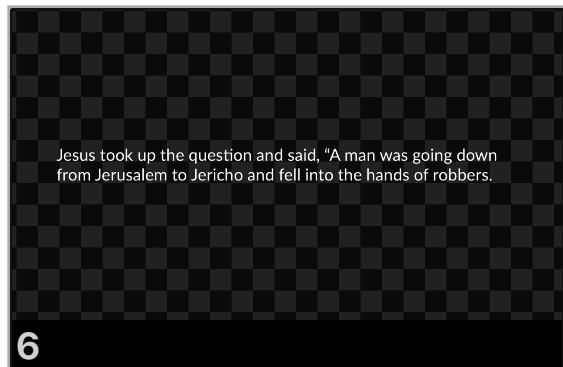
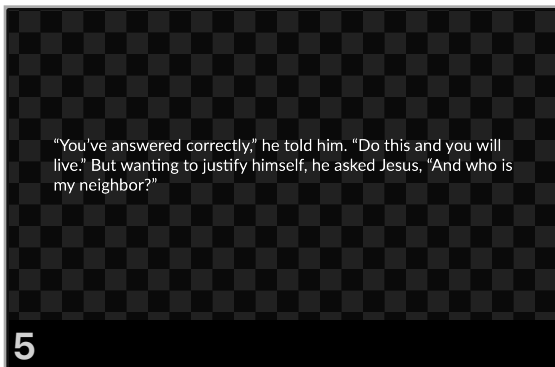
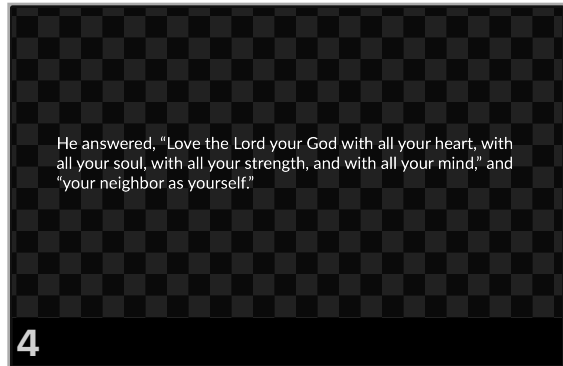
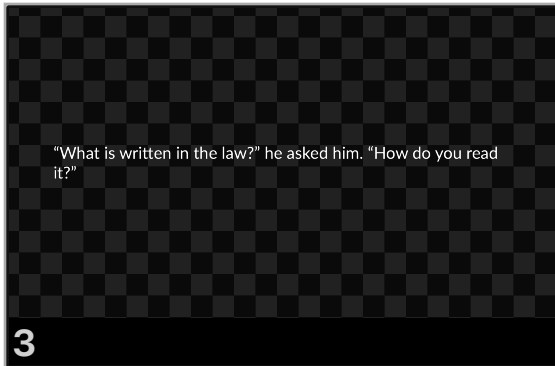
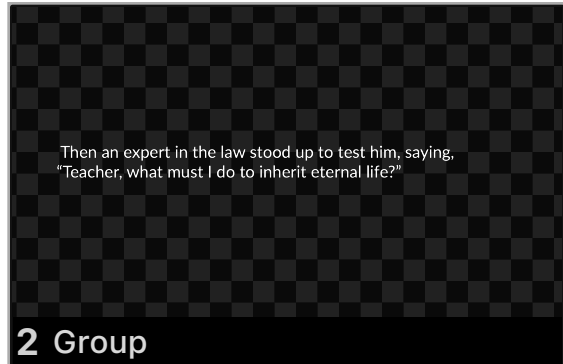
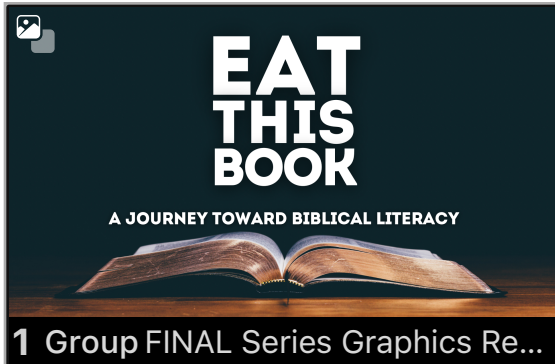


2024_2_11 How to Read the Bible



They stripped him, beat him up, and fled, leaving him half dead. A priest happened to be going down that road. When he saw him, he passed by on the other side.

7

In the same way, a Levite, when he arrived at the place and saw him, passed by on the other side.

8

But a Samaritan on his journey came up to him, and when he saw the man, he had compassion.

9

He went over to him and bandaged his wounds, pouring on olive oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him.

10

The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him. When I come back I'll reimburse you for whatever extra you spend."

11

"Which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?" "The one who showed mercy to him," he said.

12

Then Jesus told him, "Go and do the same."
Luke 10v25-37 (CSB)

13

"Scripture is not only a place where we find ourselves encountered by God, but a place where God probes the nature of our relationships with one another."
Robert Mulholland

14

The transformation of your heart and your life is evidence of whether or not you have read the Scriptures well.

15

For the word of God is living and effective and sharper than any double-edged sword, penetrating as far as the separation of soul and spirit, joints and marrow. It is able to judge the thoughts and intentions of the heart.

16

No creature is hidden from him, but all things are naked and exposed to the eyes of him to whom we must give an account.
Hebrews 4v12-13 (CSB)

17

You do not delight in sacrifice and offering; **you open my ears to listen.** You do not ask for a whole burnt offering or a sin offering.

18

Then I said, "See, I have come; in the scroll it is written about me. I delight to do your will, my God, and **your instruction is deep within me.**"
Psalm 40v6-8 (CSB)

19

We must read the Bible with open hearts if we want to hear the words of God.

20

Two Primary Motivations of Reading Scripture

	Information	Formation
Process:	Mind: Analytical and Objective	Heart: Contemplative and Reflective
Posture:	SELF ----- TEXT	TEXT ----- SELF
Motive:	To understand God's Word through the help of the Holy Spirit	To know and be transformed by God through the help of the Holy Spirit
Caution:	The Bible is an object that we remain in control of for our own purposes. Academic experience.	The Bible is an object that we use to say whatever we need it to say. Emotional experience.

21 Information v Formation Images....

The Interplay and Balance of Information and Formation

Mind | Information

Informational reading keeps formational reading on track by helping us understand what God is saying.

Heart | Formation

Formational reading keeps the informational reading alive by encountering the presence and power of God through the Scriptures.

22 Information v Formation Images...

"Letting the word descend from the mind to the heart."
Henri Nouwen

23

"Lectio Divina is a way of reading that guards against depersonalizing the text into an affair of questions and answers, definitions and dogmas. A way of reading that prevents us from turning scripture on its head and using it to justify ourselves like that pathetic religion scholar was trying to do with Jesus. A way of reading that abandons the attempt to take control of the text as if it were helpless without our help..."

24

A way of reading that intends the fusion of the entire biblical story and my story. A way of reading that refuses to be reduced to just reading but intends the living of the text, listening and responding to the voices that "so great a cloud of witnesses" telling their stories, singing their songs, preaching their sermons, praying their prayers, asking their questions, having their children, burying their dead, following Jesus."
Eugene Peterson

25

Spiritual Practice: *Lectio Divina* (Divine Reading)

Movements:

Silencio | *Lectio* | *Meditatio* | *Oratio* | *Contemplatio*

26