Part 1

How to Read the Book – Basic Tools
Assignment 1-1

Describe the four steps of the Interpretive Journey.

Step 1:

Step 2:

Step 3:

Step 4:
Assignment 1-2

What are the guidelines for developing theological principles?

a.

b.

c.

d.

e.
Assignment 1-3

What are the differences that determine the width of the river to cross?
Assignment 2-1

Find a minimum of 30 observations in Acts 1:8. List them below. Avoid making interpretations or applications at this stage. Focus on observations. For example, an observation would be to note that a passage starts off with the conjunction “but.” This conjunction connects the sentence to the one above it in a contrasting way. Do not enter into interpretation or application phase yet. Work hard! Dig deep! Read and reread the passage. Do not quit until you have found at least 30 observations.

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

1.
2.
3.
4.
5.
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12.
13.
14.
Assignment 2-2

Make as many observations as you can on I John 1:5-7. Follow the format presented for Romans 12:1-2 in Chapter 2 of the textbook. Dig deep! Think hard! Spend time on this. Mark dozens and dozens of observations. Read and reread! Look again! Observe! Observe! Observe!

5 This is the message that we have heard from him
And declare to you: God is light;
In him there is no darkness at all.

6 If we claim to have fellowship with him
Yet walk in the darkness, we lie and do not live by the truth.

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, purifies us from all sin.
Assignment 2-3

Make as many observations as you can on Deuteronomy 6:4-6. Follow the format presented in Romans 12:1-2 in Chapter 2 of the textbook.

4Hear, O Israel: The LORD our God, the LORD is one.

5Love the Lord your God with all your heart

And with all your soul and with all your strength.

6These commandments that I give you today

Are to be upon your hearts.
Make as many observations as you can on I Timothy 6:17-19. Follow the format presented for Romans 12:1-2 in Chapter 2 of the textbook.

37 Command those who are rich in this present world
not to be arrogant nor to put their hope in wealth,
which is so uncertain, but to put their hope in God,
who richly provides us with everything for our enjoyment.

38 Command them to do good, to be rich in good deeds,
And to be generous and willing to share.

39 In this way they will lay up treasure for themselves
As a firm foundation for the coming age,
So that they may take hold of the life that is truly life.
Assignment 2-5

Make as many observations as you can on Matthew 28:18-20. Follow the format presented for Romans 12:1-2 in Chapter 2 of the textbook.

18 Then Jesus came to them and said,

“All authority in heaven and earth

has been given to me.

19 Therefore go and make disciples of all nations,

baptizing them in the name of the Father

And of the Son and of the Holy Spirit,

20 and teaching them to obey

everything I have commanded you.

And surely I am with you

always, to the very end of the age.”
Assignment 3-1

Try making observations on Philippians 2:1-4. Write down as many observations as you can. Write in the text and in the margins.

1If you have any encouragement from being united with Christ,

if any comfort from his love,

if any fellowship with the Spirit,

if any tenderness and compassion,

2then make my joy complete by being like-minded,

having the same love, being one in spirit and purpose.

3Do nothing out of selfish ambition or vain conceit,

but in humility consider others better than yourselves.

4Each of you should look not only to your own interests,

but also to the interests of others.
Assignment 3-2

Make as many observations as you can on 1 Corinthians 1:18-25. Dig deep! Think hard! This is not an easy passage. Spend time on this. Mark dozens and dozens of observations. Read and reread! Look again! Observe! Observe! Observe!

18 For the message of the cross is foolishness to those who are perishing,

But to us who are being saved it is the power of God.

19 For it is written: “I will destroy the wisdom of the wise;
The intelligence of the intelligent I will frustrate.”

20 Where is the wise man? Where is the scholar?

Where is the philosopher of this age?

Has not God made foolish the wisdom of the world?

21 For since in the wisdom of God the world through its wisdom did not know him,

God was pleased through the foolishness of what was preached

To save those who believe.

22 Jews demand miraculous signs and Greeks look for wisdom,

23 but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,

24 but to those whom God called, both Jews and Greeks,

Christ the power of God and the wisdom of God

25 For the foolishness of God is wiser than man’s wisdom,

and the weakness of God stronger than man’s strength.
Assignment 3-3

Make as many observations as you can on Colossians 3:1-4. Dig Deep! Think hard! Spend time on this. Mark dozens and dozens of observations. Read and reread! Observe! Observe! Observe!

1Since, then, you have been raised with Christ,

set your hearts on things above,

where Christ is seated at the right hand of God.

2Set your minds on things above,

not on earthly things.

3For you died, and your life is now hidden with Christ in God.

4When Christ, who is your life, appears,

then you also will appear with him in glory.
Assignment 3-4

Make as many observations as you can on Psalm 1:1-3. Dig deep! Think hard! Spend time on this. Mark dozens and dozens of observations. Read and reread! Look again! Observe! Observe! Observe!

1 Blessed is the man

who does not walk in the counsel of the wicked

or stand in the way of sinners

or sit in the seat of mockers.

2 But his delight is in the law of the LORD,

and on his law he meditates day and night.

3 He is like a tree planted by the streams of water,

which yields its fruit in season

and whose leaf does not wither.

Whatever he does he prospers.
Make as many observations as you can on Matthew 6:25-34. Dig deep! Think hard! Spend time on this. Mark dozens and dozens of observations. Read and reread! Look again! Observe! Observe! Observe!

25Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear.

Is not life more important than food, and the body more important than clothes?

26Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?

27Who of you by worrying can add a single hour to his life?

28And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin.

29Yet I tell you that not even Solomon in all his splendor was dressed like one of these.

30If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith?

31So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

32For the pagans run after all these things, and your heavenly Father knows that you need them.

33But seek first his kingdom and his righteousness, and all these things will be given to you as well.

34Therefore do not worry about tomorrow, for tomorrow will worry about itself.

Each day has enough trouble of its own.”
Assignment 3-6

You will be assigned one of the following passages from Ephesians from the list below. Find that passage in Part 6 of this workbook. Make as many observations as you can and hand in that sheet with your observations marked on it. Dig deep! Think hard! Look again! Observe! Observe! Observe!

- Ephesians 1:3-6
- Ephesians 1:7-10
- Ephesians 1:11-14
- Ephesians 2:1-7
- Ephesians 2:8-13
- Ephesians 2:14-22
- Ephesians 3:1-7
- Ephesians 3:8-13
- Ephesians 3:14-21
- Ephesians 4:1-6
- Ephesians 4:11-16
- Ephesians 4:17-24
- Ephesians 4:25-32
- Ephesians 5:1-6
- Ephesians 5:7-12
- Ephesians 5:15-21
- Ephesians 5:22-33
- Ephesians 6:1-9
- Ephesians 6:10-16
- Ephesians 6:17-20
Make as many observations as you can on Nehemiah 1:1-11.

1 The words of Nehemiah son of Hacaliah:

In the month of Kislev in the twentieth year, while I was in the citadel of Susa,

2 Hanani, one of my brothers, came from Judah with some other men,

and I questioned them about the Jewish remnant that survived the exile,

and also about Jerusalem.

3 They said to me, “Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down,

and its gates have been burned with fire.”

4 When I heard these things, I sat down and wept.

For some days I mourned and fasted and prayed before the God of heaven.

5 Then I said: “O LORD, God of heaven, the great and awesome God,

who keeps his covenant of love with those who love him and obey his commands,

6 let your ear be attentive and your eyes open to hear the prayer

your servant is praying before you day and night for your servants, the people of Israel.

I confess the sins we Israelites, including myself and my father’s house,
have committed against you. 7 We have acted very wickedly toward you.

We have not obeyed the commands, decrees and laws you gave your servant Moses.

8 “Remember the instruction you gave your servant Moses, saying,

‘If you are unfaithful, I will scatter you among the nations,

then even if your exiled people are at the farthest horizon,

I will gather them from there and bring them to the place

I have chosen as a dwelling for my Name.’

10 “They are your servants and your people,

whom you redeemed by your great strength and your mighty hand.

11 O Lord, let your ear be attentive to the prayer of this your servant

and to the prayer of your servants who delight in revering your name.

Give your servant success today by granting him favor in the presence of this man.”

I was cupbearer to the king.
Assignment 4-2

Read the story below from Mark 5:21-43. Actually it is two stories. The first story is about Jairus and his daughter. The second story is about a bleeding woman. Note that the second story interrupts the first; that is, the bleeding woman story is presented right in the middle of the Jairus episode. This is suggestive to us. Look at the two stories and list as many direct comparisons and contrasts between the two as you can find. Read carefully! Look hard! There are many to find. Write on back if necessary.

21 When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. 22 Then one of the synagogue rulers, named Jairus, came there. Seeing Jesus, he fell at his feet and pleaded earnestly with him, “My little daughter is dying. Please come and put your hands on her so that she will be healed and live.” So Jesus went with him.

A large crowd followed and pressed around him. 25 And a woman was there who had been subject to bleeding for twelve years. 26 She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. 27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak, 28 because she thought, “If I just touch his clothes, I will be healed.” Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

30 At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?”

31 “You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’”

32 But Jesus kept looking around to see who had done it. 33 Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. 34 He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.”

35 While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. “Your daughter is dead,” they said. “Why bother the teacher any more?”

36 Ignoring what they said, Jesus told the synagogue ruler, “Don’t be afraid; just believe.”

37 He did not let anyone follow him except Peter, James and John the brother of James. 38 When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly. 39 He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.”

40 But they laughed at him. After he put them all out, he took the child’s father and mother and the disciples who were with him, and went in where the child was. 41 He took her by the hand and said to her, “Talitha koum!” (which means, “Little girl, I say to you, get up!”). 42 Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished. 43 He gave strict orders not to let anyone know about this, and told them to give her something to eat.

Just to get you started:

<table>
<thead>
<tr>
<th>Jairus</th>
<th>Bleeding Woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a man</td>
<td>1. a woman</td>
</tr>
<tr>
<td>2. asks Jesus for help publicly</td>
<td>2. asks Jesus for help privately</td>
</tr>
</tbody>
</table>


Assignment 4-3

Read the story below from Mark 11 and make as many observations as you can on the text. Notice that the text has two encounters with a fig tree (vv. 12-14, 19-21) sandwiched around an event in the temple (vv. 15-18). In addition to making observations, explain how the fig tree relates to the episode in the temple.

12 The next day as they were leaving Bethany, Jesus was hungry.

13 Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit.

When he reached it, he found nothing but leaves, because it was not the season for figs.

14 Then he said to the tree, “May no one ever eat fruit from you again.” And his disciples heard him say it.

15 On reaching Jerusalem, Jesus entered the temple area

and began driving out those who were buying and selling there.

He overturned the tables of the money changers and the benches of those selling doves,

16 and would not allow anyone to carry merchandise through the temple courts.

17 And as he taught them, he said, “Is it not written: ‘My house will be called a house of prayer for all nations’? But you have made it ‘a den of robbers.’”

18 The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

19 When evening came, they went out of the city.

20 In the morning, as they went along, they saw the fig tree withered from the roots.

21 Peter remembered and said to Jesus, “Rabbi, look! The fig tree you cursed has withered!”

Explanation: How does the fig tree incident relate to the episode in the temple?
Part 2

Contexts—Now and Then
Assignment 5-1

In three or four typed pages, describe your family background in regard to cultural influences. Discuss as well as you can both your mother (and her family) and your father (and his family). Include any other families who may have influenced you as well. For each, discuss attitudes and views toward religion, family, work, education, and wealth. Describe the socioeconomic location of your family and its religious context. Also, how do members of your family tend to relate to each other? Does your family tend to be warm and “huggy/close” or cold and distant? Finally, try to relate your family background to your own set of values and outlooks. What have you retained? What have you rejected?

Note: This assignment is not meant to pry into your personal life. Feel free to omit anything in the written assignment that you are sensitive about. But be sure to think about those things you omit so that you are aware of their influence on your study of the Bible. This exercise is a self-analysis; it is for your benefit and not ours.
Assignment 6-1

In the New Testament letter to Philemon, the apostle Paul writes on behalf of a slave named Onesimus. Part of identifying the historical-cultural context of Philemon includes knowing something about the institution of slavery in the Greco-Roman world. Consult several New Testament histories, Bible dictionaries, or Bible encyclopedias about slavery. Then write a one-to-two-page summary of the practice of slavery in New Testament times. Please type double spaced, 12 font, 1x1x1x1 margins. Or use both sides of this paper and write NEATLY.
Assignment 6-2

Look up Haggai in an Old Testament survey or introduction and read what the author(s) has to say by way of introduction (e.g. author, date, audience, situation, purpose). Use what you have learned to write a one-to-two-page description of the historical setting of this prophetic book. Please type double spaced, 12 font, 1x1x1x1 margins. Or use both sides of this paper and write NEATLY.
Assignment 6-3

Read Revelation 2-3 and list the seven churches that received a letter. Next, locate the seven churches (their cities) on the map of Asia Minor below. Trace the route among the seven churches that a messenger probably followed to deliver the letter. Finally, look up Revelation 3:14-22 in a commentary or background commentary and make a list of every historical-cultural fact about Laodicea that you can find.

Churches in Revelation 2:1-3:22:

1. Ephesus
2. ______________________
3. ______________________
4. ______________________
5. ______________________
6. ______________________
7. ______________________

Seven Churches of Asia

Write down historical-cultural facts about Laodicea.
Assignment 6-4

Read the conversation between Jesus and the Samaritan woman recorded in John 4:1-39. Then read an article on “Samaria” or “Samaritan” in a Bible Dictionary or encyclopedia and make a list of all the ways that the article helps you understand the conversation between Jesus and the woman.
Use a Bible dictionary or encyclopedia to answer the following questions about the book of Nehemiah.

1. How much time passes between the month of Kislev (or Chislev) in Nehemiah 1:1 and the month of Nisan in Nehemiah 2:1?

2. Where is Susa (Neh. 1:1)?

3. For which empire did Susa serve as one of three royal cities?

4. What other biblical character lived in Susa?

5. Did this character live before Nehemiah or after?

6. Over what empire did King Artaxerxes rule and when (Neh. 2:1)?

7. What was a cupbearer’s (Neh. 1:11) status in the royal court?
The book of Ephesians was probably intended to be circulated and read throughout Asia Minor. The city of Ephesus was the most influential city in the region. Discover as much historical-cultural background information about Ephesus as you can. Write up the results of your research in a “report” form. Include location, size, economy, brief history, religion, language, other cultural items of interest, and the role that Ephesus plays in the bible (especially in the book of Acts). Use extra paper as needed. Type out if you can otherwise write VERY NEATLY.
Assignment 7-1

Write a paragraph describing the surrounding context of the following passages:

1. Acts 1:7-8

2. I Corinthians 11:27-32
Assignment 7-2

Turn to the Old Testament book of Jonah and do the following:

1. Read the entire book and identify how the book is divided into paragraphs or sections.

2. Summarize the main points of each section in about a dozen words or less.
3. Explain how your particular passage (Jonah 1:13-16 for this exercise) relates to the surrounding context.
Passage in Ephesians you were assigned: ____________________________

1. Outline the book of Ephesians.
2. Discuss briefly how your passage relates to the overall outline. That is, what section does your passage fall in and what does your passage seem to be saying in regard to the larger section in which it occurs?

3. Explain how the paragraph before and the paragraph after your passage relate to the thought of your passage.
Assignment 8-1

Concordance Exercises

1. Use the concordance to answer the following questions about Acts 1:8.
   a. Write out the English transliterated form of the word translated “power” ____________
   b. How many times does this word occur in the New Testament? ____________
   c. List the passages in Acts that translate this word as “power”:
      
      
      
      
      d. List passages in Acts that translate this word as “miracles”:

2. Use the concordance to answer the following questions about Exodus 4:21.
   a. Write out the English transliterated form of the word “power” in Ex. 4:21 ____________
   b. How many times does this word occur in the Old Testament? ____________
   c. List the passages in Exodus that translate the word as “power”:
3. The NIV uses the word “judge” in 1 Corinthians 4:3, 5 and 6:5. Are these the same Greek words?

Write out the English transliteration of the three Greek words translated as “judge” in these three passages.

4. Use the concordance to answer the following questions about the word “hope”:
   a. Paul uses the word “hope” in Romans 4:18. How many times total does Paul use this same word in his letters? ____________ (Do NOT assume Paul wrote Hebrews.)

   b. How many times is the word used in Matthew, Mark, and Luke? ___________

   c. Is this the same word for “hope” that is used in 1 Corinthians 13:13? __________
You are studying the Sermon on the Mount (Matthew 5-7) and the word “worry” in Chapter 6 catches your eye. You decide to study the word “worry” in more depth.

1. Use your concordance to find the Greek word that is translated “worry” in Matthew 6:25. Do this by looking up “worry” in the first part of the concordance. Then find “Mt 6:25” in the right hand column and look to the right to find the G/K number in the left hand column. What is the G/K number of the word translated “worry” in Matthew 6:25? ______________

2. Now turn to that number in the “Greek to English Dictionary and Index” in the back of the concordance. Remember, we use the “Hebrew to English Dictionary and Index” for Old Testament words and the “Greek to English Dictionary and Index” for the New Testament words. What is the Greek word beside that number? Write out the word in transliterated English form ___________________________ (Don’t worry about spelling 😊.) How many times is it used in the New Testament? ______________

3. While you’re looking at the Greek word in the “Greek to English Dictionary and Index,” make a list of the different ways the NIV translates this particular Greek word:
   a. ___________________________ (5 times)
   b. ___________________________ (4 times)
   c. ___________________________ (4 times)
   d. ___________________________ (2 times)
   e. ___________________________ (1 time)
   f. ___________________________ (1 time)
   g. ___________________________ (1 time)
   h. ___________________________ (1 time)

4. Next, look up each translation you listed above in the first part of your concordance and find the chapter and verse where the Greek word is used. For example, the NIV translates the Greek word as “worry about” five times. As you look up “worry about” in the first part of your concordance, you need to make sure that both words (“worry” and “about”) are in bold print and that the number to the right is the same one that you have already identified. You will discover that the Greek word is translated “worry about” by the NIV in Matthew 6:25, 34; 10:19; Luke 12:11, 22 (5 times). The “worry about” in Luke 12:29 is a different G/K number. Now finish completing the chart below by looking up each translation.

<table>
<thead>
<tr>
<th>Translation</th>
<th>(times)</th>
<th>Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>____________________</td>
<td>(4 times)</td>
<td></td>
</tr>
<tr>
<td>____________________</td>
<td>(4 times)</td>
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</tr>
<tr>
<td>____________________</td>
<td>(2 times)</td>
<td></td>
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<td>____________________</td>
<td>(1 time)</td>
<td></td>
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<tr>
<td>____________________</td>
<td>(1 time)</td>
<td></td>
</tr>
<tr>
<td>____________________</td>
<td>(1 time)</td>
<td></td>
</tr>
</tbody>
</table>
5. Now that you know how the NIV translates the word and where it is found in the New Testament, examine each occurrence in context as a means of identifying the word’s range of meaning. All this is part of determining what the word *could* mean before you decide what the word *does* mean in Matthew 6:25. This step is probably the most important, but also the most difficult. There is an art to identifying a word’s semantic range. Don’t give up. Keep working at it and you’ll find that it gets easier with practice. Answer the following questions about how the word is used in each context as a way of getting its range of meaning.

   a. What things are we told not to worry about in Matthew 6:25, 27, 28, 31, 34; Luke 12:22, 25, 26?

   b. What is the context in Matthew 10:19 and Luke 12:11? Is this a different kind of worry than that prohibited in Matthew 6:25?

   c. What stands in contrast to Martha’s worry (Luke 10:41)? How does this contrast help to define Martha’s worry?
d. In 1 Corinthians 7 Paul uses the word four times. Describe the context of this usage.

e. What do the contexts of 1 Corinthians 12 and Philippians 2 have in common?

f. What kind of worry is Paul describing in Philippians 4? How do you know?
6. Based on your brief study of the word as used in context, describe as best you can the semantic range of the word. There are at least two major senses of the word and perhaps a couple more.

7. Now decide what the Greek word used in Matthew 6:25 and translated “worry” actually means in Matthew 6:25. Select one of the semantic-range options that you identified in step 6 and explain why you think the word carries that meaning in Matthew 6:25.

You want to study the word “meditate” in Joshua 1:8, where Joshua is told by God: “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it.”

1. Use your concordance to find the Hebrew word that is translated “meditate” in Joshua 1:8. What is the G/K number of that word? _____________

2. Now turn to that number in the “Hebrew to English Dictionary and Index” in the back of your concordance. What is the Hebrew word that is beside that number? Write out the word in transliterated English form. ___________________________ How many times is it used in the Old Testament? _____________

3. Make a list of the different ways the NIV translates this Hebrew word.

4. Next, look up each translation you listed above in the first part of your concordance and find the chapter and verse where the Hebrew word is used. List those verse beside each usage.
5. Now that you know how the NIV translated the word and where it is found in the Old Testament, examine each occurrence in context as a means of identifying the word’s range of meaning.

6. Based on your brief study of the word as used in context, describe as best you can the semantic range of the word.

7. Now decide what the Hebrew word used in Joshua 1:8 means. Select one of the semantic-range options that you identified in step 6 and explain why you think the word carries that meaning in Joshua 1:8.

Assignment 8-4

Complete the following word study. Follow the example in your textbook for the word “offer” (pp.149-52).

<table>
<thead>
<tr>
<th>Word: “Trials”</th>
<th>Text: James 1:2-3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>G/K Number:</td>
</tr>
</tbody>
</table>

1. Why study this word?

2. What could this word mean (semantic range)? Follow the example on P. 139 of textbook.
3. What does this word mean in context? Be sure to discuss your choice. See the discussion on pages 145-49 in your textbook as an example.
Assignment 8-5

Complete the following word study. Follow the example in the textbook for “offer” (pp. 149-52).

Word: “Sick”  Text: James 5:14

Transliteration:  G/K Number: 

1. Why study this word?

2. What could this word mean (semantic range)? Follow the example on P. 139 of textbook.
3. What does this word mean in context? Be sure to discuss your choice. See the discussion on pages 145-49 in your textbook as an example.
Assignment 8-6 (Exegetical Paper)

Choose a significant word from the passage in Ephesians that you were assigned and complete a word study on that word. Follow the example in your textbook for the word “offer” (pp. 149-52).

Word: __________________________  Text: __________________________

Transliteration: __________________________  G/K Number: __________________________

1. Why study this word?

2. What could this word mean (semantic range)? Follow the example on P. 139 of textbook.
3. What does this word mean in context? Be sure to discuss your choice. See the discussion on pages 145-49 in your textbook as an example.
Assignment 9-1

Select five translations that we talked about in this chapter. Select a passage from the Bible (it must be at least two verses long) and write out how these translations render this passage. Next, mark or highlight the differences among the five translations. Write a paragraph summarizing what you have observed by comparing the translations.
Assignment 9-2

Answer the following questions:

a. Do you agree that the Bible is a divine-human book? Why or why not?

b. What is textual criticism? How is it possible to have a high view of the authority of the Bible and a positive view of textual criticism at the same time?

c. What is a Bible translation? Why is a translation not a simple exercise? Describe the two main approaches to translation discussed in this chapter. Which approach do you feel most comfortable with? Why?
Part 3

Meaning and Application
Assignment 10-1

Explain the difference between *reader response* and *authorial intent*. 
Assignment 10-2

Why is the issue of *communication* important to the discussion of authorial intent?
Assignment 10-3

Discuss several situations whereby a reader may intentionally change an author’s intended meaning.
Far-fetched allegorical interpretation:

Now Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, “As the LORD, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word.”

Then the word of the LORD came to Elijah: “Leave here, turn eastward and hide in the Kerith Ravine, east of the Jordan. You will drink from the brook, and I have ordered the ravens to feed you there.”

So he did what the LORD had told him. He went to the Kerith Ravine, east of the Jordan, and stayed there. The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook.
Using the ELS Bible Code method described in Chapter 11 of the textbook, search the first page of Chapter 11 in *Grasping God's Word* to find at least four of the encoded words below. Fill in the blanks as shown in the example.

**Procedure summary:** Go to the first page of Chapter 11 in the textbook. Skip the title “Levels of Meaning” and ignore all the spaces and verse numbers, but include the Bible text and the reference to “Luke.” Continue to the fifth paragraph, the one that ends with “That’s why she needed the lamp.” You will look at every other letter, then every third letter, every fourth letter, and so forth until you locate the code words below with equal spacing between letters. For each code word identify which regular word it starts in and what the letter spacing is. On the backside of this assignment sheet, we have presented this text with all of the spaces and punctuation deleted. Use that as a worksheet.

**Example:**

Find the ELS encoded word *hot*.

Look in the next to the last paragraph on the first page of this chapter. Observe the sentence that says, “There are more cookies in the kitchen if you need them.” Notice the phrase *kitchen if you need them*. Starting with the *h* in *kitchen*, we skip five letters and come to *o* in *you*. Then we skip another five letters and end on *t* in *them*. For our answer we fill in the blanks, writing:

*hot*, starts with *h* in *kitchen*. Letter spacing of 5.

Find at least four of the following encoded words and fill in the blanks:

1. *how*, starts with *h* in _____________. Letter spacing of _________.
2. *cow*, starts with *c* in _____________. Letter spacing of _________.
3. *fed*, starts with *f* in _____________. Letter spacing of _________.
4. *lot*, starts with *l* in _____________. Letter spacing of _________.
5. *boom*, starts with *b* in _____________. Letter spacing of _________.

Extra Credit. Find the following coded word.

6. *mom*, starts with *m* in _____________. Letter spacing of _________.

Identify (dream up) some type of concept connection between *mom* and the sentences that are intersected by this word. All the ELS proponents do, try to develop and argument demonstrating that *mom* did not simply occur here by chance but is prophetically connected to the sentences in which it occurs. Of course, keep in mind that it did occur by chance.
Introduction
Does the Bible have different levels of meaning? That is, after we have seen the so-called surface meaning or literal meaning are there any other deeper levels of spiritual meaning? This chapter will explore this question. This is not an esoteric issue of concern only to scholars. Every Christian who reads the Bible and seeks to find God’s will for his or her life will encounter this issue. For example, imagine yourself at a Bible study with a dozen other college students. It is your first time to this study and you are a bit uncomfortable. You have devoured several chocolate chip cookies and you are concentrating on your Mountain Dew. At all skinny guys sitting to your right opens with prayer. You’re pretty sure his name is Josh but you’ve only met him once. After prayer, he reads the passage to be discussed that evening. Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house, and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, “Rejoice with me! I have found my lost coin!” In the same way, it tells you there is rejoicing in the presence of the angels of God over one sinner who repents. Luke OK continues. Josh, there is more than one cookie in the kitchen if you need them. And I think this passage means, What is God trying to teach us here? I don’t know. Begins a girl with blond hair wearing a Point of Grace T-shirt. But my study Bible says that the houses in those days had low roofs and few windows so it was kind of hard to see in there. That’s why she needed the lamp.
The Role of the Holy Spirit

Assignment 12-1

Once upon a time there was a man with two PH.D. s in New Testament studies, both from prestigious universities. His academic credentials were impeccable, and he constantly devoted himself to the study of the New Testament. The Gospels were his specialty. He did not, however, claim to follow Jesus Christ as Lord and Savior. The professor’s wife was a mature believer, with “only” an M.A. in biblical studies. They had a nine-year-old daughter who had just returned from a Christian children’s camp, where she made the decision to give her life to Christ.

In light of what you have learned in this chapter about the Spirit’s role in biblical interpretation, describe how each member of the family might approach John 3:16: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” Write at least one paragraph from the perspective of each family member.
Assignment 13-1

In Chapter 13 of the textbook there are two real-world scenarios paralleling the biblical situation of Philippians 4:13 (the student and the single mother). Create another real-world scenario that parallels Philippians 4:13. Remember, when we say parallel situation, we mean a situation that contains all of the key elements that you identified in Step 4a of Chapter 13.
Assignment 13-2

Read Jesus’ parable of the good Samaritan in Luke 10:30-35. Contemporize the parable by writing a story of your own that retells the original story so that the effect on the contemporary audience is equivalent to the effect on the original audience. Use the back of this page if necessary.
First Timothy 6:10a reads, “For the love of money is a root of all kinds of evil.” Take this verse through the Interpretive Journey, including the application process.

1. Summarize the original situation and the meaning of the text for the biblical audience.

2. Measure the width of the river. What are the differences between the biblical situation and our situation?

3. List the theological principles communicated by the passage.
4. Grasp the text in our town. How should Christians today apply the theological principles in their lives?

   a. Observe how the principles in the text address the original situation.

   b. Discover a parallel situation in a contemporary context.

   c. Make your application specific by creating real-world scenarios or by contemporizing.
Part 4

The Interpretive Journey—New Testament
When it comes to letters, we need to be able to trace the author’s flow of thought. The first step is to see how paragraphs relate to surrounding paragraphs. Write out your answer to the following questions as a way of gaining experience at tracing the author’s flow of thought:

1. How does Philippians 2:1-4 relate to Philippians 2:5-11?

2. What is the connection between Ephesians 5:15-21 and Ephesians 5:22-6:9?

3. What role does 1 Corinthians 13 play in the larger unit of 1 Corinthians 12-14?
Assignment 14-2

Choose and check one of the passages below.

☐ Romans 8:26-27 ☐ 2 Timothy 3:16-17
☐ I Corinthians 11:27-32 ☐ Hebrews 4:12-13
☐ Galatians 5:16-18 ☐ I Peter 5:6-7
☐ Colossians 3:1-4

Now take the passage you have chosen through all four steps of the Interpretive Journey as explained and illustrated in Chapter 14. Do this by answering the following four questions.

Step 1: Grasp the text in their town. What did the text mean to the biblical audience?

Step 2: Measure the width of the river to cross. What are the differences between the biblical audience and us?

Step 3: Cross the principilizing bridge. What is the theological principle in this text?

Step 4: Grasp the text in our town. How should individual Christians today apply the theological principle in their lives?
Assignment 15-1

Apply the two interpretive questions that we used to read the Gospels to Matthew 24:43-25:13 or to another section of the Gospels selected by your teacher. Record your findings in the chart below.

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</table>
Assignment 15-2

Interpret the parable of the great banquet in Luke 14:15-24 or the parable of the unjust judge and the persistent widow in Luke 18:1-8 according to the interpretive principles explained in Chapter 15 in the section dealing with parables.
Jesus’ favorite teaching topic was the kingdom of God. By reading one or both fo the following articles on the kingdom of God in the teaching of Jesus, your understanding of the Gospels will be greatly enhanced:


Choose and check one of the passages below:

- Acts 2:42-47
- Acts 6:1-7
- Acts 13:1-3
- Acts 15:1-21
- Acts 17:16-34

Now take the passage you have chosen through all four steps of the Interpretive Journey. Do this by answering the following four questions:

**Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

**Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?
**Step 3:** Cross the principlizing bridge. What are the theological principles in this text?

**Step 4:** Grasp the text in our town. How should individual Christians today apply the theological principles in their lives?
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Revelation 1</td>
<td>John’s vision of the glorified Christ among the churches.</td>
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<tr>
<td>Revelation 2</td>
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<td>Revelation 3</td>
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<td>Revelation 21</td>
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<tr>
<td>Revelation 22</td>
<td>____________________________</td>
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</tbody>
</table>
Assignment 17-2

In Revelation 2-3 we find messages from Jesus Christ to seven churches in Asia Minor. Fill in the chart below showing the message to each of these churches in terms of Jesus’ (1) commendation or praise, (2) complaint or rebuke, (3) warning, and (4) promise. Then add an eighth church to the chart—your church. What do you think Christ would say to your church in terms of commendation, complaint, warning, and promise?

<table>
<thead>
<tr>
<th>Church</th>
<th>Ephesus (2:1-7)</th>
<th>Smyrna (2:8-11)</th>
<th>Pergamum (2:12-17)</th>
<th>Thyatira (2:18-29)</th>
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<tr>
<td>Praise</td>
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<td>Promise</td>
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<tr>
<td>Church</td>
<td>Sardis (3:1-6)</td>
<td>Philadelphia (3:7-13)</td>
<td>Laodicea (3:14-22)</td>
<td>My Church</td>
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<tr>
<td><strong>Promise</strong></td>
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Assignment 17-3

Read again the section in Chapter 17 on Revelation 12:1-17 and the Interpretive Journey. In Step 3 (crossing the principlizing bridge) we list principles or truths that emerge from these verses. Pick one of the four principles we list and create a real world scenario to make a specific application. Write out your real world scenario.
Part 5

The Interpretive Journey—Old Testament
Assignment 18-1

Study 1 Samuel 3:1-21, printed below, and make as many observations as you can. Mark the observations on the text and in the margins. Use additional paper as needed. Then identify the literary context and the historical context. That is, explain how this narrative fits into the overall story of the book. Use a Bible dictionary or commentary if necessary to help you determine the main story line of the book. Next take the Interpretive Journey. Complete each of the five steps below, writing out one or more statements for each step.

1. The boy Samuel ministered before the L ORD under Eli. In those days the word of the L ORD was rare; there were not many visions.

2. One night Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. 3. The lamp of God had not yet gone out, and Samuel was lying down in the temple of the L ORD, where the ark of God was. 4. Then the L ORD called Samuel.

   Samuel answered, “Here I am.” 5. And he ran to Eli and said, “Here I am; you called me.”

   But Eli said, “I did not call; go back and lie down.” So he went and lay down.

6. Again the L ORD called, “Samuel!” And Samuel got up and went to Eli and said, “Here I am; you called me.”

   “My son,” Eli said, “I did not call; go back and lie down.”

7. Now Samuel did not yet know the L ORD: The word of the L ORD had not yet been revealed to him.

8. The L ORD called Samuel a third time, and Samuel got up and went to Eli and said, “Here I am; you called me.”

   Then Eli realized that the L ORD was calling the boy. 9. So Eli told Samuel, “Go and lie down, and if he calls you, say, ‘Speak, L ORD, for your servant is listening.’ ” So Samuel went and lay down in his place.

10. The L ORD came and stood there, calling as at the other times, “Samuel! Samuel!”

   Then Samuel said, “Speak, for your servant is listening.”

11. And the L ORD said to Samuel: “See, I am about to do something in Israel that will make the ears of everyone who hears of it tingle. 12. At that time I will carry out against Eli everything I spoke against his family—from beginning to end. 13. For I told him that I would judge his family forever because of the sin
he knew about; his sons made themselves contemptible, and he failed to restrain them. Therefore, I swore to the house of Eli, ‘The guilt of Eli’s house will never be atoned for by sacrifice or offering.’ “

15 Samuel lay down until morning and then opened the doors of the house of the LORD. He was afraid to tell Eli the vision, but Eli called him and said, “Samuel, my son.”

Samuel answered, “Here I am.”

17 “What was it he said to you?” Eli asked. “Do not hide it from me. May God deal with you, be it ever so severely, if you hide from me anything he told you.” 18 So Samuel told him everything, hiding nothing from him. Then Eli said, “He is the LORD; let him do what is good in his eyes.”

19 The LORD was with Samuel as he grew up, and he let none of his words fall to the ground. 20 And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the LORD. 21 The LORD continued to appear at Shiloh, and there he revealed himself to Samuel through his word.

1. Literary Context:

2. Historical Context:
3. Interpretive Journey:

   **Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

   **Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?

   **Step 3:** Cross the principlizing bridge. What are the theological principles in this text?

   **Step 4:** Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

   **Step 5:** Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Assignment 18-2

Study Genesis 22:1-19, printed below, and make as many observations as you can. Mark the observations in the text and in the margins. Use additional paper as needed. Then identify the literary context and the historical context. That is, explain how this narrative fits into the overall story of the book. Use a Bible dictionary or commentary if necessary to help you determine the main story line of the book. Next, Take the Interpretive Journey. Complete each of the five steps below, writing one or more statements for each step.

1. Some time later God tested Abraham. He said to him, “Abraham!”

   “Here I am,” he replied.

2. Then God said, “Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about.”

3. Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. 4. On the third day Abraham looked up and saw the place in the distance.

4. He said to his servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”

5. Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, 7. Isaac spoke up and said to his father Abraham, “Father?”

   “Yes, my son?” Abraham replied.

   “The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?”

6. Abraham answered, “God himself will provide the lamb for the burnt offering, my son.” And the two of them went on together.

7. When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. 10. Then he reached out his hand and took the knife to slay his son. 11. But the angel of the LORD called out to him from heaven, “Abraham! Abraham!”

   “Here I am,” he replied.

12. “Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.”
13 Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. 14 So Abraham called that place The LORD Will Provide. And to this day it is said, “On the mountain of the LORD it will be provided.”

15 The angel of the LORD called to Abraham from heaven a second time 16 and said, “I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me.”

19 Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba.

1. Literary Context

2. Historical Context
3. Interpretive Journey

**Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

**Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?

**Step 3:** Cross the principling bridge. What are the theological principles in this text?

**Step 4:** Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

**Step 5:** Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Assignment 19-1

Study Leviticus 26:1, printed below, and make as many observations as you can. Mark the observations in the text and in the margins. Be sure you understand the meaning of all the words. Do background study and word studies as needed to understand each term. Next, identify the literary context and the historical context. When and where is the law given? What does the surrounding text discuss? Finally, take the Interpretive Journey. Complete each of the five steps below, writing one or more statements for each step.

Do not make idols or set up an image or a sacred stone for yourselves, and do not place a carved stone in your land to bow down before it. I am the LORD your God.

1. Literary Context:

2. Historical Context:
3. Interpretive Journey:

**Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

**Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?

**Step 3:** Cross the principlizing bridge. What are the theological principles in this text?

**Step 4:** Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

**Step 5:** Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Assignment 19-2

Study Leviticus 23:22, printed below, and make as many observations as you can. Mark the observations in the text and in the margins. Be sure you understand the meaning of all the words. Do background study and word studies as needed to understand each term. Next, identify the literary context and the historical context. When and where is the law given? What does the surrounding text discuss? Finally, take the Interpretive Journey. Complete each of the five steps below, writing one or more statements for each step.

When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the alien. I am the LORD your God.

1. Literary Context

2. Historical Context
1. Interpretive Journey:

**Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

**Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?

**Step 3:** Cross the principlizing bridge. What are the theological principles in this text?

**Step 4:** Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

**Step 5:** Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Assignment 19-3

Study Numbers 15:17-21, printed below, and make as many observations as you can. Mark the observations in the text and in the margins. Be sure you understand the meaning of all the words. Do background study and word studies as needed to understand each term. Next, identify the literary context and the historical context. When and where is the law given? What does the surrounding text discuss? Finally, take the Interpretive Journey. Complete each of the five steps below, writing one or more statements for each step.

17 The LORD said to Moses, 18 “Speak to the Israelites and say to them: ‘When you enter the land to which I am taking you 19 and you eat the food of the land, present a portion as an offering to the LORD. 20 Present a cake from the first of your ground meal and present it as an offering from the threshing floor. 21 Throughout the generations to come you are to give this offering to the LORD from the first of your ground meal.

1. Literary Context

2. Historical Context
3. Interpretive Journey:

**Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

**Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?

**Step 3:** Cross the principlizing bridge. What are the theological principles in this text?

**Step 4:** Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

**Step 5:** Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Assignment 19-4

Study Deuteronomy 22:8, printed below, and make as many observations as you can. Mark the observations in the text and in the margins. Be sure you understand the meaning of all the words. Do background study and word studies as needed to understand each term. Next, identify the literary context and the historical context. When and where is the law given? What does the surrounding text discuss? Finally, take the Interpretive Journey. Complete each of the five steps below, writing one or more statements for each step.

8 When you build a new house, make a parapet around your roof so that you may not bring the guilt of bloodshed on your house if someone falls from the roof.

1. Literary Context

2. Historical Context
3. Interpretive Journey:

   **Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

   **Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?

   **Step 3:** Cross the principilizing bridge. What are the theological principles in this text?

   **Step 4:** Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

   **Step 5:** Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Study Leviticus 23:3, printed below, and make as many observations as you can. Mark the observations in the text and in the margins. Be sure you understand the meaning of all the words. Do background study and word studies as needed to understand each term. Next, identify the literary context and the historical context. When and where is the law given? What does the surrounding text discuss? Finally, take the Interpretive Journey. Complete each of the five steps below, writing one or more statements for each step.

There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the LORD.

1. Literary Context

2. Historical Context
3. Interpretive Journey:

**Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

**Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?

**Step 3:** Cross the principizing bridge. What are the theological principles in this text?

**Step 4:** Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

**Step 5:** Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Assignment 20-1

Based on the discussion of parallelism in the textbook, classify each of the couplets (verses) in Psalm 20, printed below. That is, identify each set of parallel lines as synonymous, developmental, illustrative, contrastive, or formal. Note that verse 5 and verse 6 each have three lines instead of two. Either classify all three lines together as one category, or classify the first two as one category and then relate the last line to the first two as a category. Verse 1 has been completed as an example for you.

1. May the LORD answer you when you are in distress; may the name of the God of Jacob protect you. **Developmental**

2. May he send you help from the sanctuary and grant you support from Zion. 

3. May he remember all your sacrifices and accept your burnt offerings. **Selah**

4. May he give you the desire of your heart and make all your plans succeed.

5. We will shout for joy when you are victorious and will lift up our banners in the name of our God. May the LORD grant all your requests.

6. Now I know that the LORD saves his anointed; he answers him from his holy heaven with the saving power of his right hand. **Developmental**

7. Some trust in chariots and some in horses, but we trust in the name of the LORD our God. 

8. They are brought to their knees and fall, but we rise up and stand firm.

9. O LORD, save the king! Answer us when we call!
Assignment 20-2

For each of the figures of speech in Psalm 102:1-14, listed below, classify the figure according to the categories discussed in the textbook (simile, metaphor, indirect analogy, etc.). Sometimes there are two or three possible answers for the classification; choose the one you think is most accurate. Then explain what the figure or image means. The first one has been done for you.

<table>
<thead>
<tr>
<th>Psalm:102:1b cry</th>
<th>Classification – indirect analogy</th>
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<td>Explanation – The psalmist is comparing his prayer to a cry</td>
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<th>Psalm:102:2a face</th>
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<th>Psalm:102:3b bones/embers</th>
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<th>Psalm:102:9a ashes/food</th>
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<th>Psalm:102:9b drink/tears</th>
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Take the Interpretive Journey with Psalm 1, printed below. Follow the directions, completing all three parts of the assignment.

1. Read through Psalm 1 several times. Find and mark as many observations as you can on the text below.

   1. **Blessed is the man**
      who does not walk in the counsel of the wicked
      or stand in the way of sinners
      or sit in the seat of mockers.

   2. **But his delight is in the law of the LORD,**
      and on his law he meditates day and night.

   3. **He is like a tree planted by streams of water,**
      which yields its fruit in season
      and whose leaf does not wither.
      Whatever he does prospers.

   4. **Not so the wicked!**
      They are like chaff
      that the wind blows away.

   5. **Therefore the wicked will not stand in the judgment,**
      nor sinners in the assembly of the righteous.

   6. **For the LORD watches over the way of the righteous,**
      but the way of the wicked will perish.

2. Describe and define the figures of speech in each verse.

   Verse 1:
   Verse 2:
   Verse 3:
   Verse 4:
   Verse 5:
   Verse 6:
3. Interpretive Journey

**Step 1:** Grasp the text in their town. What did the text mean to the biblical audience?

**Step 2:** Measure the width of the river to cross. What are the differences between the biblical audience and us?

**Step 3:** Cross the principlizing bridge. What are the theological principles in this text?

**Step 4:** Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

**Step 5:** Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
First, study Micah 6:6-8, printed below, and make as many observations as you can. Mark your observations on the text and in the margins. Be sure that you understand the meanings of all the words. Be sure to identify all figures of speech. Then complete the Interpretive Journey.

6 With what shall I come before the LORD

and bow down before the exalted God?

Shall I come before him with burnt offerings,

with calves a year old?

7 Will the LORD be pleased with thousands of rams,

with ten thousand rivers of oil?

Shall I offer my firstborn for my transgression,

the fruit of my body for the sin of my soul?

8 He has showed you, O man, what is good.

And what does the LORD require of you?

To act justly and to love mercy

and to walk humbly with your God.
Step 1: Grasp the text in their town. What did the text mean to the biblical audience? Identify the literary context and the historical context of Micah 6:6-8. When and where does this prophecy occur? (Use a Bible dictionary or commentary to help you with this, if necessary.) What does the surrounding text discuss? Does this passage fall into one of the three main points of the prophetic message or one of the indictments discussed in the text? If so, which one? Review the discussion regarding the point of the prophetic message that relates to your passage.
Step 2: Measure the width of the river to cross. What are the differences between the biblical audience and us?

Step 3: Cross the principlizing bridge. What are the theological principles in this text?

Step 4: Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

Step 5: Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Assignment 21-2

Study Jeremiah 7:1-7, printed below, and make as many observations as you can. Mark your observations on the text and in the margins. Be sure that you understand the meanings of all the words. Do background study and word studies as needed to understand each term. Be sure to identify all figures of speech.

¹This is the word that came to Jeremiah from the L ORD: ²“Stand at the gate of the L ORD’s house and there proclaim this message:

“ ‘Hear the word of the L ORD, all you people of Judah who come through these gates to worship the L ORD. ³This is what the L ORD Almighty, the God of Israel, says: Reform your ways and your actions, and I will let you live in this place. ⁴Do not trust in deceptive words and say, “This is the temple of the L ORD, the temple of the L ORD, the temple of the L ORD!” ⁵If you really change your ways and your actions and deal with each other justly, ⁶if you do not oppress the alien, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, ⁷then I will let you live in this place, in the land I gave your forefathers forever and ever.

Step 1: Grasp the test in their town. What did the text mean to the biblical audience? Identify the literary context and the historical context of Jeremiah 7:1-7. When and where does this prophecy occur? (Use a Bible dictionary or commentary to help you with this, if necessary.) What does the surrounding text discuss? Does this passage fall into one of the three main points of the prophetic message or one of the indictments discussed in the text? If so, which one? Review the discussion regarding the point of the prophetic message that relates to your passage.
Step 2: Measure the width of the river to cross. What are the differences between the biblical audience and us?

Step 3: Cross the principilizing bridge. What are the theological principles in this text?

Step 4: Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

Step 5: Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Study Jeremiah 31:10-14, printed below, and make as many observations as you can. Mark your observations on the text and in the margins. Be sure that you understand the meanings of all the words. Do background study and word studies as needed to understand each term. Be sure to identify all figures of speech.

10 “Hear the word of the LORD, O nations;
    proclaim it in distant coastlands:

    'He who scattered Israel will gather them
    and will watch over his flock like a shepherd.’

11 For the LORD will ransom Jacob
    and redeem them from the hand of those stronger than they.

12 They will come and shout for joy on the heights of Zion;
    they will rejoice in the bounty of the LORD—
    the grain, the new wine and the oil,
    the young of the flocks and herds.
    They will be like a well-watered garden,
    and they will sorrow no more.

13 Then maidens will dance and be glad,
    young men and old as well.
    I will turn their mourning into gladness;
    I will give them comfort and joy instead of sorrow.

14 I will satisfy the priests with abundance,
    and my people will be filled with my bounty,”
    declares the LORD.
Step 1: Grasp the text in their town. What did the text mean to the biblical audience? Identify the literary context and the historical context of Jeremiah 31:10-14. When and where does this prophecy occur? (Use a Bible dictionary or commentary to help you with this, if necessary.) What does the surrounding text discuss? Does this passage fall into one of the three main points of the prophetic message or one of the indictments discussed in the text? If so, which one? Review the discussion regarding the point of the prophetic message that relates to your passage.
Step 2: Measure the width of the river to cross. What are the differences between the biblical audience and us?

Step 3: Cross the principilizing bridge. What are the theological principles in this text?

Step 4: Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

Step 5: Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Assignment 22-1

Take the Interpretive Journey with each of the Proverbs listed below. That is, take the first proverb and then write a short paragraph for each of the five steps regarding that proverb. Then turn to the next proverb and complete the five steps for it, followed by the same procedure for the last proverb. Try to make the application in Step 5 a real application for your life.

Proverbs 10:12

Hatred stirs up dissension,

But love covers over all wrongs.

Step 1: Grasp the test in their town. What did the text mean to the biblical audience?

Step 2: Measure the width of the river to cross. What are the differences between the biblical audience and us?
Step 3: Cross the principlizing bridge. What are the theological principles in this text?

Step 4: Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

Step 5: Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Proverbs 11:1

The Lord abhors dishonest scales,

But accurate weights are His delight.

Step 1: Grasp the test in their town. What did the text mean to the biblical audience?

Step 2: Measure the width of the river to cross. What are the differences between the biblical audience and us?
Step 3: Cross the principlizing bridge. What are the theological principles in this text?

Step 4: Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

Step 5: Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Proverbs 18:24

A man of many companions may come to ruin,

But there is a friend who sticks closer than a brother.

Step 1: Grasp the test in their town. What did the text mean to the biblical audience?

Step 2: Measure the width of the river to cross. What are the differences between the biblical audience and us?
Step 3: Cross the principlizing bridge. What are the theological principles in this text?

Step 4: Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

Step 5: Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Assignment 22-2

Take the Interpretive Journey with each of the Job 38:18-21, printed below. That is, write a short paragraph for each of the five steps of the Journey. Be sure you include a discussion of literary context as a part of Step 1—that is, identify in the overall story of Job this passage occurs. Identify who is speaking to whom in this text and what is occurring in the chapters that surround the text. Then complete the rest of the Journey.

18 Have you comprehended the vast expanses of the earth?

Tell me, if you know all this.

19 “What is the way to the abode of light?

And where does darkness reside?

20 Can you take them to their places?

Do you know the paths to their dwellings?

21 Surely you know, for you were already born!

You have lived so many years!

Step 1: Grasp the test in their town. What did the text mean to the biblical audience?
Step 2: Measure the width of the river to cross. What are the differences between the biblical audience and us?

Step 3: Cross the principlizing bridge. What are the theological principles in this text?

Step 4: Cross into the New Testament. Does the N.T. teaching modify or qualify this principle, and, if so, how?

Step 5: Grasp the text in our town. How should individual Christians today apply this modified theological principle in their lives?
Part 6

The Exegetical Paper

On a Specific Passage from Ephesians
Paper Guidelines

Form

The paper is to be typed, using double spacing, a twelve-point font and one-inch margins. The minimum length is nine pages; the maximum is thirteen pages (excluding the title page and the bibliography).

Content

1. Title Page (1 Page)
   The title page should clearly state which passage from Ephesians you are exegeting, the course title, the date submitted, and your name.

2. Main Idea and Outline (1 Page)
   Identify the text from Ephesians you have been assigned and summarize its main idea in one sentence. Then present a full outline of your passage, showing how the main idea unfolds. For each main point of your outline, show in parentheses which main verses correspond. All of the verses of your passage should be included in the main points of your outline.

3. Introduction
   This paragraph should gain the reader’s attention and introduce the main idea of your passage.

4. Context (1-2 Pages)
   This part consists of two sections. First, include a brief discussion of the historical and cultural context of the book. What do your readers need to know about the biblical author, the original audience, and their world in order to grasp the meaning of the passage?

   Second, discuss the literary context of your passage. Describe the author’s flow of thought in the book and discuss how your passage fits into that flow of thought. Pay particular attention to how your passage relates to the passage that precedes it and the one that follows it.

5. Content (5-6 Pages)
   This represents the body of your paper and the heart of your exegetical work. You should let the main points of your outline function as subheadings. Include under each subheading a detailed explanation of your passage.

   Explain what the text says and what it means in context. Be sure to include significant elements that you discovered as you observed the text and studied the passage’s historical and cultural context. Also, explain the meaning of critical words and concepts. Synthesize your own observations with those of the commentaries.
Speaking of commentaries, you must consult and cite at least four sources on Ephesians. Allow these commentaries to assist you, but be careful not to let them dictate your conclusions about the passage. Be critical of your sources and do not be afraid to disagree with commentators.

Keep in mind that the goal of this section is to explain the meaning of the text in context. Discuss the details of the text, but be sure to move beyond mere description of details to show how the details come together to convey meaning.

6. **Application (1 Page)**

   Discuss several applications of this passage to contemporary audiences. Be as practical and realistic as possible.

7. **Bibliography (1 Page)**

   Present a formal bibliography of the sources you cite in your paper in accordance with your teacher’s preferred style.
Selected Bibliography on Ephesians

Exegetical Paper Passage Assignments

☐ Ephesians 1:3-6
☐ Ephesians 1:7-10
☐ Ephesians 1:11-14
☐ Ephesians 2:1-7
☐ Ephesians 2:8-13
☐ Ephesians 2:14-22
☐ Ephesians 3:1-7
☐ Ephesians 3:8-13
☐ Ephesians 3:14-21
☐ Ephesians 4:1-6
☐ Ephesians 4:11-16
☐ Ephesians 4:17-24
☐ Ephesians 4:25-32
☐ Ephesians 5:1-6
☐ Ephesians 5:7-12
☐ Ephesians 5:15-21
☐ Ephesians 5:22-33
☐ Ephesians 6:1-9
☐ Ephesians 6:10-16
☐ Ephesians 6:17-20
Ephesians 1:3-6

3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. 4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love 5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—6 to the praise of his glorious grace, which he has freely given us in the One he loves.
7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace 8 that he lavished on us with all wisdom and understanding. 9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, 10 to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.
11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, 12 in order that we, who were the first to hope in Christ, might be for the praise of his glory. 13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, 14 who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.
As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.
8 For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—9 not by works, so that no one can boast. 10 For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

11 Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (that done in the body by the hands of men)—12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. 13 But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.
Ephesians 2:14-22

14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, 15 by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, 16 and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. 17 He came and preached peace to you who were far away and peace to those who were near. 18 For through him we both have access to the Father by one Spirit.

19 Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, 20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. 21 In him the whole building is joined together and rises to become a holy temple in the Lord. 22 And in him you too are being built together to become a dwelling in which God lives by his Spirit.
For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—

Surely you have heard about the administration of God’s grace that was given to me for you, that is, the mystery made known to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God’s holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

I became a servant of this gospel by the gift of God’s grace given me through the working of his power.
8 Although I am less than the least of all God’s people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ, 9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. 10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, 11 according to his eternal purpose which he accomplished in Christ Jesus our Lord. 12 In him and through faith in him we may approach God with freedom and confidence. 13 I ask you, therefore, not to be discouraged because of my sufferings for you, which are your glory.
14 For this reason I kneel before the Father, 15 from whom his whole family in heaven and on earth derives its name. 16 I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, 18 may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, 19 and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. 20 Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, 21 to him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen.
1 As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. 2 Be completely humble and gentle; be patient, bearing with one another in love.

3 Make every effort to keep the unity of the Spirit through the bond of peace. 4 There is one body and one Spirit— just as you were called to one hope when you were called— 5 one Lord, one faith, one baptism; 6 one God and Father of all, who is over all and through all and in all.
11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, 12 to prepare God’s people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. 15 Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.
17 So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. 18 They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. 19 Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.

20 You, however, did not come to know Christ that way. 21 Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. 22 You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; 23 to be made new in the attitude of your minds; 24 and to put on the new self, created to be like God in true righteousness and holiness.
Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. “In your anger do not sin”\(^a\). Do not let the sun go down while you are still angry, and do not give the devil a foothold. He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

\(^a\)Psalm 4:4
Ephesians 5:1-6

Be imitators of God, therefore, as dearly loved children ² and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

³ But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people. ⁴ Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. ⁵ For of this you can be sure: No immoral, impure or greedy person—such a man is an idolater—has any inheritance in the kingdom of Christ and of God. ⁶ Let no one deceive you with empty words, for because of such things God’s wrath comes on those who are disobedient.

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² Or kingdom of the Christ and God
Ephesians 5:7-14

7 Therefore do not be partners with them.

8 For you were once darkness, but now you are light in the Lord. Live as children of light 9 (for the fruit of the light consists in all goodness, righteousness and truth) 10 and find out what pleases the Lord. 11 Have nothing to do with the fruitless deeds of darkness, but rather expose them. 12 For it is shameful even to mention what the disobedient do in secret. 13 But everything exposed by the light becomes visible, 14 for it is light that makes everything visible. This is why it is said:

“Wake up, O sleeper,

rise from the dead,

and Christ will shine on you.”
Ephesians 5:15-21

15 Be very careful, then, how you live—not as unwise but as wise, 16 making the most of every opportunity, because the days are evil. 17 Therefore do not be foolish, but understand what the Lord’s will is. 18 Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. 19 Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, 20 always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. 21 Submit to one another out of reverence for Christ.
Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything.

Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church— for we are members of his body.

“For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.
Children, obey your parents in the Lord, for this is right. “Honor your father and mother”—which is the first commandment with a promise—“that it may go well with you and that you may enjoy long life on the earth.”

Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free.

And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.
Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.
Ephesians 6:17-20

17 Take the helmet of salvation and the sword of the Spirit, which is the word of God.

18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

19 Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, 20 for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.