

# WAS JESUS A REGULAR BAPTIST?



## Lesson Three – Interpreting the Bible

### Introduction

#### *Review*

- Jesus treated the Scriptures as the sufficient authority for life.
- Jesus taught that the Scriptures are the Word of God, written down by humans, with one meaning. Thus:
  - Scripture will never contradict itself.
  - Scripture helps us understand Scripture. Clear passages interpret obscure passages.
- Jesus clearly believed that the text of Scripture was written in human language in a historical context, in a literary form, with an understandable meaning.
- Jesus used a “literal” or “normal” interpretation of Scripture:
- Jesus understood Scripture within its historical, grammatical, and literary context.

### God’s Revelation Progressed until Complete

Jesus believed that God had given new revelation progressively through time, without changing the meaning of previous revelation.

Jesus taught that the unified revelation of God would continue to be revealed until the Apostles had received all of it.

- Jesus taught that the Spirit would complete the information the Apostles needed (John 16:13-15).
- Jesus taught that He would build His church in the future using the revelation of God (Matthew 16:17-18).

Jesus’ teaching leads to several important implications:

- The New Testament is the authority for the Church (Hebrews 1:1-2, 2:2-4).
- The “mystery” of the church does not change or annul the promises of the God. (Ephesians 3:1-7).

## (Last week’s) Conclusion

Jesus believed that the Scriptures were the authoritative revelation of God, written down by humans, given in a progressive manner until their completion with the Apostles. He taught and demonstrated a literal, historical-grammatical interpretation of the Scriptures, reflecting the unified, singular meaning intended by the Divine Author.

It is this very method of Bible interpretation that leads to the doctrines held by Regular Baptists and Dispensationalists.

Next week: We’ll use some case studies to practice Jesus’ method of Bible interpretation.

## The Divine Author has greater authority than human interpreters.

Three foundational principles:

- God the Father, God the Son, and God the Spirit are the author of Scripture.
- God does things in His revelatory work that we are not allowed to do in our interpretive work.
- God will never contradict or change his previous revelation.

*He keeps His promises generously.*

Abrahamic Covenant – Genesis 12:1-2.

The New Covenant - Hebrews 10:11-25

## *He reveals surprising ideas.*

“That Rock was Christ” - 1 Corinthians 10:1-6 (Exodus 17:1-7).

- Is Paul saying that Jesus was the literal Rock? Is that what Moses meant in Exodus 17:1-6?
- Is Paul using any figures of speech?
- In what way was Jesus a spiritual rock for Israel?
  
- Is it fair to say that Jesus followed them as a rock?

“The Elijah to Come” – Matthew 17:10-13

- Was John the Baptist the “Elijah to come” or not?
- How did Jesus’ revelation maintain a literal interpretation, yet also surprise the disciples?

The Church – Ephesians 3:1-7

## *He assigns types.*

Type – “A divinely intended correspondence between a person, place, thing, or institution in the Old Testament and something greater in the New Testament,”<sup>1</sup> in which the latter supersedes the former.

“Adam, who is a type of Him who was to come.” - Romans 5:12-21

## **Practicing Jesus’ Method of Bible Interpretation.**

Learning from the way Jesus interprets the Bible, without adopting His rights as author.

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<sup>1</sup> *The Old in the New*, Vlach, p. 308.

## *Literal Interpretation*

Isaiah 60:10-21

- What kind of genre are we dealing with?
- To whom is this written? Who is speaking?
- Is there any reason not to interpret this literally?
- If we read it literally, what conclusions do we draw?

## *Authorial Intent*

Luke 1:32-33

- Does this mean that Jesus will sit on a literal throne in Jerusalem ruling over the nation of Israel? Or does it mean that He will sit on a heavenly throne ruling in the hearts of Christians who have trusted in Him as Savior?
- Which do you think God intended to communicate through Gabriel?

## *Contextual Consistency*

Romans 9:3-6

- What could Paul be saying about Israel?
- How did Paul intend the Roman church to understand the word Israel in the context?
- Thus, verse six refers to a smaller group *within* Israel: *faithful* Israel - those descended from Abraham who are a *remnant* (11:5)