

Agros: Find, Train, Support Hermeneutics Workshop Session 1 “The Interpretive Journey”

What hermeneutics is not:

a replacement for _____,

a replacement for _____,

or a necessity for _____.

Why study hermeneutics

1. And he said to them, “Follow me, and I will make you fishers of men.” Immediately they left their nets and followed him. (Matt. 4:19-20)

To avoid the _____ approach

2. And I said to the king, “If it pleases the king, and if your servant has found favor in your sight, that you send me to Judah, to the city of my fathers’ graves, that I may rebuild it.” (Neh. 2:5)

To avoid the _____ approach

3. “I saw in the night, and behold, a man riding on a red horse! He was standing among the myrtle trees in the glen, and behind him were red, sorrel, and white horses. Then I said, ‘What are these, my lord?’ The angel who talked with me said to me, ‘I will show you what they are.’ So the man who was standing among the myrtle trees answered, ‘These are they whom the LORD has sent to patrol the earth.’ And they answered the angel of the LORD who was standing among the myrtle trees, and said, ‘We have patrolled the earth, and behold, all the earth remains at rest.’ (Zech. 1:8-11)

To avoid the _____ approach

The basic steps of the journey in hermeneutics

1. Grasping the text in their town
2. Measuring the width of the river to cross
3. Crossing the principiizing bridge
4. Consulting the biblical map
5. Grasping the text in our town

An example: Joshua 1:1-9

Open your Bibles to Joshua 1:1-9. Have a member of your group read the passage out loud, and then discuss your way through each of the five steps of the journey.

Step 1) Grasping the text in their town: what did the text mean to the biblical audience?

- Make observations
 - What are repeated words or ideas?
 - What was happening in history at that time?
 - What was happening in the biblical story?
- Synthesize the meaning of the passage for them in one or two sentences
 - Hint: use past tense verbs and refer to the biblical audience in your summary
 - _____

Step 2) Measuring the width of the river to cross: what are the differences between us?

- List specific differences that could be relevant to our interpretation of the passage (culture, language, situation, covenant)

Step 3) Crossing the principlizing bridge: what is the theological principle in this text?

- Identify similarities between your audience and the biblical audience
- Synthesize the meaning of the passage as a general theological principle
 - It should use present tense verbs and should be reflected in the text
 - It should not include differences between us and them, not tied to a specific time, situation, or culture (unlike step 1)
 - It should account for similarities between us and them, being applicable to both
 - _____

Step 4) Consulting the biblical map: does our theological principle fit with the whole Bible?

- Write down any verses that support this theological principle
- Write down any verses that might apparently contradict this theological principle

Step 5) Grasping the text in our town: how should we live out the theological principles today?

- Our theological principles should be similar, but our applications should have variety
- Write down one way that this theological principle could be applied to...
 - An exhausted farmer in the middle of a busy planting season
 - A single mom who is discouraged by her lack of spiritual growth
 - A high school graduate wanting to know what God's will for his life is

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Hermeneutics Workshop

Session 2 “How to Read the Book—Sentences” (1 John)

1. Repetition of words

How many times is the word repeated in this sentence?

How many times is this word repeated in the wider context?

Does the repeated word always serve the same function?

Does the repeated word utilize the same meaning each time it occurs?

2. Contrast

What word signals the contrast?

What ideas, people, or items are being contrasted?

What differences are being pointed out?

3. Comparisons

What ideas, people, or items are being compared?

What similarities are being pointed out?

4. Lists

How many items are in the list?

What items are in the list?

Is there any significance to how the items are organized into groups or a specific order?

5. Cause and Effect

Does the cause have one effect or more than one?

Which one is the cause and which one is the effect?

6. Figures of Speech

What word or phrase is being used in a sense other than its normal, literal sense?

What does the figure of speech add that a literal statement would not have?

7. Conjunctions

What function does the conjunction serve? (Connecting: and; Contrasting: but;

Concluding: therefore, so; Causing: for, because, since)

8. Verbs

What is the tense of the verb? (present, past, future, perfect)

What is the voice of the verb? (active, passive)

Is the verb an imperative?

Who is the subject of the verb?

Does the verb have a direct object or an indirect object?

9. Pronouns

What is the antecedent of the pronoun?

Is the pronoun personal or possessive?

What is the person (1st/2nd/3rd) and number (singular or plural) of the pronoun?

Practice identifying these kinds of observations

Working with one other member in your group (or two if necessary), read the following verses and write down what kind of observations they are examples of.

1 Peter 1:15-16 _____ Psalm 119:105 _____

Proverbs 15:1 _____ Romans 6:23 _____

Proverbs 25:26 _____ 1 Timothy 1:8-11 _____

Practice with 1 John 2:1-6

Now, working with a different member in your group (or two if necessary), make notations of at least 30 observations on the sentences below. Try to use all nine kinds of observations.

My little children, I am writing these things to you so that you may not sin. But if anyone does

sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our

sins, and not for ours only but also for the sins of the whole world. And by this we know that we

have come to know him, if we keep his commandments. Whoever says "I know him" but does

not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in

him truly the love of God is perfected. By this we may know that we are in him: whoever says he

abides in him ought to walk in the same way in which he walked.

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Hermeneutics Workshop

Session 2 “How to Read the Book—Sentences” (1 Timothy)

1. Repetition of words

How many times is the word repeated in this sentence?

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1 Peter 1:15-16 _____ Psalm 119:105 _____

Proverbs 15:1 _____ Romans 6:23 _____

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Practice with 1 Timothy 4:6-10

Now, working with a different member in your group (or two if necessary), make notations of at least 30 observations on the sentences below. Try to use all nine kinds of observations.

If you put these things before the brothers, you will be a good servant of Christ Jesus, being

trained in the words of the faith and of the good doctrine that you have followed. Have nothing

to do with irreverent, silly myths. Rather train yourself for godliness; for while bodily training is

of some value, godliness is of value in every way, as it holds promise for the present life and also

for the life to come. The saying is trustworthy and deserving of full acceptance. For to this end

we toil and strive, because we have our hope set on the living God, who is the Savior of all

people, especially of those who believe.

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Hermeneutics Workshop

Session 2 “How to Read the Book—Sentences” (2 Peter)

1. Repetition of words

How many times is the word repeated in this sentence?

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Does the repeated word always serve the same function?

Does the repeated word utilize the same meaning each time it occurs?

2. Contrast

What word signals the contrast?

What ideas, people, or items are being contrasted?

What differences are being pointed out?

3. Comparisons

What ideas, people, or items are being compared?

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How many items are in the list?

What items are in the list?

Is there any significance to how the items are organized into groups or a specific order?

5. Cause and Effect

Does the cause have one effect or more than one?

Which one is the cause and which one is the effect?

6. Figures of Speech

What word or phrase is being used in a sense other than its normal, literal sense?

What does the figure of speech add that a literal statement would not have?

7. Conjunctions

What function does the conjunction serve? (Connecting: and; Contrasting: but;

Concluding: therefore, so; Causing: for, because, since)

8. Verbs

What is the tense of the verb? (present, past, future, perfect)

What is the voice of the verb? (active, passive)

Is the verb an imperative?

Who is the subject of the verb?

Does the verb have a direct object or an indirect object?

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Is the pronoun personal or possessive?

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1 Peter 1:15-16 _____ Psalm 119:105 _____

Proverbs 15:1 _____ Romans 6:23 _____

Proverbs 25:26 _____ 1 Timothy 1:8-11 _____

Practice with 2 Peter 1:16-21

Now, working with a different member in your group (or two if necessary), make notations of at least 30 observations on the sentences below. Try to use all nine kinds of observations.

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

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Session 2 “How to Read the Book—Sentences” (Galatians)

1. Repetition of words

How many times is the word repeated in this sentence?

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Does the repeated word always serve the same function?

Does the repeated word utilize the same meaning each time it occurs?

2. Contrast

What word signals the contrast?

What ideas, people, or items are being contrasted?

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What ideas, people, or items are being compared?

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Is there any significance to how the items are organized into groups or a specific order?

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What function does the conjunction serve? (Connecting: and; Contrasting: but;

Concluding: therefore, so; Causing: for, because, since)

8. Verbs

What is the tense of the verb? (present, past, future, perfect)

What is the voice of the verb? (active, passive)

Is the verb an imperative?

Who is the subject of the verb?

Does the verb have a direct object or an indirect object?

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What is the antecedent of the pronoun?

Is the pronoun personal or possessive?

What is the person (1st/2nd/3rd) and number (singular or plural) of the pronoun?

Practice identifying these kinds of observations

Working with one other member in your group (or two if necessary), read the following verses and write down what kind of observations they are examples of.

1 Peter 1:15-16 _____ Psalm 119:105 _____

Proverbs 15:1 _____ Romans 6:23 _____

Proverbs 25:26 _____ 1 Timothy 1:8-11 _____

Practice with Galatians 3:23-29

Now, working with a different member in your group (or two if necessary), make notations of at least 30 observations on the sentences below. Try to use all nine kinds of observations.

Now before faith came, we were held captive under the law, imprisoned until the coming faith

would be revealed. So then, the law was our guardian until Christ came, in order that we might

be justified by faith. But now that faith has come, we are no longer under a guardian, for in

Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into

Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is

no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are

Abraham's offspring, heirs according to promise.

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Session 2 “How to Read the Book—Sentences” (Hebrews)

1. Repetition of words

- How many times is the word repeated in this sentence?
- How many times is this word repeated in the wider context?
- Does the repeated word always serve the same function?
- Does the repeated word utilize the same meaning each time it occurs?

2. Contrast

- What word signals the contrast?
- What ideas, people, or items are being contrasted?
- What differences are being pointed out?

3. Comparisons

- What ideas, people, or items are being compared?
- What similarities are being pointed out?

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- How many items are in the list?
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- Is there any significance to how the items are organized into groups or a specific order?

5. Cause and Effect

- Does the cause have one effect or more than one?
- Which one is the cause and which one is the effect?

6. Figures of Speech

- What word or phrase is being used in a sense other than its normal, literal sense?
- What does the figure of speech add that a literal statement would not have?

7. Conjunctions

- What function does the conjunction serve? (Connecting: and; Contrasting: but; Concluding: therefore, so; Causing: for, because, since)

8. Verbs

- What is the tense of the verb? (present, past, future, perfect)
- What is the voice of the verb? (active, passive)
- Is the verb an imperative?
- Who is the subject of the verb?
- Does the verb have a direct object or an indirect object?

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Practice identifying these kinds of observations

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1 Peter 1:15-16 _____ Psalm 119:105 _____

Proverbs 15:1 _____ Romans 6:23 _____

Proverbs 25:26 _____ 1 Timothy 1:8-11 _____

Practice with Hebrews 12:12-17

Now, working with a different member in your group (or two if necessary), make notations of at least 30 observations on the sentences below. Try to use all nine kinds of observations.

Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for

your feet, so that what is lame may not be put out of joint but rather be healed. Strive for peace

with everyone, and for the holiness without which no one will see the Lord. See to it that no one

fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by

it many become defiled; that no one is sexually immoral or unholy like Esau, who sold his

birthright for a single meal. For you know that afterward, when he desired to inherit the blessing,

he was rejected, for he found no chance to repent, though he sought it with tears.

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Hermeneutics Workshop

Session 2 “How to Read the Book—Sentences” (Philippians)

1. Repetition of words

How many times is the word repeated in this sentence?

How many times is this word repeated in the wider context?

Does the repeated word always serve the same function?

Does the repeated word utilize the same meaning each time it occurs?

2. Contrast

What word signals the contrast?

What ideas, people, or items are being contrasted?

What differences are being pointed out?

3. Comparisons

What ideas, people, or items are being compared?

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4. Lists

How many items are in the list?

What items are in the list?

Is there any significance to how the items are organized into groups or a specific order?

5. Cause and Effect

Does the cause have one effect or more than one?

Which one is the cause and which one is the effect?

6. Figures of Speech

What word or phrase is being used in a sense other than its normal, literal sense?

What does the figure of speech add that a literal statement would not have?

7. Conjunctions

What function does the conjunction serve? (Connecting: and; Contrasting: but;

Concluding: therefore, so; Causing: for, because, since)

8. Verbs

What is the tense of the verb? (present, past, future, perfect)

What is the voice of the verb? (active, passive)

Is the verb an imperative?

Who is the subject of the verb?

Does the verb have a direct object or an indirect object?

9. Pronouns

What is the antecedent of the pronoun?

Is the pronoun personal or possessive?

What is the person (1st/2nd/3rd) and number (singular or plural) of the pronoun?

Practice identifying these kinds of observations

Working with one other member in your group (or two if necessary), read the following verses and write down what kind of observations they are examples of.

1 Peter 1:15-16 _____ Psalm 119:105 _____

Proverbs 15:1 _____ Romans 6:23 _____

Proverbs 25:26 _____ 1 Timothy 1:8-11 _____

Practice with Philippians 2:12-18

Now, working with a different member in your group (or two if necessary), make notations of at least 30 observations on the sentences below. Try to use all nine kinds of observations.

Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but

much more in my absence, work out your own salvation with fear and trembling, for it is God

who works in you, both to will and to work for his good pleasure. Do all things without

grumbling or disputing, that you may be blameless and innocent, children of God without

blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the

world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not

run in vain or labor in vain. Even if I am to be poured out as a drink offering upon the sacrificial

offering of your faith, I am glad and rejoice with you all. Likewise you also should be glad and

rejoice with me.

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Hermeneutics Workshop

Session 3 “How to Read the Book—Paragraphs” (1 John)

1. General Statement with Specific Examples

What is the overview/summary/general statement?

What are the specifics that support the general statement?

2. Questions and Answers

Is the question rhetorical?

Who asked the question?

Was the question answered?

3. Dialogue

Who are the participants?

What is the setting? Public or private?

What is the spirit of the dialogue (argument, lecture, discussion)?

What is the objective of the dialogue?

4. Purpose/Result Statements

Key words that signify these statements: that, so that, in order that, or an infinitive verb

5. Means

These statements answer the question: how was something accomplished?

Who or what accomplished the action, result, or purpose?

6. Conditional Clauses

What is the conditional clause (if)?

What is the result clause (then)?

7. The Actions/Roles of People and the Actions/Roles of God

What is the relationship between the action/role of God and the action/role of people?

8. Emotional Terms

What words have emotional overtones?

What words are relational?

9. Tone

What is the overall tone of this paragraph (warning, encouraging, triumphant, sorrowful)?

Practice identifying these kinds of observations

Working with one other member in your group (or two if necessary), read the following paragraphs and write down what kind of observations they are examples of.

Eph. 5:15-21 _____ Luke 7:41-50 _____

John 4:7-15 _____ Deut. 6:3 _____

Psa. 119:9 _____ Phil. 2:1-4 _____

Eph. 5:1-2 _____ Lam. 3:1-6 _____

Practice with 1 John 2:1-6

Working with one other member in your group (or two if necessary), make at least 20 paragraph-level observations. Try to use all nine kinds of observations.

My little children, I am writing these things to you so that you may not sin. But if anyone does

sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our

sins, and not for ours only but also for the sins of the whole world. And by this we know that we

have come to know him, if we keep his commandments. Whoever says "I know him" but does

not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in

him truly the love of God is perfected. By this we may know that we are in him: whoever says he

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Session 3 “How to Read the Book—Paragraphs” (1 Timothy)

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Practice with 1 Timothy 4:6-10

Working with one other member in your group (or two if necessary), make at least 20 paragraph-level observations. Try to use all nine kinds of observations.

If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed. Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. The saying is trustworthy and deserving of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

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Hermeneutics Workshop

Session 3 “How to Read the Book—Paragraphs” (2 Peter)

1. General Statement with Specific Examples

What is the overview/summary/general statement?

What are the specifics that support the general statement?

2. Questions and Answers

Is the question rhetorical?

Who asked the question?

Was the question answered?

3. Dialogue

Who are the participants?

What is the setting? Public or private?

What is the spirit of the dialogue (argument, lecture, discussion)?

What is the objective of the dialogue?

4. Purpose/Result Statements

Key words that signify these statements: that, so that, in order that, or an infinitive verb

5. Means

These statements answer the question: how was something accomplished?

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Practice with 2 Peter 1:16-21

Working with one other member in your group (or two if necessary), make at least 20 paragraph-level observations. Try to use all nine kinds of observations.

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

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Session 3 “How to Read the Book—Paragraphs” (Galatians)

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John 4:7-15 _____ Deut. 6:3 _____

Psa. 119:9 _____ Phil. 2:1-4 _____

Eph. 5:1-2 _____ Lam. 3:1-6 _____

Practice with Galatians 3:23-29

Working with one other member in your group (or two if necessary), make at least 20 paragraph-level observations. Try to use all nine kinds of observations.

Now before faith came, we were held captive under the law, imprisoned until the coming faith

would be revealed. So then, the law was our guardian until Christ came, in order that we might

be justified by faith. But now that faith has come, we are no longer under a guardian, for in

Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into

Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is

no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are

Abraham's offspring, heirs according to promise.

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Hermeneutics Workshop

Session 3 “How to Read the Book—Paragraphs” (Hebrews)

1. General Statement with Specific Examples

What is the overview/summary/general statement?

What are the specifics that support the general statement?

2. Questions and Answers

Is the question rhetorical?

Who asked the question?

Was the question answered?

3. Dialogue

Who are the participants?

What is the setting? Public or private?

What is the spirit of the dialogue (argument, lecture, discussion)?

What is the objective of the dialogue?

4. Purpose/Result Statements

Key words that signify these statements: that, so that, in order that, or an infinitive verb

5. Means

These statements answer the question: how was something accomplished?

Who or what accomplished the action, result, or purpose?

6. Conditional Clauses

What is the conditional clause (if)?

What is the result clause (then)?

7. The Actions/Roles of People and the Actions/Roles of God

What is the relationship between the action/role of God and the action/role of people?

8. Emotional Terms

What words have emotional overtones?

What words are relational?

9. Tone

What is the overall tone of this paragraph (warning, encouraging, triumphant, sorrowful)?

Practice identifying these kinds of observations

Working with one other member in your group (or two if necessary), read the following paragraphs and write down what kind of observations they are examples of.

Eph. 5:15-21 _____ Luke 7:41-50 _____

John 4:7-15 _____ Deut. 6:3 _____

Psa. 119:9 _____ Phil. 2:1-4 _____

Eph. 5:1-2 _____ Lam. 3:1-6 _____

Practice with Hebrews 12:12-17

Working with one other member in your group (or two if necessary), make at least 20 paragraph-level observations. Try to use all nine kinds of observations.

Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for

your feet, so that what is lame may not be put out of joint but rather be healed. Strive for peace

with everyone, and for the holiness without which no one will see the Lord. See to it that no one

fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by

it many become defiled; that no one is sexually immoral or unholy like Esau, who sold his

birthright for a single meal. For you know that afterward, when he desired to inherit the blessing,

he was rejected, for he found no chance to repent, though he sought it with tears.

Agros: Find, Train, Support

Hermeneutics Workshop

Session 3 “How to Read the Book—Paragraphs” (Philippians)

1. General Statement with Specific Examples

What is the overview/summary/general statement?

What are the specifics that support the general statement?

2. Questions and Answers

Is the question rhetorical?

Who asked the question?

Was the question answered?

3. Dialogue

Who are the participants?

What is the setting? Public or private?

What is the spirit of the dialogue (argument, lecture, discussion)?

What is the objective of the dialogue?

4. Purpose/Result Statements

Key words that signify these statements: that, so that, in order that, or an infinitive verb

5. Means

These statements answer the question: how was something accomplished?

Who or what accomplished the action, result, or purpose?

6. Conditional Clauses

What is the conditional clause (if)?

What is the result clause (then)?

7. The Actions/Roles of People and the Actions/Roles of God

What is the relationship between the action/role of God and the action/role of people?

8. Emotional Terms

What words have emotional overtones?

What words are relational?

9. Tone

What is the overall tone of this paragraph (warning, encouraging, triumphant, sorrowful)?

Practice identifying these kinds of observations

Working with one other member in your group (or two if necessary), read the following paragraphs and write down what kind of observations they are examples of.

Eph. 5:15-21 _____ Luke 7:41-50 _____

John 4:7-15 _____ Deut. 6:3 _____

Psa. 119:9 _____ Phil. 2:1-4 _____

Eph. 5:1-2 _____ Lam. 3:1-6 _____

Practice with Philippians 2:12-18

Working with one other member in your group (or two if necessary), make at least 20 paragraph-level observations. Try to use all nine kinds of observations.

Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but

much more in my absence, work out your own salvation with fear and trembling, for it is God

who works in you, both to will and to work for his good pleasure. Do all things without

grumbling or disputing, that you may be blameless and innocent, children of God without

blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the

world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not

run in vain or labor in vain. Even if I am to be poured out as a drink offering upon the sacrificial

offering of your faith, I am glad and rejoice with you all. Likewise you also should be glad and

rejoice with me.

Agros: Find, Train, Support

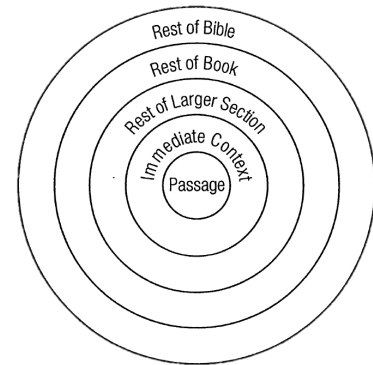
Hermeneutics Workshop

Session 4 “Literary Context” (1 John)

Literary context: The genre of a passage and the words, sentences, and paragraphs that surround the passage you are studying.

1. Summarize your passage:

With your entire group, discuss what a good, one-sentence summary of your passage might be. Write yours below here.



2. Divide the surrounding passages:

With one other group member, use the larger context on the back of your worksheet to decide which verses belong together as a passage or a unit of thought. These might indicate a new passage: conjunctions or a change in genre, topic, theme, time, location, setting, or grammar. Identify those sections with the verses in parentheses below (e.g. 3:13-4:2).

3. Summarize the surrounding passages:

With the same group member, discuss a summary for each section that you have divided from your literary context. Try to write a one-sentence summary for each in order below here.

4. Relate your passage to its literary context:

With the same group member, discuss how your passage relates to its literary context. Primarily using your summaries above, determine what relationship your passage has to what came before it and what comes after it. Write an explanation of that relationship below.

Use your literary context to solve an interpretive issue:

With your entire group, discuss a response to the interpretations of your passage below. See if the context can help. Do not use a cross-reference outside of your context.

Resisting sin is an optional step for those who want more out of their salvation. This is why John says he's only writing so that they "*may* not sin." It's their choice. It's optional because "we have an advocate" who already propitiated "the sins of the whole world." But if you want that extra step of "knowing him," then you can start "keeping his commandments." Everyone already has God's love, but this step is what "perfects" our experience of God's love.

[1:1] That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life— [1:2] the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us—[1:3] that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. [1:4] And we are writing these things so that our joy may be complete. [1:5] This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. [1:6] If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. [1:7] But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. [1:8] If we say we have no sin, we deceive ourselves, and the truth is not in us. [1:9] If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. [1:10] If we say we have not sinned, we make him a liar, and his word is not in us. **[OUR PASSAGE HERE]** [2:7] Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard. [2:8] At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining. [2:9] Whoever says he is in the light and hates his brother is still in darkness. [2:10] Whoever loves his brother abides in the light, and in him there is no cause for stumbling. [2:11] But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes. [2:12] I am writing to you, little children, because your sins are forgiven for his name's sake. [2:13] I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father. [2:14] I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. [2:15] Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. [2:16] For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. [2:17] And the world is passing away along with its desires, but whoever does the will of God abides forever. [2:18] Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. [2:19] They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. [2:20] But you have been anointed by the Holy One, and you all have knowledge. [2:21] I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. [2:22] Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. [2:23] No one who denies the Son has the Father. Whoever confesses the Son has the Father also. [2:24] Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. [2:25] And this is the promise that he made to us—eternal life. [2:26] I write these things to you about those who are trying to deceive you. [2:27] But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him.

Agros: Find, Train, Support

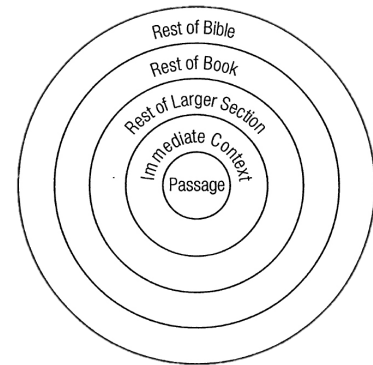
Hermeneutics Workshop

Session 4 “Literary Context” (1 Timothy)

Literary context: The genre of a passage and the words, sentences, and paragraphs that surround the passage you are studying.

1. Summarize your passage:

With your entire group, discuss what a good, one-sentence summary of your passage might be. Write yours below here.



2. Divide the surrounding passages:

With one other group member, use the larger context on the back of your worksheet to decide which verses belong together as a passage or a unit of thought. These might indicate a new passage: conjunctions or a change in genre, topic, theme, time, location, setting, or grammar. Identify those sections with the verses in parentheses below (e.g. 3:13-4:2).

3. Summarize the surrounding passages:

With the same group member, discuss a summary for each section that you have divided from your literary context. Try to write a one-sentence summary for each in order below here.

4. Relate your passage to its literary context:

With the same group member, discuss how your passage relates to its literary context. Primarily using your summaries above, determine what relationship your passage has to what came before it and what comes after it. Write an explanation of that relationship below.

Use your literary context to solve an interpretive issue:

With your entire group, discuss a response to the interpretations of your passage below. See if the context can help. Do not use a cross-reference outside of your context.

For Paul, doctrine equals moral instruction. Even though he calls it “words of the faith” and “good doctrine,” he later explains it as “training for godliness.” When he was younger, Paul taught topics like justification and propitiation. But those are just “silly myths” to him now. Those are not things that you can “toil and strive” for. All Christians need is to be told how to be moral people. These are the only “things” that we should “put before the brothers.”

[3:1] The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. [3:2] Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, [3:3] not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. [3:4] He must manage his own household well, with all dignity keeping his children submissive, [3:5] for if someone does not know how to manage his own household, how will he care for God's church? [3:6] He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. [3:7] Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. [3:8] Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. [3:9] They must hold the mystery of the faith with a clear conscience. [3:10] And let them also be tested first; then let them serve as deacons if they prove themselves blameless. [3:11] Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. [3:12] Let deacons each be the husband of one wife, managing their children and their own households well. [3:13] For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus. [3:14] I hope to come to you soon, but I am writing these things to you so that, [3:15] if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth. [3:16] Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory. [4:1] Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, [4:2] through the insincerity of liars whose consciences are seared, [4:3] who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. [4:4] For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, [4:5] for it is made holy by the word of God and prayer. **[OUR PASSAGE HERE]** [4:11] Command and teach these things. [4:12] Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. [4:13] Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. [4:14] Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. [4:15] Practice these things, immerse yourself in them, so that all may see your progress. [4:16] Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers. [5:1] Do not rebuke an older man but encourage him as you would a father, younger men as brothers, [5:2] older women as mothers, younger women as sisters, in all purity. [5:3] Honor widows who are truly widows. [5:4] But if a widow has children or grandchildren, let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God. [5:5] She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day, [5:6] but she who is self-indulgent is dead even while she lives. [5:7] Command these things as well, so that they may be without reproach. [5:8] But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.

Agros: Find, Train, Support

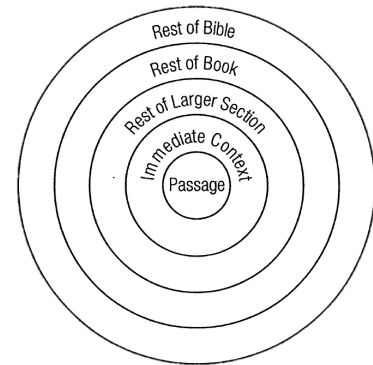
Hermeneutics Workshop

Session 4 “Literary Context” (2 Peter)

Literary context: The genre of a passage and the words, sentences, and paragraphs that surround the passage you are studying.

1. Summarize your passage:

With your entire group, discuss what a good, one-sentence summary of your passage might be. Write yours below here.



2. Divide the surrounding passages:

With one other group member, use the larger context on the back of your worksheet to decide which verses belong together as a passage or a unit of thought. These might indicate a new passage: conjunctions or a change in genre, topic, theme, time, location, setting, or grammar. Identify those sections with the verses in parentheses below (e.g. 3:13-4:2).

3. Summarize the surrounding passages:

With the same group member, discuss a summary for each section that you have divided from your literary context. Try to write a one-sentence summary for each in order below here.

4. Relate your passage to its literary context:

With the same group member, discuss how your passage relates to its literary context. Primarily using your summaries above, determine what relationship your passage has to what came before it and what comes after it. Write an explanation of that relationship below.

Use your literary context to solve an interpretive issue:

With your entire group, discuss a response to the interpretations of your passage below. See if the context can help. Do not use a cross-reference outside of your context.

The Christian life is not just about reading and believing words on a page. When we are “carried along by the Holy Spirit,” it’s about the supernatural experience of “power,” being “eyewitnesses of his majesty,” and hearing “this very voice.” If the “morning star has risen in your heart,” you won’t just read the Bible. As Peter puts it, you yourself will “speak from God.”

[1:1] Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ: [1:2] May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. [1:3] His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, [1:4] by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. [1:5] For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, [1:6] and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, [1:7] and godliness with brotherly affection, and brotherly affection with love. [1:8] For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. [1:9] For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. [1:10] Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. [1:11] For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. [1:12] Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. [1:13] I think it right, as long as I am in this body, to stir you up by way of reminder, [1:14] since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. [1:15] And I will make every effort so that after my departure you may be able at any time to recall these things. **OUR PASSAGE HERE]** [2:1] But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. [2:2] And many will follow their sensuality, and because of them the way of truth will be blasphemed. [2:3] And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. [2:4] For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; [2:5] if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; [2:6] if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; [2:7] and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked [2:8] (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); [2:9] then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, [2:10] and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones, [2:11] whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. [2:12] But these, like irrational animals, creatures of instinct, born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction, [2:13] suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you. [2:14] They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children! [2:15] Forsaking the right way, they have gone astray. They have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing, [2:16] but was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet's madness.

Agros: Find, Train, Support

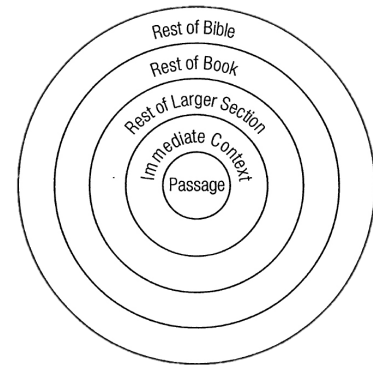
Hermeneutics Workshop

Session 4 “Literary Context” (Galatians)

Literary context: The genre of a passage and the words, sentences, and paragraphs that surround the passage you are studying.

1. Summarize your passage:

With your entire group, discuss what a good, one-sentence summary of your passage might be. Write yours below here.



2. Divide the surrounding passages:

With one other group member, use the larger context on the back of your worksheet to decide which verses belong together as a passage or a unit of thought. These might indicate a new passage: conjunctions or a change in genre, topic, theme, time, location, setting, or grammar. Identify those sections with the verses in parentheses below (e.g. 3:13-4:2).

3. Summarize the surrounding passages:

With the same group member, discuss a summary for each section that you have divided from your literary context. Try to write a one-sentence summary for each in order below here.

4. Relate your passage to its literary context:

With the same group member, discuss how your passage relates to its literary context. Primarily using your summaries above, determine what relationship your passage has to what came before it and what comes after it. Write an explanation of that relationship below.

Use your literary context to solve an interpretive issue:

With your entire group, discuss a response to the interpretations of your passage below. See if the context can help. Do not use a cross-reference outside of your context.

Since the time of faith has come, women can pastor churches now. “The law” means God used to be legalistic. And so, we were “captive,” “imprisoned,” and “guarded” by laws, like prohibiting female pastors. This legalism was a necessary backdrop for us to see the beauty and glory of being “justified by faith” instead of keeping rules. But now there are no rules. Because faith has come, “there is no male and female.” Prohibiting women from pastoring is going back to the law.

[3:1] O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. [3:2] Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? [3:3] Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? [3:4] Did you suffer so many things in vain—if indeed it was in vain? [3:5] Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—[3:6] just as Abraham “believed God, and it was counted to him as righteousness”? [3:7] Know then that it is those of faith who are the sons of Abraham. [3:8] And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” [3:9] So then, those who are of faith are blessed along with Abraham, the man of faith. [3:10] For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” [3:11] Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” [3:12] But the law is not of faith, rather “The one who does them shall live by them.” [3:13] Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—[3:14] so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith. [3:15] To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. [3:16] Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. [3:17] This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. [3:18] For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise. [3:19] Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. [3:20] Now an intermediary implies more than one, but God is one. [3:21] Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. [3:22] But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. **[OUR PASSAGE HERE]** [4:1] I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, [4:2] but he is under guardians and managers until the date set by his father. [4:3] In the same way we also, when we were children, were enslaved to the elementary principles of the world. [4:4] But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, [4:5] to redeem those who were under the law, so that we might receive adoption as sons. [4:6] And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” [4:7] So you are no longer a slave, but a son, and if a son, then an heir through God. [4:8] Formerly, when you did not know God, you were enslaved to those that by nature are not gods. [4:9] But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more? [4:10] You observe days and months and seasons and years! [4:11] I am afraid I may have labored over you in vain.

Agros: Find, Train, Support

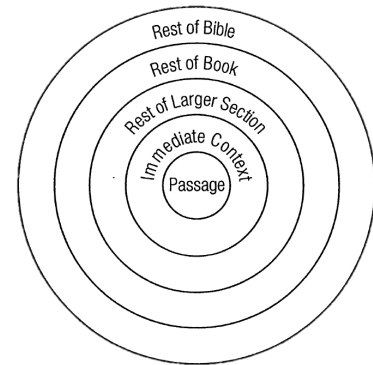
Hermeneutics Workshop

Session 4 “Literary Context” (Hebrews)

Literary context: The genre of a passage and the words, sentences, and paragraphs that surround the passage you are studying.

1. Summarize your passage:

With your entire group, discuss what a good, one-sentence summary of your passage might be. Write yours below here.



2. Divide the surrounding passages:

With one other group member, use the larger context on the back of your worksheet to decide which verses belong together as a passage or a unit of thought. These might indicate a new passage: conjunctions or a change in genre, topic, theme, time, location, setting, or grammar. Identify those sections with the verses in parentheses below (e.g. 3:13-4:2).

3. Summarize the surrounding passages:

With the same group member, discuss a summary for each section that you have divided from your literary context. Try to write a one-sentence summary for each in order below here.

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With the same group member, discuss how your passage relates to its literary context. Primarily using your summaries above, determine what relationship your passage has to what came before it and what comes after it. Write an explanation of that relationship below.

Use your literary context to solve an interpretive issue:

With your entire group, discuss a response to the interpretations of your passage below. See if the context can help. Do not use a cross-reference outside of your context.

These commands are only for non-Christians. He calls them “drooping,” “weak,” and “lame,” not fit terms for a believer. He offers them the impossibility of salvation by works, like “strive for... the holiness without which no one will see the Lord,” to help them see their need of repentance and faith in a Savior. That’s why one of the last words in our passage is “repent,” and not “obey.”

[11:32] And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—[11:33] who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions, [11:34] quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight. [11:35] Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. [11:36] Others suffered mocking and flogging, and even chains and imprisonment. [11:37] They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated—[11:38] of whom the world was not worthy—wandering about in deserts and mountains, and in dens and caves of the earth. [11:39] And all these, though commended through their faith, did not receive what was promised, [11:40] since God had provided something better for us, that apart from us they should not be made perfect. [12:1] Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, [12:2] looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. [12:3] Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. [12:4] In your struggle against sin you have not yet resisted to the point of shedding your blood. [12:5] And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. [12:6] For the Lord disciplines the one he loves, and chastises every son whom he receives.” [12:7] It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? [12:8] If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. [12:9] Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? [12:10] For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. [12:11] For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. **[OUR PASSAGE HERE]** [12:18] For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest [12:19] and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. [12:20] For they could not endure the order that was given, “If even a beast touches the mountain, it shall be stoned.” [12:21] Indeed, so terrifying was the sight that Moses said, “I tremble with fear.” [12:22] But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, [12:23] and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, [12:24] and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. [12:25] See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. [12:26] At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” [12:27] This phrase, “Yet once more,” indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. [12:28] Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, [12:29] for our God is a consuming fire.

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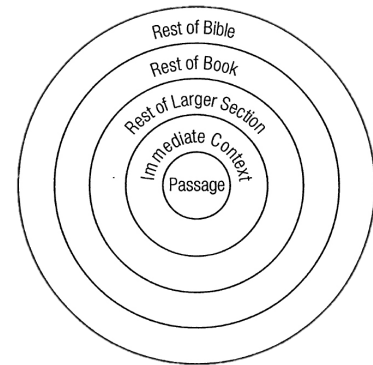
Hermeneutics Workshop

Session 4 “Literary Context” (Philippians)

Literary context: The genre of a passage and the words, sentences, and paragraphs that surround the passage you are studying.

1. Summarize your passage:

With your entire group, discuss what a good, one-sentence summary of your passage might be. Write yours below here.



2. Divide the surrounding passages:

With one other group member, use the larger context on the back of your worksheet to decide which verses belong together as a passage or a unit of thought. These might indicate a new passage: conjunctions or a change in genre, topic, theme, time, location, setting, or grammar. Identify those sections with the verses in parentheses below (e.g. 3:13-4:2).

3. Summarize the surrounding passages:

With the same group member, discuss a summary for each section that you have divided from your literary context. Try to write a one-sentence summary for each in order below here.

4. Relate your passage to its literary context:

With the same group member, discuss how your passage relates to its literary context. Primarily using your summaries above, determine what relationship your passage has to what came before it and what comes after it. Write an explanation of that relationship below.

Use your literary context to solve an interpretive issue:

With your entire group, discuss a response to the interpretation of your passage below. See if the context can help. Do not use a cross-reference outside of your context.

“Work out your *own* salvation” means that Christians should mind their own spiritual business, not interfering with other Christians’ discipleship. Salvation is a private thing. This is why they should do it “*much more* in [Paul’s] absence.” By ignoring others’ salvation, we will put an end to a lot of “grumbling or disputing” too, which is why he mentions it.

[1:18] What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice, [1:19] for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, [1:20] as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. [1:21] For to me to live is Christ, and to die is gain. [1:22] If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. [1:23] I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. [1:24] But to remain in the flesh is more necessary on your account. [1:25] Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, [1:26] so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again. [1:27] Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, [1:28] and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. [1:29] For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, [1:30] engaged in the same conflict that you saw I had and now hear that I still have. [2:1] So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, [2:2] complete my joy by being of the same mind, having the same love, being in full accord and of one mind. [2:3] Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. [2:4] Let each of you look not only to his own interests, but also to the interests of others. [2:5] Have this mind among yourselves, which is yours in Christ Jesus, [2:6] who, though he was in the form of God, did not count equality with God a thing to be grasped, [2:7] but emptied himself, by taking the form of a servant, being born in the likeness of men. [2:8] And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. [2:9] Therefore God has highly exalted him and bestowed on him the name that is above every name, [2:10] so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, [2:11] and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. **[OUR PASSAGE HERE]** [3:19] I hope in the Lord Jesus to send Timothy to you soon, so that I too may be cheered by news of you. [3:20] For I have no one like him, who will be genuinely concerned for your welfare. [3:21] For they all seek their own interests, not those of Jesus Christ. [3:22] But you know Timothy's proven worth, how as a son with a father he has served with me in the gospel. [3:23] I hope therefore to send him just as soon as I see how it will go with me, [3:24] and I trust in the Lord that shortly I myself will come also. [3:25] I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need, [3:26] for he has been longing for you all and has been distressed because you heard that he was ill. [3:27] Indeed he was ill, near to death. But God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. [3:28] I am the more eager to send him, therefore, that you may rejoice at seeing him again, and that I may be less anxious. [3:29] So receive him in the Lord with all joy, and honor such men, [3:30] for he nearly died for the work of Christ, risking his life to complete what was lacking in your service to me.

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Session 5 “Interpretation—Crossing the Principlizing Bridge”

Theological principle(s): The specific truth(s) from our passage that is not bound to any time, place, or culture and so is relevant to both the biblical and the contemporary audience.

1. Determine some differences

With your entire group, discuss some significant differences between the original audience’s context and our context. Write those below.

2. Determine some similarities

With your entire group, discuss some significant similarities between the original audience’s context and our context. Write those below.

3. Determine the original purpose

With one other member of your group, take your summary of your passage from session 4 and discuss the original purpose of that truth with these questions:

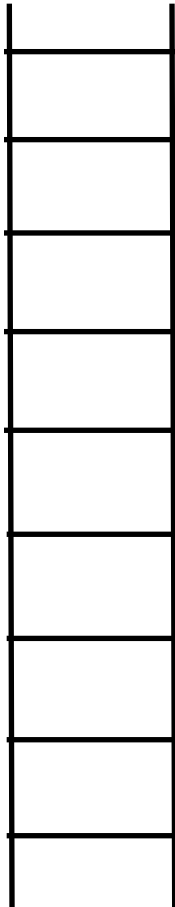
What prompted the original author to write this to them?

Why did God want his people to have these truths at that time?

What was the intended result of hearing this truth?

4. Discover the theological principle(s)

Working with one other member of your group, and seeking to maintain the original purpose, discuss and write down a “ladder” of theological principles from this passage. On the bottom, write the context-specific truths with all of their differences included. Above that, write the same truths, but with some of the differences removed, making it more general. Continue up the ladder until you end with a truth that cannot be more general or universal (usually a truth about God).



5. Pick your theological principle(s)

With the same member of your group, select the best theological principle from your choices above. You want it to contain as many of the similarities you identified as possible but none of the differences. It will be as specific as possible while still general enough to apply to both the original audience and us. Write the theological principle(s) below in one or two sentences, using present-tense verbs.

Agros: Find, Train, Support Hermeneutics Workshop Session 6 “Heart Application”

How do we apply to the heart?

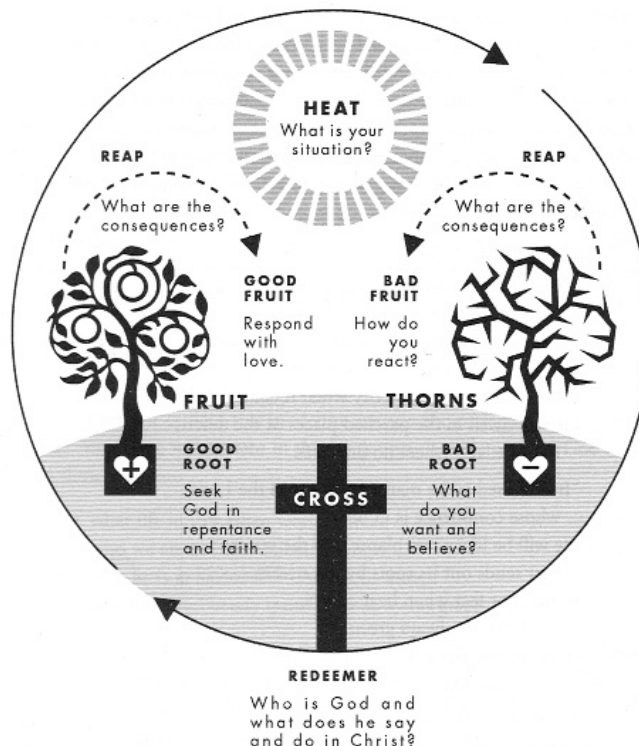
Since the heart _____, heart application _____ idols with _____

A Model for Heart Reflection (from *How People Change*, p. 96)

- Heat:** This is the person’s situation in daily life, with difficulties, blessings, and temptations.
- Thorns:** This is the person’s ungodly response to the situation. It includes behavior, the heart driving the behavior, and the consequences that result.
- Cross:** This focuses on the presence of God in his redemptive glory and love. Through Christ, he brings comfort, cleansing, and the power to change.
- Fruit:** This is the person’s new godly response to the situation resulting from God’s power at work in the heart. It includes behavior, the heart renewed by grace, and the harvest of consequences that follow.

Make the model particular to your passage and yourself.

With one other member of your group, first discuss and write: how does our passage fill in the categories? Once your passage gives you starting points in one or all of the categories, then discuss and write: how does my life fill in the personal details in all the categories? I.e. what might be the heat, thorns, fruit, and cross for *my* life in regards to this passage?



Dig into the bad root.

Since we are focusing on heart application—replacing idols with Jesus Christ—let’s reflect more on what those idols are. Using the heat, bad fruit, and good fruit from your model above as the context, discuss the following questions (based on “X-ray Questions” in *How People Change*) with another member of your group.

What do you want to happen, wish for, need, or feel entitled to?

What makes you feel rich, secure, justified, or prosperous?

What are your plans, agendas, strategies, or regular commitments working to accomplish?

What would this passage interfere with, frustrate, thwart, or delay?

What do you fear could happen, want to avoid at all costs, feel pressured by?

Where do you find refuge, safety, comfort, or escape?

What do you hope for from the people around you? What do you fear from them?

What’s the worst-case scenario? What’s the best-case scenario?

Identify the false belief.

As the idols in these situations materialize, we need to recognize what we have falsely believed about them. Discuss with another member of your group: What am I trusting this idol to provide? Power? Security? Vindication? Pleasure? Control? How has it failed?

Dig into the cross.

Since our hearts must worship something, we must present Christ to them as the superior alternative to the idol. Discuss with one other member of your group: How does Christ’s person or work promise me what this idol falsely promises? Does our passage present any truths about Christ? What do these truths offer that this idol cannot?

Begin planting new roots.

This is where we can experience the transformation of repentance and faith. We are repenting of what we wanted from and believed about the idol, and we are putting our faith in Christ to be and do that for us instead. Pray with another member of your group, repenting of idolatry and exalting Christ.

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Session 7 “Hand Application”

Write your theological principle(s) here:

Identify sin to kill.

Applying Scripture will often support our Christ-glorifying violence toward our sinful behaviors and actions (Matt. 18:8-9; Rom. 8:13; Col. 3:5). Does your theological principle identify sins you have committed that you need to confess? Sins you regularly commit that you need to fight? Sins against God? Sins against someone else?

Identify maturity to train toward.

Christ is our model of maturity (1 Cor. 11:1; 2 Cor. 3:18; Eph. 4:13), and it is our dutiful delight to train ourselves into his likeness (1 Cor. 9:24-27; 1 Tim. 4:7). How would Christ apply your theological principle? What character and actions does it require? In what opportunities could you plan to practice those? What is the next step from where you are now toward that picture of maturity? What things will require discipline, self-control, self-denial, and zeal to grow in?

Practice spiritual disciplines (Bible reading and prayer).

Does your theological principle guide your spiritual disciplines at this time? Do you need to grow in knowledge of these truths by studying a specific topic or biblical book in your Bible reading? Does this add requests for yourself or others to your prayer time?

Keep alert.

Part of obedience is being alert to Christ’s commands when the temptations come (Pro. 22:17-18; Eph. 5:15; 1 Pet. 5:8). What verse could you memorize for deeper and persistent meditation on Christ? For vigilant recognition of situations in which your obedience is called for?

Question your daily/weekly habits, routines, and priorities.

Are there any regular parts of your life that make the application of your theological principle difficult or even impossible? Could you add or remove any of these things to make its application possible or easier?

Love the brothers in word and talk.

Love is the defining application for all Christians (John 13:34-35). First, how can you love your brothers and sisters in Christ with your words? Can you think of someone who needs encouraged, rebuked, taught, reminded, challenged by this passage? How would you share it with them?

Love the brothers in deed and truth.

Love is insufficient as words only (1 John 3:18). Could you love any Christians with acts of service in obedience to this passage?

Love your neighbors in word and talk.

God desires us to love our neighbors as well (Luke 10:25-37). Do you know an unbeliever whom you could share this truth with? How would you bring it up? What would you say?

Love your neighbors in deed and truth.

Does the truth of this passage encourage any specific ways that you could lovingly serve your neighbors with actions?