



Adult Learning Opportunity  
**Next Steps with the Bible: Going Deeper and Growing Stronger**  
David Turner • [profdlit@gmail.com](mailto:profdlit@gmail.com) • [drdavidturner.com](http://drdavidturner.com)

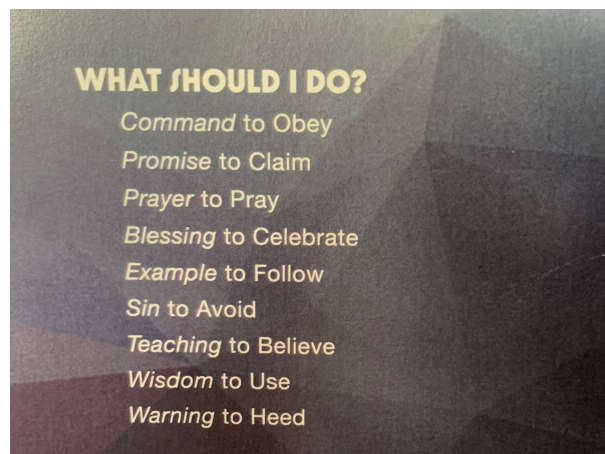
**December 11: Understanding How to Apply the Bible**

**1. Review of Week 11: Apocalypse: the Book of Revelation**

- Biblical apocalyptic is visionary prophecy that portrays catastrophic judgment as the only solution to pervasive sinfulness and the persecution of God's people.
- Prophets are enabled by the Spirit to see a visual message and tell others what they saw.
- Prophetic accounts of visions use this-worldly imagery to portray other-worldly realities:
  - "His face was **like the sun** in all its brilliance" (Rev 1:16 NLT).
- Apocalyptic gives us hope during tough times: we will win our *battles* eventually because Jesus already won the *war* on Good Friday and Easter.

**2. What does it mean to "apply" the Bible?**

- The Bible was written *for* us, but it was not written *directly* to us.
- To apply the Bible is to move from what it *meant* to its ancient audience to what it *means* to its contemporary audience.
  - Our tendency is to move immediately to what it *means*, ignoring the historical, cultural, situational, and theological **distance** between us and the original biblical audience.
- We tend to apply the Bible *spontaneously* "as the spirit leads."
  - What "spirit" are we listening to? What is the source of that "still small voice"?
  - What kind of day are we having? Our Bible reading is influenced by our momentary emotional state.
  - Confirmation bias is real.
- We need to apply the Bible *thoughtfully and intentionally* as a check on our tendency to see what we want to see in the Bible.
- How does Chapel Pointe's **Head, Heart, Hands** logo guide us in applying the Bible?
- Chapel Pointe's "Best Practices for Bible Reading" give us some specific questions to ask:



### 3. Principles of biblical application:

- *Submission*: applying the Bible begins with *humility* before God and prayerful *dependence* on the Holy Spirit.
- *Study*: applying the Bible requires *understanding* of the Bible. *Genuine* transformation comes from accurate information.
- *Start here*: What was the *original* application intended by the biblical author? Is the *current* application identical to the *original* application? Read on to see why it might not be . . .
- *Narrative and norms*: Events or practices found in biblical narratives do not automatically transfer to us as normative patterns or precedents that must be obeyed today.
  - Acts: Casting lots, Pentecost, community of goods, Antioch sending Barnabas and Saul on a mission.
- *Cultural relativity*: Certain practices from the ancient near-eastern cultures of the Bible do not have the same significance in current western cultures.
  - "kinsman redeemer" (Ruth)
  - Slavery (Eph 6; Philemon)
  - Holy war (Exodus, Joshua)
  - Eating meat sacrificed to idols (Acts 15:20, 29; Rom 14; 1 Cor 8)
  - "Greet one another with a holy kiss" (Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26)
  - Head coverings (1 Cor 11:4-16)
- *Comparable particulars*: To what extent is our situation comparable to the situation of the biblical text we are studying?
  - Often it's best to deduce a principle for wise living rather than a command or pattern.

### 4. Case Study: How should we apply the message of Jude to our personal lives, to our family and social relationships, and to Chapel Pointe?

---

---

---

---

---

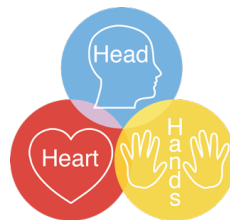
---

---

---

---

---



*Sanctify them through your truth; your word is truth. (John 17:17)*