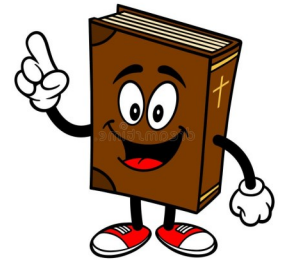


BYOB&B: Thinking Faithfully Out Loud

A Bible Study sponsored by: First Lutheran Church, First United Methodist Church, Faith Presbyterian Church, Monmouth College Chaplain's Office

Session 1: Using the Bible as we Think Faithfully Out Loud
Tuesday, October 14



Scripture: 2 Timothy 3:10-4:8 “All scripture is inspired by God and is useful for teaching ...”

The Letters to Timothy are ascribed to Paul. When he writes this letter to Timothy, what was scripture?

The Hebrew scriptures were a collection of works known as “the Law”, “The Writings”, and “The Prophets”. But also, there was the midrash, the interpretation of scripture written by scribes and pharisees, and other teachers of the faith. What makes something “inspired” and something “useful for teaching but not inspired”?

Connecting Scripture to today

When did you first have a copy of the Bible placed into your hands?

Who read the Bible to you when you were a child?

How often do you read the Bible today?

How many copies of the Bible do you have today?

What is your most treasured moment with the Bible?

Definitions as we begin this conversation

Inspired

Original Language

Inerrant

Translation

Univocal

Textus Receptus

Scriptures

Critical Text

Bible

Word of God

Canon

Gospel—the umbrella term

Gospel—the specific message term

Epistle

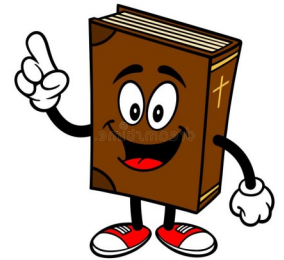
Prophecy

Apocalypse

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Session 1: Introduction to Thinking Faithfully Out Loud
Tuesday, October 7



History of the Bible

Writing of texts (anywhere from 1000 BCE to 150 AD)

Compilation and adaptation into a variety of canons (anywhere from 100 AD to modern times)

Translations of the Bible (beginning with Hebrew to Greek; Hebrew and Greek to Latin; to Coptic; Latin to English/other European languages; Hebrew and Greek to German, English, other European Languages, to other global languages, to continually revised translations in modern day languages)

When we say the phrase “The Bible Says So” what do we mean?

How do we trust the translation we have to actually communicate to us what the Word of God is?

How do we critically evaluate our translation to find what the Word of God is supposed to mean?

The Bible and our Thinking Theologically

How do we negotiate with conflicting passages of the Bible?

(Examples: Genesis 1:1-2:4a and 2:4b-25; passages in Epistles that ban women teaching, and examples in Epistles/Acts/Gospels of women teaching and proclaiming the faith?)

How do we negotiate with Bible passages that conflict with our modern culture?

(Examples: prohibitions against eating shellfish/pork; prohibitions against tattoos; messages about divorce, women in ministry, patriarchal systems; marriage concepts of polygamy and sexual slavery verses marriage concept of 1 man and 1 woman)

If everything in scripture is negotiated, how do we decide how we negotiate with any of it?

Consider theological systems—Theology of the Cross, Theology of Glory, Prosperity Gospel, Christian Nationalism, Hermeneutic Privilege of the Poor, Answers in Genesis

The Bible is a complex collection of writings that cover thousands of years of history, written by many authors, from many cultural perspectives, and addressing different cultural needs, all giving momentary glimpses into how ancients thought theologically. This Bible speaks to a day and age separated by thousands of years from the original authors and audiences. We ask this Bible to speak theologically to our day, and to have answers for us; yet how we hear the Bible is often influenced by theological matters that come from far outside the texts themselves.

Closing Prayer