Father (John 14:6-11)

*The Dogma is the Drama*

Graeme Goldsworthy- the story of the Kingdom (also the theme of God's Big Picture)

The Bible is the story of the Kingdom of God:

God's People in God's Place under God's Rule

Another presupposition, but one that is well founded throughout scripture, from beginning to end, and helpful to know where you are at in the story

*In this passage, who are God's people, where is God's place, how is He ruling?*

### **Hermeneutics- the science of Biblical interpretation**

What are some basic principles of interpreting the Bible?

1. Let Scripture interpret scripture (*Sacra Scriptura sui interpretes- Sacred Scripture is its own interpreter*)- If a given verse is capable of two interpretations and one goes against the rest of scripture and one is in harmony with it, it should be interpreted in a way that is in harmony with the rest of scripture (i.e. John 3:16 denying a hell due to God's love)  
Zechariah 9:9 and John 12:14-15 (Palm Sunday)  
Many other passages- as it was written, etc.

2. The Bible should be interpreted literally, i.e. as a piece of literature  
Historical stories are seen as actual events, not allegory  
Prophecies and visions are seen as metaphorical, not actual  
Beast in revelation...  
Metaphor and hyperbole are taken for what they are  
I am the door, Jesus travelled to all the villages, etc.

2. Let scripture speak for itself (Grammatico-historical)  
-What is the original meaning of the text as it was intended to be heard by the original audience- helps us to exegete rather than eisegete  
*Eisegesis* – reading something into the text that isn't there and wasn't intended  
*Exegesis* – letting the text speak for itself, finding out what the original author intended this text to say

*Exegesis is the applied art of the science of hermeneutics – more on that next week*

## **Small Group Time – John 2:1-11**

### **What is John trying to teach us through this passage?**

- Miracles were a way Jesus revealed his glory, proving who he was and causing faith in his followers
- Jesus was submitting to His father's will by waiting for his appropriate hour
  - Weddings are a good thing, and wine was appropriate at this wedding

### **What is John not trying to teach us through this passage?**

- Avoid always statements- good wine is a must at your wedding, Jesus wants to be at your wedding with you, because He loves weddings
- The resurrection is to be celebrated because this happened on the third day and Jesus rose on the third day

Next week, we begin working through the genre's, applying what we've learned so far to the commands of scripture.