

**Homework Recap**

Week 3 we took time to STOP while reading 5 passages. *Let's work through those:*

**2. Matthew 6:33**

S – Sermon on the Mount.

T – Lecture/Epistle/Sermon. Direct teaching.

O – Israelites who listened to Jesus. Disciples so they could teach the Church. Us.

P – Prescriptive. Jesus is calling us to be righteous and seek his Kingdom.

**3. Proverbs 18:10**

S – Timeless human wisdom written down.

T – Wisdom literature.

O – All people. All time.

P – Prescriptive. (If you want to be wise).

**4. Philippians 4:13**

S – Paul is writing to one of the churches he pastors. He has been in jail, physically suffering. The church has expressed concern for him. Paul is sharing the secret of living content.

T – Epistle/Teaching.

O – Paul and his troubles.

P – Descriptive. Possibly Prescriptive in that God gives us the same strength to be content in all situations.

**5. Jeremiah 29: 11**

S – Jeremiah sent a letter to the elders in Babylon who had been captured. It is a promise to bring them back to Israel.

T – Prophecy.

O – The captured Hebrews.

P – Descriptive.

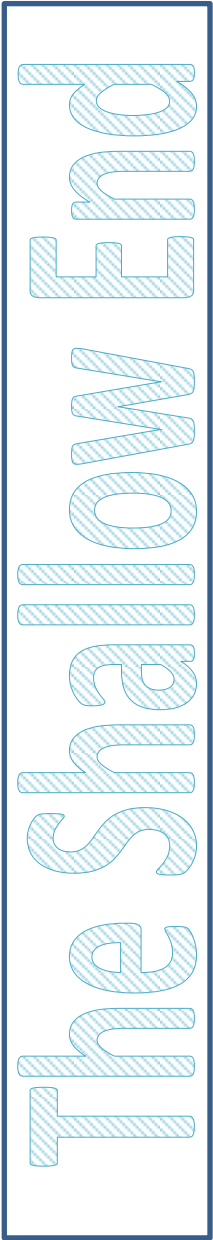
**6. 1 Corinthians 14:34**

S – Paul is writing to encourage order in a service that is currently disorderly.

T – Epistle/ Teaching/ Correction.

O – Corinthian church members.

P – Prescriptive. The question is for who. Some view 34,35 as a quote that 36 argues against, which makes logical sense. Otherwise it's an odd side note. Also 1 Cor 11:5 says directly that women do prophecy and pray. V36 is also sarcastic. He is questioning something that the Corinthians were doing. There is nothing here that suggests that women today should keep silent.



## Stepping In

*Week 4: The Shallow End*

### PROFILE OF MILK DRINKER

- *Loving and being loved by God is key*
- *What God can do and has done for me is as deep as they go*
- *Grace & Redemption are the focus*
- *Christ Follower, Jesus is Lord or Springhouse logo bumper stickers*
- *It's not religion, it's relationship*
- *Bible is familiar but not deeply studied.*
- *Still don't know how to differentiate between Biblical and Unbiblical doctrines. Focus on easy to digest theology.*

These are believers who have accepted Jesus is Lord but haven't yet moved deeper. These are immature believers.

There is a difference between being saved and being a disciple (we will discuss more in a bit).

To be saved, according to Paul and Silas, "Believe in the Lord Jesus, and you will be saved..." (Acts 16:31).

But Paul also laments in 1 Corinthians 3:2 that some people haven't moved from saved to disciple, "I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready."

In 1 Corinthians 3:15, Paul says that some who are not wise builders may be saved after a fire, but just barely which would reveal, in the end, the quality of the life the believer lived.

Milk Drinkers are Christian in that they are saved, but they are also "worldly" (1 Cor 3:3).

In other words, they are in the pool, but would rather stick around the shallow end of Christianity.

### Why Should We Read the Bible? p4

The short answer: We Need To Know What We Believe.

One of my favorite passages in the Bible is from John 8. This is the famous, "the truth shall set you free" passage.

When we read something like John 8:32b, "the truth will set you free" we should STOP before we simply start quoting it though, right?

Jesus is having a discussion with his followers about who he really is and who sent him and then Jesus turns the tables and makes it about who the listeners think he is.

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The Shallow End

The whole verse says this:

“To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”

There is a progression of thought here:

Holding to Jesus’ teaching = being real disciples = knowing the truth = being set free by that truth

“truth” doesn’t set you free, not in every situation.

Jesus’ truth sets you free. You only know his truth when you follow his teachings and really be his disciple.

Jesus is laying this out to his followers as optional. We can choose to not follow his teachings, not really be his disciples, and not be set free by the truth he brings.

But he came here for more than that.

In John 10:10, Jesus says, “I have come that they may have life, and have it to the full.”

What is this “life to the full” and this “freedom?”

It is freedom from our sin natures and abundant life in walking with God.

If we think we can have these things without being a disciple we are mistaken. Disciples study

everything that their masters do and say. They know what they believe and why. That’s impossible without reading the Bible.

### Homework

Last week we learned to STOP when reading the Bible. (From Frank Turek’s *Stealing from God*):

**S – Situation?** What’s the historical situation or the big picture? Where are they? What are they doing?

**T – Type?** What type of literature is this? Poetry? Historical? Epistle/Teaching? Prophecy? Apocalyptic? Wisdom? Law?

**O – Object?** Who is the object of the passage? Everyone? Specific people? Ancient Israel? You and me?

**P – Prescriptive?** Is this passage prescriptive (something we have to do) or is it descriptive of an historic event?

I want to build on this with two more principles we must consider.

**I – Interpretation?** When in doubt about the meaning of a verse, passage or book, Scripture must be interpreted in light of the rest of Scripture. What does the rest of Scripture say?

**T – Timeless?** If the passage isn’t for us does it tell us something timeless about God that applies to us?

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*Let's try it:*

“And we know that in all things God works for the good of those who love him, who have been called according to his purpose.”(Romans 8:28-29)

**S** – Paul is telling believers in Rome that even though they deal with struggles, abuse, trials, and loss that God has them. In the end we win.

**T** – Epistle / Teaching

**O** – Believers in Rome.

**P** – Prescriptive. Paul is saying to trust God when things aren't going as planned.

**I** – Scripture says elsewhere that trials and suffering will happen. So “good” here cannot mean “lack of trouble.” Jesus said take up your cross (Matt 16:24). Paul says in this whole chapter (8) that suffering is real and will happen. Scripture also says that when these trials come, we should go to God for comfort in the now (Ps 61:3 and a lot of others.)

**T** – Timeless. What Paul said to believers then applies to believers of all time. It was in the original covenant and also in the new covenant. We will be with God in the end. It all works out even when it doesn't seem like it is.

There is also a dependant clause here of things working for “good” of *only* “those who love him.” Not everyone. Sorry.

*This week, read these passages and STOP IT:*

1 – “Of all the creatures living in the water of the seas and the streams you may eat any that have fins and scales. But all creatures in the seas or streams that do not have fins and scales—whether among all the swarming things or among all the other living creatures in the water—you are to regard as unclean. And since you are to regard them as unclean, you must not eat their meat; you must regard their carcasses as unclean. Anything living in the water that does not have fins and scales is to be regarded as unclean by you.” **(Lev 11:9-12)**

Hints: Rom 14, Gen 9:3, Mark 7:19, Acts 10:9-16

2 – “Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them.” **(Matt 18:19-20)**

Hint: Matt 18:15-20

3 – “The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.” **(Gen 6:4)**

Hints: Eph 6:11-12, Matt 10:1, Psalm 103:20, 2 Kgs 6:17, Matt 22:30

The Shallow End