

In this year of “New Wine, New Wineskins” we desire to experience the new wine of Jesus Christ and His gospel in a fresh way. And one way to experience Christ and His gospel is to feast over God’s Word. This year we will be reading through the Old Testament (OT) historical narratives (Genesis, Exodus, Numbers, Joshua, Judges, 1&2 Samuel, 1&2 Kings, Ezra, Nehemiah)—one chapter a day. The Old Testament was the Bible of Jesus; Jesus himself read the OT and used it to explain Himself to His disciples and help them to understand the meaning of His life, death, and resurrection (cf. Luke 24:27 “And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself”). In fact, the OT bear witness about Jesus (cf. John 5:39) and if we want to know Jesus and the gospel, we must read the OT.

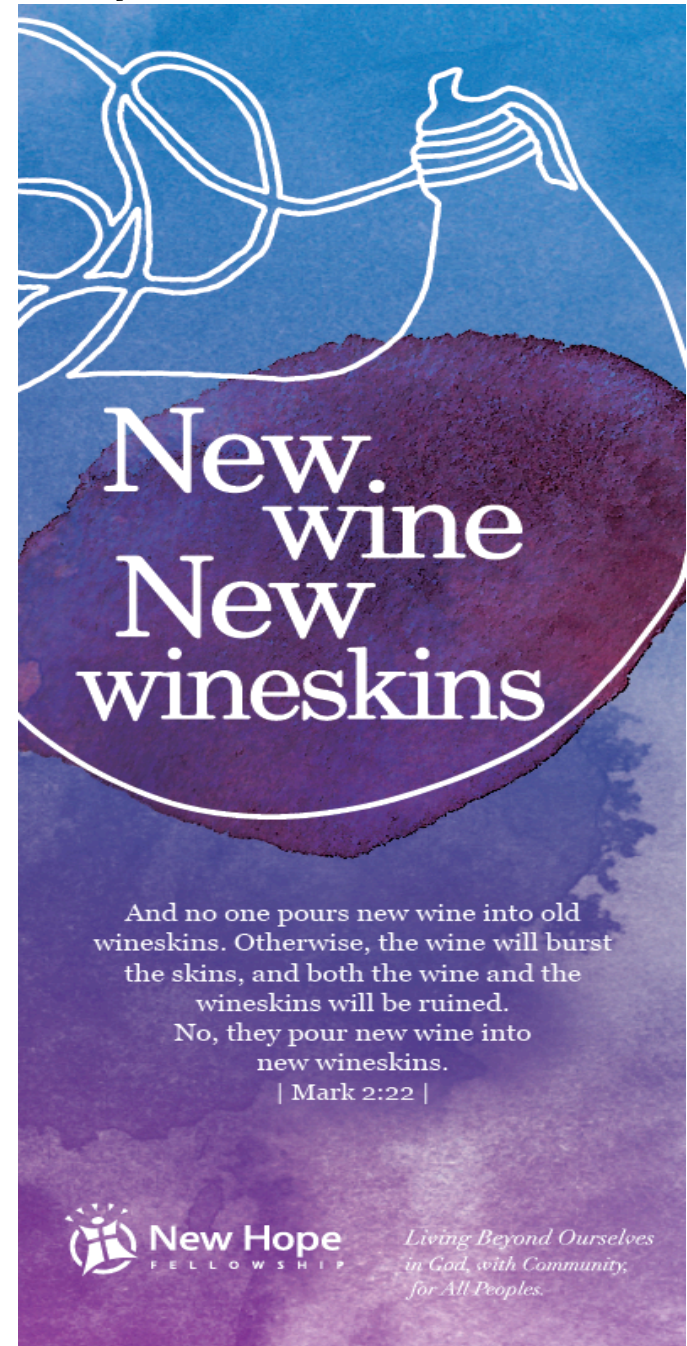
Here are some principles for reading and interpreting Old Testament Narratives¹:

1. An OT narrative usually does not directly teach a doctrine.
2. An OT narrative usually illustrate a doctrine or doctrines taught propositionally elsewhere.
3. Narratives record what happened—not necessarily what should have happened or what ought to happen every time. Therefore, not every narrative has an individual identifiable moral application.
4. What people do in narratives is not necessarily a good example for us. Frequently it is just the opposite.
5. Most of the characters in the OT narratives are far from perfect—as are their actions as well.
6. We are not always told at the end of the narratives whether what happened was good or bad. We are expected to be able to judge this on the basis of what God has taught us directly and categorically elsewhere in Scripture.
7. All narratives are selective and incomplete. Not all the relevant details are always given. What does appear in the narrative is everything that the inspired author thought important for us to know.
8. Narratives are not written to answer all our theological questions. They have particular, specific and limited purposes and deal with certain issues, leaving others to be dealt with elsewhere in other ways.
9. Narratives may teach either explicitly (by clearly stating something) or implicitly (by clearly implying something without actually stating it).
10. In the final analysis, God is the hero of all biblical narratives. In any biblical narrative God is the ultimate character, the supreme hero of the story. To miss this dimension of the narrative is to miss the perspective of the narrative altogether.

It is our desire that as we read through the Old Testament together this year we will come to live in the story of God and be aligned more and more with God’s design and purpose for our lives in His redemptive story.


¹ Fee and Stuart, *How to Read the Bible For All Its Worth*.

2017 BIBLE READING PLAN



New
wine
New
wineskins

And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins.
| Mark 2:22 |

 **New Hope**
FELLOWSHIP

*Living Beyond Ourselves
in God, with Community,
for All Peoples.*

DATE	✓	CHAPTER	DATE	✓	CHAPTER	DATE	✓	CHAPTER	DATE	✓	CHAPTER	DATE	✓	CHAPTER
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		GENESIS												
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