

G13 Introduction to Interpretation

Maritime Christian College

Fall Semester, 2016

Instructor: Scott Jacobsen

Course Description

Introduction to Interpretation is a basic course on how to study the Word of God giving principles which will help assure a proper understanding of the text in its contextual setting.

Course Rationale

Correct reading, understanding, and application of the Biblical text is essential to Christian life and ministry. In order to escape subjective interpretation (“What the Bible means *to me*”), it is necessary first to know what the Bible *meant to its first readers*. It is the purpose and plan of this course to lead the student into correct methodology and theory for Biblical interpretation.

Maritime Christian College

Developing Christian leaders who transform their world by

- Educating students in a Biblical worldview
- Equipping students to become servant-leaders
- Empowering students to make disciples

College Student Learning Outcomes

Maritime Christian College has adopted five student learning outcomes. All courses taught at MCC relate to one or more of these learning outcomes which will be identified by the course learning outcomes.

1. LIVE FAITHFULLY
2. THINK BIBLICALLY
3. GROW INTELLECTUALLY
4. IMPROVE PROFESSIONALLY
5. LEARN CONTINUALLY

Course Objectives

1. By the end of this course, the student will be able to demonstrate a systematic method for Bible study. (Fulfills outcome #1)
2. By the end of this course, the student will be able to differentiate between Biblical and non-Biblical teachings. (Fulfills outcome #2)
3. By the end of this course, the student will be able to paraphrase the different steps to a systematic Bible study. (Fulfills outcome #3)

4. By the end of this course, the student will be able to understand and apply a Biblical text (Fulfills outcome #4)
5. By the end of this course, the student will be able to compare various Biblical interpretations with Scripture. (Fulfills outcome #5)

Textbooks

Required

Bible. Each student is expected to read the Bible daily when in this course. The instructor will provide a Bible reading plan that may be followed, and the student may start at any point in the plan. The student will sign a waiver at the end of the course indicating that he/she has done so. By daily Bible reading, regular participation is expected. It may be that one misses a day or two and makes it up. Furthermore, the Bible plan is only five days per week, with makeup time scheduled for the weekend. Acceptable Bible translations are: NIV, ESV, HCSB, NASV, NKJV, NRSV, RSV, ASV, KJV, NLT TEV. For the purposes of this course, “The Message” “The Amplified Bible,” etc., are not acceptable. Please speak to the instructor if you have any further questions.

Fee, Gordon and Stuart, Douglas. *How to Read the Bible for All It's Worth*. 4th edition. Grand Rapids: Zondervan, 2014.

Goldsworthy, Graeme. *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching*. Grand Rapids, MI; Cambridge: William B. Eerdmans Publishing Company, 2000.

Recommended:

See *bibliography* below.

Course Requirements

Attendance:

Each student is required to attend every class session of this course unless hindered by a school-sponsored activity, sickness, the death or serious illness of a member of the direct family or some other extenuating circumstance. For these above reasons the student can have up to three absences excused for every semester hour of the course. Any absence beyond the above number may result in the failure and dismissal from the class. Appropriate compensatory work may be assigned for each hour of class missed.

Late Work/Return Policy:

No late work will be accepted without prior consent of the instructor. All assignments will be marked and returned to the students in two weeks.

Academic Integrity Policy:

As noted in the Student Handbook, Maritime Christian College places a high priority on honesty, integrity, and a Biblical commitment to truth. Incidents of cheating, plagiarism and other forms of academic dishonesty will be treated very seriously. Penalties may include failure of the assignment involved, requirement of additional work, failure of the course, academic probation, suspension from school, or dismissal from school . . . Examples include submitting someone else's work as your own, failing to document appropriately quoted material or others' unique ideas, using sources not permitted, lying, or other types of unethical behaviour in fulfilling academic requirements.

Instructor/Student Covenant:

As the instructor in this course, I will value and respect each student as a fellow disciple, be prepared for each class session, begin and end each class on time (unless there are extenuating circumstances), formulate appropriate assignments, grade all assignments fairly, return all graded assignments promptly, and be available for consultation outside the class. In return, I expect each student to model Christ-like behaviour, value and respect fellow students and I as the instructor, not engage in non-classroom activities in class (e.g. phone calls, texting, online games), be prepared for each class session, arrive and leave class on time, and complete assignments in ways that demonstrate your integrity. Cell phones are not permitted in the classroom, and computers are allowed unless there is abuse.

Instructor Contact

Please feel free to contact me anytime you have a question. **Do not** use Facebook for matters pertaining to the course. My email address is: scott.j@sympatico.ca. Please contact me from a non-Facebook address. Question, assignments, etc., will not be accepted in Facebook.

Projects to Fulfill Course Outcomes

There will be five assignments, covering the interpretation of five different Biblical genre. The outlines for each are attached to the syllabus. Each **Small Group Preparation Worksheet** can be expanded—please write your answers, outlines, etc., in the spaces provided. The instructor will email blank worksheets to each course member. Depending upon class size, each will present his/her findings in a five minute presentation. Please email copies to each class member prior to the start of class time.

There is no paper required for this course.

Exams: Midterm will cover reading and lecture materials, including vocabulary. Final exam will also add an interpretation project.

Vocabulary Project: Throughout the course, the student will encounter terminology that pertains to interpretation. It is the student's responsibility to become familiar with the basic meaning of each term.

Lecture Format

Lectures will begin with a question and answer period regarding the assigned reading. It is recommended that the student read the books as far ahead of the schedule as possible, and then re-read the chapters in the day prior to class.

Following this, the lectures will cover material not explicitly covered in the textbooks. Lectures will include theory of interpretation, problems of interpretation, history, and practical interpretation. In the readings and lectures, definitions for the vocabulary list will be supplied. It is the student's responsibility to learn this vocabulary for the midterm and final exams.

Lectures will be 1.5 hours in length, with a short break in the middle.

During class, it is expected that students will use computers, tablets, and mobile devices for coursework only. All device sounds and cell phone ringers are to be off, and calls are not to be taken during class.

Schedule

Reading and Assignment Schedule: Please read as far in advance as you are able, and be prepared to discuss the text on the days indicated below. N.B.: the reading assignment must be completed *prior to* the class dates below, so that the text(s) may be discussed during class time.

Week 1

September 7

Lecture: Course Introduction and Assumptions for Biblical Interpretation;
Terminology and Vocabulary

Week 2

September 12

Lecture: Our Approach to the Bible, Inspiration, Inerrancy, and Authority
Fee: 1; Goldsworthy, Introduction to Part 2: pp. 135-139
"Chicago Statement on Scripture" (attached to the end of syllabus)

September 14

Lecture: Bible Translations; Tools: Choosing a Bible
Fee 2

Week 3

September 19

Lecture: Background and Context; Introduction to Biblical Theology; Tools:
Study Bibles
Introducing Assignment 1

Goldsworthy: 18

September 21

Assignment 1 due--presentations

Lecture: Interpreting the Epistles

Fee: 3, 4

Week 4

September 26—28 No classes

Week 5

October 3

Lecture: The Use of the Old Testament in New Testament Epistles; Tools: Cross-References

Goldsworthy: 17

October 5

Lecture: Old Testament Narratives; **Introducing Assignment 2**; Tools: Concordances

Fee: 5; Goldsworthy: 10

Week 6

October 10

Thanksgiving, no classes

October 12

Assignment 2 Due--presentations

Lecture: New Testament History;

Fee 6

Week 7

October 17

Lecture: Interpreting the Gospels; Tools: Dictionaries and Encyclopaedias
Fee 7, Goldsworthy: 16

October 19

Lecture: Interpreting the Parables; Tools: Tools for Word Studies

Fee: 8

Week 8

October 24

Lecture: Interpreting the Law (part 1); **Introducing Assignment 3**; Tools: Topical Bibles

Goldsworthy: 11

October 26

Assignment 3 Due--presentations

Lecture: Interpreting the Law (part 2);

Fee: 9

Week 9

October 31

Lecture: Interpreting Old Testament Prophets; Tools: Discourse Analysis

Fee: 10

Goldsworthy 12

November 2

Midterm Exam

Week 10

November 7

Lecture: Interpreting Wisdom Literature (part 1); **Introducing Assignment 4;**

Tools: Commentaries

Fee 11

Goldsworthy: 13

November 9

Assignment 4 Due--presentations

Lecture: Interpreting Wisdom Literature (part 2)

Fee: 12

Goldsworthy 14

Week 11

November 14

Lecture: Interpreting Apocalyptic texts; Tools: Outlining the Text

Fee 13

Goldsworthy 15

November 16

Lecture: Practicum: A step-by-step method for Bible study

Week 12

November 21

Lecture: Practicum: Commentaries and Tools for Contextual Background;

Introduction to Assignment 5

November 23

Assignment 5 Due--presentations

Lecture: Special Problems in Hermeneutics: Modernism and the Enlightenment

Week 13

November 28

Lecture: Special Problems in Hermeneutics: Postmodern Interpretation

November 30

Lecture: Special Problems in Hermeneutics: Epistemology

Week 14

December 5

Lecture: Special Problems in Hermeneutics: Subjectivism and Authority.

December 7

Lecture: Exam Preparation and Review

Week 15

December 12—Lecture: Exam Preparation and Review

December 14—Final Exam

Bibliography

Required

Fee, Gordon and Stuart, Douglas. *How to Read the Bible for All It's Worth*. 4th edition. Grand Rapids: Zondervan, 2014.

Goldsworthy, Graeme. *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching*. Grand Rapids, MI; Cambridge: William B. Eerdmans Publishing Company, 2000.

Recommended

Goldsworthy, Graeme. *The Gospel and Kingdom*. Milton Keynes: Paternoster Press, 2012.

Helm, David R. *Expositional Preaching: How We Speak God's Word Today*. Wheaton: Crossway, 2014.

Theology and Practise of Hermeneutics

Beale, G. K. *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*. Grand Rapids: Baker Academic, 2011.

_____. *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation*. Grand Rapids: Baker Academic, 2012.

*Carson, D. A. *Exegetical Fallacies*. 2nd ed. Grand Rapids: Baker Books, 1996.

Carson, D. A., and John D. Woodbridge. *Scripture and Truth*. Grand Rapids: Baker Book House, 1992.

*Geisler, Norman L., and William E. Nix. *A General Introduction to the Bible*. Rev. and expanded. Chicago: Moody Press, 1986.

*Goldsworthy, Graeme. *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation*. Downers Grove: InterVarsity, 2006.

_____. *Gospel and Kingdom*. Milton Keynes: Paternoster Press, 2012.

Kaiser, Walter C., Jr., Peter H. Davids, F. F. Bruce, and Manfred T. Brauch. *Hard Sayings of the Bible*. Downers Grove, IL: InterVarsity, 1996.

Kaiser, Walter C., Jr., ed. *Classical Evangelical Essays in Old Testament Interpretation*. Eugene, OR: Wipf & Stock, 2008.

_____. *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments*. Grand Rapids, MI: Zondervan, 2008.

_____. *The Uses of the Old Testament in the New*. Eugene, OR: Wipf and Stock Publishers, 2001.

Stott, John R. *Between Two Worlds: The Art of Preaching in the Twentieth Century*. Grand Rapids, Mich: W.B. Eerdmans, 1982.

Zuck, Roy B. *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth*. Edited by Craig Bubeck Sr. Colorado Springs, CO: David C. Cook, 1991.

Tools

Alexander, T. Desmond, and Brian S. Rosner, eds. *New Dictionary of Biblical Theology*. Downers Grove, IL: InterVarsity Press, 2000.

*Day, A. Colin. *Collins Thesaurus of the Bible*. Bellingham, WA: Logos Bible Software, 2009.

*Elwell, Walter A., and Barry J. Beitzel. *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House, 1988.

Green, Joel B., Jacqueline E. Lapsley, Rebekah Miles, and Allen Verhey, eds. *Dictionary of Scripture and Ethics*. Grand Rapids, MI: Baker Academic, 2011.

*Manser, Martin H. *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser, 2009.

*Porter, Stanley E., and Craig A. Evans. *Dictionary of New Testament Background: A Compendium of Contemporary Biblical Scholarship*. Downers Grove, IL: InterVarsity Press, 2000.

Robertson, A.T. *Word Pictures in the New Testament*. Nashville, TN: Broadman Press, 1933.

*Swanson, James, and Orville Nave. *New Nave's Topical Bible*. Oak Harbor: Logos Research Systems, 1994.

*Wood, D. R. W., and I. Howard Marshall. *New Bible Dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press, 1996.

Greek Exegesis

Black, David Alan. *Using New Testament Greek in Ministry: A Practical Guide for Students and Pastors*. Grand Rapids, MI: BakerBooks, 1993.

Fee, Gordon D. *New Testament Exegesis: A Handbook for Students and Pastors*. Louisville, Kentucky: Westminster John Knox Press, 2002.

Hagner, Donald Alfred. *New Testament Exegesis and Research : A Guide for Seminarians*. Pasadena, California.: Fuller Seminary Press, 1999.

Kaiser, Walter C. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids, MI: Baker Academic, 1981.

Moulton, James Hope, and Nigel Turner. *A Grammar of New Testament Greek: Syntax*. Vol. 3. Edinburgh: T. & T. Clark, 1963–.

Moulton, James Hope, and Nigel Turner. *A Grammar of New Testament Greek: Style*. Vol. 4. Edinburgh: T. & T. Clark, 1976–.

Wallace, Daniel B. *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids, MI: Zondervan, 1996.

Hebrew Exegesis

Laniak, Timothy S. *Handbook for Hebrew Exegesis*. Bellingham, WA: Logos Bible Software, 2010.

Putnam, Frederic Clarke. *Hebrew Bible Insert: A Student's Guide to the Syntax of Biblical Hebrew*. Quakertown, PA: Stylus Publishing, 2002.

Van der Merwe, Christo, Jackie Naudé, Jan Kroeze, Christo Van der Merwe, Jackie Naudé, and Jan Kroeze. *A Biblical Hebrew Reference Grammar*. Electronic ed. Sheffield: Sheffield Academic Press, 1999.

Advanced Hermeneutics

Carson, D. A., and John D. Woodbridge. *Hermeneutics, Authority, and Canon*. Grand Rapids: Academie Books, 1986.

Nash. *The Word of God and the Mind of Man*. Grand Rapids: Zondervan, 1982.

Osborne, Grant. *The Hermeneutical Spiral*. Downers Grove: InterVarsity Press, 1991.

Theistleton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann, Gadamer, and Wittgenstein*. Grand Rapids: Eerdmans, 1980.

Van Til, Cornelius. *The New Hermeneutic*. Phillipsburg, NJ: The Presbyterian and Reformed Publishing Company, 1974.

The Chicago Statement on Scripture (1978)

Articles of Affirmation and Denial

Article I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

Article II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII

We affirm that God in His Work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertions of Biblical inerrancy invalid or irrelevant.

Article XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

Article XII

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

Article XIV

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

Article XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

Article XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by Scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Article XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith.

We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

Source: Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*, Rev. and expanded. (Chicago: Moody Press, 1996, c1986). 181.

Vocabulary

(note: this list may be expanded during the class)

1. Apocalyptic
2. Authority
3. Biblical Theology
4. Biography
5. Canon/canonicity
6. Chiasm/chiastic
7. Chronicles
8. Discourse
9. Drama
10. Epistemology
11. Epistle
12. Exegesis
13. Exposition/expository
14. Genealogy
15. General Epistles
16. Genre
17. Gospel
18. Hermeneutics
19. Historical Context
20. History
21. Imperative
22. Inclusio
23. Inerrancy
24. Infallibility
25. Inspiration
26. Interpretation
27. Intertextuality
28. Johannine Literature
29. Law
30. Literary Context
31. Lukan Literature
32. Narrative
33. New Testament
34. Occasion and Purpose
35. Old Testament
36. Oracle
37. Parable
38. Parallelism
39. Pauline Epistles
40. Pericope
41. Post-modern Interpretation
42. Presupposition
43. Prophecy
44. Propositional Revelation
45. Psalm
46. Reference
47. Revelation
48. Riddle
49. Septuagint/LXX
50. Sermon
51. Thematic
52. Topical Bible
53. Translation
54. Transmission
55. Type
56. Wisdom

Assignment 1 Worksheet: Epistles

SMALL GROUP PREPARATION WORKSHEET

WORKSHOP ON BIBLICAL EXPOSITION

Name: _____

Text: _____

INSTRUCTIONS: In your small group, you will have 5 minutes to present on each of your texts (one text each in two different small group sessions). For each, you should begin by stating the theme and aim of your talk on the text (see questions), and then walk us through how you arrived at your theme and aim. Please prepare a one-page handout on each text for your group that gives an overview of your work including, but not limited to, your answers to these preparation questions (10 copies).

1. Outline the **structure** of the text in a way that represents the author's organization of the text. Please provide an outline that clearly indicates verse breaks for each unit and provide headings. [*Consider grammar, repetition key terms, sequence, sudden grammatical/topical changes, rhetoric, etc.*]
2. What emphasis does the structure reveal?
3. How does the immediate **context**—the passages on both sides of your text—inform the meaning of your text? [*Consider this immediate literary context first and the author's situation and the situation of the church or person to whom the letter was written second*]
4. Drawing on your work in structure, emphasis and context, state the central **theme** of the text in one complete sentence. [*A theme should reveal the author's big idea or primary point of the passage.*]
5. What are a few ways that your text **relates to the gospel** (i.e. the death and resurrection of Jesus Christ, repentance, forgiveness of sins)? Which of these ways best fits your text? [*Consider New Testament references as well as different methods of connecting such as typology, analogy, promise-fulfillment, biblical theological themes, and others.*]
6. In one sentence, what is the **author's aim** for his audience in this text? Given that aim, what **implication(s) and/or application(s)** for your audience would you draw out in your sermon?

On the back of this page and for your own benefit, you can sketch out a homiletical outline that you might use for the text.

Assignment 2: Old Testament Narrative

SMALL GROUP PREPARATION WORKSHEET

Workshop on Biblical Exposition

Name: _____ Text: _____

INSTRUCTIONS: In your small group, you will have 5-7 minutes to present on each of your texts (one text each in two different small group sessions). For each, you should begin by stating the theme and aim of your talk on the text (see the last three questions below), and then walk us through how you would teach the text using these preparation questions. Please prepare a handout on each text for your group that gives an overview of your work including, but not limited to, your answers to these preparation questions (10 copies).

1. What is the structure of your Biblical text? How should that structure shape the emphasis of your teaching outline? [*Consider plot, surprises, characters, setting, characterization of God, etc.*]
2. What is the broader context of your text? How does this context inform the meaning of your specific text? [*Consider the immediate literary context first, as well as the historical context from the historical and prophetic books of the same historical period.*]
3. What is the main theme (or melodic line) of the book in which your text is found? How does the main theme (or melodic line) of the entire book inform the meaning of your specific text?
4. How does your text anticipate the death and resurrection of Jesus Christ? [*Consider different methods such as typology, analogy, promise-fulfillment, biblical theological themes, New Testament references, etc.*]
5. What is the theme of the text? [*The theme is one, concise sentence stating the 'big idea' of the passage.*]
6. What is the primary aim of your text? [*The aim is one, concise sentence stating the author's intended application or a relevant implication of the text for the lives of the readers.*]
7. What is your theme and aim for your people as you prepare to teach?

Assignment 3: Parables

SMALL GROUP PREPARATION WORKSHEET

Name: _____

Text: _____

INSTRUCTIONS: In your small group, you will have 5 minutes to present on each of your texts. For each of your assigned texts, please respond to the questions below and provide a **one-page handout** (10 copies) that will assist your group in offering productive feedback.

1. Outline the **structure** of the text in a way that represents the author's organization of the text. Please provide an outline that clearly indicates verse breaks for each unit and provide headings for each. [*Consider plot—setting, conflict, climax, resolution, and new setting—as well as characters, particularly the reactions of the disciples/other characters.*]
2. What **emphasis** does the structure reveal?
3. How does the immediate **context**—the closest passages on both sides of your text—inform the meaning of your text? [*Consider why this passage is in this place. Then, if relevant, consider any parallel texts in the other gospels if in a gospel or relevant epistles if in Acts.*]
4. Drawing on your work in structure, emphasis and context, state the central **theme** of the text in one complete sentence. [*A theme should reveal the author's big idea or primary teaching point in the passage.*]
5. What are a few ways that your text **relates to or anticipates the gospel** (i.e. the death and resurrection of Jesus Christ, repentance, forgiveness of sins)? Which of these ways best fits your text? [*Consider Old Testament citations/allusions as well as different methods of connecting such as typology, analogy, promise-fulfillment, biblical theological themes, and others.*]
6. In once sentence, what is the **author's aim** for his audience in this text? Given that aim, what **implication(s) and/or application(s)** for your audience would you draw out in your sermon?

On the back of this page and for your own benefit, you can sketch out a homiletical outline that you might use for the text.

Assignment 4: Old Testament Prophets

SMALL GROUP PREPARATION WORKSHEET

Name: _____

Text: _____

INSTRUCTIONS: In your small group, you will have 5 minutes to present on each of your texts. For each of your assigned texts, please respond to the questions below and provide a **one-page handout** (10 copies) that will assist your group in offering productive feedback.

1. Outline the **structure** of the text in a way that represents the author's organization of the text. Please provide an outline that clearly indicates verse breaks for each unit and provide headings for each. [*Consider grammar, repetition, key terms, comparison and contrast, alternation in who is speaking, transitions in imagery, parallelism, etc.*]

2. What **emphasis** does the structure reveal?

3. How does the immediate **context**—the closest passages on both sides of your text—inform the meaning of your text? [*Consider why this passage is in this place, then any relevant historical background.*]

4. Drawing on your work in structure, emphasis and context, state the central **theme** of the text in one complete sentence. [*A theme should reveal the author's big idea or primary teaching point in the passage.*]

5. What are a few ways that your text **relates to or anticipates the gospel** (i.e. the death and resurrection of Jesus Christ, repentance, forgiveness of sins)? Which of these ways best fits your text? [*Consider New Testament references as well as different methods of connecting such as typology, analogy, promise-fulfillment, biblical theological themes, and others.*]

6. In one sentence, what is the **author's aim** for his audience in this text? Given that aim, what **implication(s) and/or application(s)** for your audience would you draw out in your sermon?

On the back of this page and for your own benefit, you can sketch out a homiletical outline that you might use for the text.

Assignment 5: Gospels and Acts

SMALL GROUP PREPARATION WORKSHEET

Name:

Text:

INSTRUCTIONS: In your small group, you will have 5 minutes to present on each of your texts. For each of your assigned texts, please respond to the questions below and provide a one-page handout (10 copies) that will assist your group in offering productive feedback.

1. Outline the **structure** of the text in a way that represents the author's organization of the text. Please provide an outline that clearly indicates verse breaks for each unit and provide headings for each. [*Consider plot—setting, conflict, climax, resolution, and new setting—as well as characters, particularly the reactions of the disciples/other characters.*]
2. What emphasis does the structure reveal?
3. How does the immediate context—the closest passages on both sides of your text—inform the meaning of your text? [Consider why this passage is in this place. Then, if relevant, consider any parallel texts in the other gospels if in a gospel or relevant epistles if in Acts.]
4. Drawing on your work in structure, emphasis and context, state the central theme of the text in one complete sentence. [A theme should reveal the author's big idea or primary teaching point in the passage.]
5. What are a few ways that your text relates to or anticipates the gospel (i.e. the death and resurrection of Jesus Christ, repentance, forgiveness of sins)? Which of these ways best fits your text? [Consider Old Testament citations/allusions as well as different methods of connecting such as typology, analogy, promise-fulfillment, biblical theological themes, etc.]
6. In one sentence, what is the author's aim for his audience in this text? Given that aim, what implication(s) and/or application(s) for your audience would you draw out in your sermon?
7. On the back of this page and for your own benefit, you can sketch out a homiletical outline that you might use for the text.