

Biblical Hermeneutics Overview

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Over the past 6 months or so, these six ladies got together late on Monday nights to take this class together... using Matt Weymeyer's book NT Exegesis – A Step-by-Step Manual for Interpreting the Greek Text, and reading the following books: Basic Bible Interpretation “A Practical Guide to Discovering Biblical Truth” by Roy Zuck and an optional book Introduction to Biblical Hermeneutics “The Search for Meaning” by Walter C. Kaiser Jr., and Moises Silva

You may be asking, WHY? Because we want to learn how to study, practice, and teach the truth to ourselves, our children, and you ladies! That is why we are here today! We want to follow the Ezra 7:10 plan to study, practice, and teach. We are so easily deceived by today's Christianity Light shallowness and the mindset of “What does this verse mean to you?” as if it is subjective and up to everyone's individual interpretation. It is not! By the end of this evening you will learn that there is only one meaning to the text and we will demonstrate a process to come to that one meaning. We want you to leave here tonight motivated to look at and hear God's Word with a new perspective! Let us start with several definitions and quotes from Matt Weymeyer's (available on line) [gibcjupiter.org](http://gibcjupiter.org) (media – all media) March 7<sup>th</sup> & 14<sup>th</sup> teaching on “A Crash Course on Biblical Hermeneutics (Part 1) and (Part 2)”.

Biblical Hermeneutics definition = **“The Science and Art of Bible Interpretation”**  
**Science** because of the objectivity of the principles which guide the process (10 steps).  
**Art** because it requires the skillful application of those principles to the biblical text.

**The true meaning of Scripture is found not in the subjective impression of the contemporary reader (i.e. “What does this verse mean to you?”) but the true meaning of Scripture is found in the objective intention of the original author.**

**The immediate goal of interpretation is to discover the divinely intended meaning that was communicated by the original author, to the original audience, in the original context.** If you cross reference II Timothy 2:15 and II Peter 3:16 you will see there is a right and wrong interpretation. You must keep in mind the text cannot mean something different now than it did back then. Timeless principles transcend the time. There is always ONE MEANING but it can have MANY APPLICATIONS (multiple ways the Spirit applies truth).

Ezra 7:10 *For Ezra had set his heart to **study** the law of the Lord and to **practice** it, and to **teach** His statutes and ordinances in Israel.*

**Study** = interpret the text, find the one meaning, it is fixed, must be understood

**Practice** = application, the significance for the here and now contemporary living, it is dynamic (applied different ways), it proves that the meaning is understood

**Teach** = everyone is commanded to teach in the sense of admonish, encourage one another, disciple, counsel, (women to women and children, Titus 2, etc.)

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II Timothy 2:15 *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.*

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II Peter 3:15-16 *... Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.*

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**Hermeneutics** = the branch of knowledge that deals with interpretation, especially of the Bible or literary texts

**Interpretation** = an action of explaining the meaning of something

Waymeyer = examine the text, inquire about the text, discover the meaning

**Exposit** = 1) state 2) add details, as to an account or idea; clarify the meaning of and discourse in a learned way, usually in writing

**Expository** = intended to explain or describe something

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### The Danger of **Eisegesis**

Eisegesis

Prefix (Greek eig) – “into”

Reads meaning *into* the biblical text

Meaning is:

(a) determined by contemporary reader  
(Reader Response Method)

### The Blessing of **Exegesis**

Exegesis

Prefix (Greek eg) – “out of”

Reads meaning *out of* the biblical text

Meaning is:

(a) determined by original author  
(b) discovered by contemporary reader

## Step 1: Observational Analysis

Once the exegete has selected the passage of Scripture he intends to study, the first step is to become familiar with it by making initial observations of the biblical text. This begins with producing a preliminary translation of the passage and then comparing that translation to several different English versions. This will not only lay a foundation for biblical exegesis but also enable the student to identify exegetical questions that need to be answered later in the process. After producing this translation, the student should then read the passage in Greek repeatedly, making initial observations about the details, key themes, and overall flow of thought in the biblical text. In the process, the exegete should make a provisional decision regarding the main point—or primary purpose—of the passage, a decision to be reconsidered later in the exegetical process. In this step, the interpreter's goal is to gain a foundational awareness of the content of the passage that will guide the remainder of his study. - Matt Waymeyer

Think of yourself as a detective looking for clues to a [Text's] general theme or idea, alert for anything that will make it clearer - Mortimer Adler

Select a text and make careful observations of the text itself.

### A. Translate your passage from Greek into English.

#### Resources:

- a. Blue Letter Bible
- b. Biblegateway.com use Mounce reverse – Interlinear Testament
- c. GNTreader.com

### B. Compare your translation with other translations (NASB, ESV, NET, NKJV, HCT)

- a. Note differences
- b. Identify Key issue and Questions that arise and need to be answered later.

### C. Read the passage repeatedly – and make observations about the basic content of the text. You're a detective asking: Who? What? Where? When? Why? And How?

- a. What is the Literary Genre of the passage?
  - i. Historical Narrative
  - ii. Parabolic
  - iii. Episolarly
  - iv. Prophetic
  - v. Apocalyptic
- b. What is the historical setting of the passage? – What is the historical setting in this passage. Example – Narrative is the time and setting of the events in the text. May be harder to discern in other settings.
- c. Who are the major characters in the passage?
- d. What is the underlying tone in the passage? Is the atmosphere of the passage Polemical, urgent, sober, somber, tense, paternal, didactic, challenging, peaceful, joyful, thankful, tender, etc...
- e. What is the overall flow of the passage? What is the overarching structure and flow of thought in the passage? Note use of parallels, repetition, transitions, contrasts, and descriptive vs. prescriptive language.
- f. What are the main themes in the Passage? Identify the themes of this passage, look for repetition of specific terms or concepts.

### D. Make an initial decision on the main point “Big Idea” of the passage

\*What is the common thread that weaves its way through the entire passage and unites all of the particulars into a single, overarching idea. Ask the following questions:

- \* What is the outstanding subject or leading idea in the mind of the writer?
- \* What Subject Binds all the other topics mentioned into a unit?
- \* What is the basic assertion made about this subject?
- \* What emphasis is more comprehensive in its scope than all the others?
- \* Where is the aim of the writer stated or implied in the passage?
- \* How does the Leading Subject – and the basic assertion the writer makes about the subject – accomplish that aim?

Reread the entire passage and ask whether the details serve the controlling purpose

### E. Compile a list of Questions which naturally arise during the observational stage.

## Step 2: Textual Criticism

The bible is Inerrant: without error or mistake in the *original* manuscripts “autographs”.

Copies of the originals are not inerrant. Copyists make mistakes in the process of transmission.

Although we don't have access to the original manuscripts as they no longer exist..... There are numerous (in the thousands) surviving copies that enables experts to reconstruct the exact wording of the original. The process of comparing these copies to recover the original text of the NT is called **textual criticism**.

“Textual criticism seeks to discover and correct errors that have crept into the text through transmission, in order to come as close as possible to the original. It is “the art and science of recovering the original text of a document.” A more precise definition is offered by Philip Comfort: “The task of textual criticism is to determine which variant readings in the ancient manuscripts most likely preserve the original wording and then reconstruct a text that best represents the autographs.” This field of study provides a methodology to discover what the biblical writers wrote when God inspired the original text” TMS Jason Sexton

So why do we need Textual Criticism?

1. Original manuscripts of the NT no longer exist
2. Existing manuscripts have numerous errors and disagree with each other.

The places where the manuscripts differ from one another are called *variants*. A **textual variant** is any place among the manuscripts in which there is variation in wording, including word order, omission or addition of words, even spelling differences.

There are about 300,000-400,000 variants due to many surviving copies.

### 3 Categories of Variants:

#### **Insignificant Variant:**

The majority of variants in the bible

Includes: Spelling changes, synonyms or use/absence of the article with a proper name

Example: “Center/Centre” “Labor/Labour”

Does not affect at all the meaning of a verse!

#### **Significant but implausible variants**

A fair number in the bible

Affects the meaning of the biblical text to some degree, but they have no plausible claim on authenticity because they are found either in a *single manuscript or in a group of less reliable manuscripts* which have little likelihood of being true to the wording of the original.

#### **Significant and Plausible Variants**

About 1% of the bible

Affect the meaning of the biblical text and have a plausible claim on authenticity

“99% of the words of the bible, we know what the original manuscript said” Wayne Grudem “Systemic Theology”. The 1% makes no difference to any essential biblical doctrine of the Christian faith. We simply need to fall back on faith, resting in the confidence that our Sovereign God not only inspired the text of scripture but also providentially preserved it in such a way that the bible we possess today is indeed reliable.

Our knowledge of the New Testament text is derived from three principal sources. The textual critic uses these sources to determine the original text:

### **Greek Manuscripts (6000 surviving)**

Writing in ancient style-no spaces between words, no punctuation marks, no paragraphs.

“GODISNOWHERE” Translators had to decide where to put punctuation and some of their choices were wrong.

### **Other Ancient Translations (20,000 versions)**

Latin, Syriac, Coptic (Most significant translations)

Latin lacks definite article “the”

Syriac Can’t distinguish between aorist and perfect tense

### **Patristic Citations**

Quotes from church fathers. It has been stated if all the NT manuscripts were destroyed; the NT could still be restored from the quotations made by church fathers.

### **Three Major Text Types**

In the first three centuries after Greek NT was written, the text of the NT developed rather freely. Scribes would make copies from other copies and soon manuscripts began to take on textual peculiarities (trademark) from other manuscripts. For example, some manuscripts of John 1:18 read “the only Son”, while others read “the only God” . Manuscripts containing these and other variants soon arose in various locales that gave rise to the creation of manuscript families or “text types”. This classification into families is based upon an agreement of a group of manuscripts in a large number of variant readings. For example, if a group of manuscripts exhibit 50-100 common readings that are found no where else, it concludes that these variants stem from one common source.

#### **The Alexandrian Text Type**

Produced in Egypt 2<sup>nd</sup> century.

Believed to be copied with great care and accuracy.

Shorter, difficult readings

Most preferred text type.

#### **Western Text Type**

Produced in Rome and the West.

Cited by early church fathers.

Tendency to add, omit or change words or phrases.

#### **Byzantine Text Type**

Produced in the East

Difficult to date because of continual development thru early Middle Ages

Expanded on Alexandrian and Western Text and smoothed out difficulties

King James Version

How does a textual critic determine which of these families or text types is the original reading?

Textual Critics have developed certain principals or “canons” for establishing original readings based on both external and internal criteria.

### External Evidence:

Concerns Manuscripts themselves. Determine which reading is supported by the most reliable sources (Greek manuscripts, other ancient translations and patristic citations)

**Date of manuscript:** Earlier manuscript preferred *but* apply this step with caution as early manuscripts also have corrupt editing.

**Geographical Distribution:** Prefer reading supported in widely separated geographical areas. Reading spread out in many areas is more likely to be original than a reading preserved in only one locale

**Genealogical Solidarity:** Prefer a reading supported by the greatest number of text types as probability of its originality is greater.

### Internal Evidence:

Looks at the wording of the textual variants themselves.

Divided further between...

*Transcriptional probabilities:* Involves habits and practices of the scribes

*Intrinsic probabilities:* involves authors style and vocabulary

**Shorter Readings:** Prefer the shorter readings as scribes more often added to the text than omitted material. Use with caution as scribes sometimes still omitted material due to accident or they didn't find it fitting to the text.

**Difficult Reading:** Prefer more difficult readings as scribes altered difficult text to make it easier

**Context/Authors theology:** Prefer a reading that best fits the context and or the authors theology. Which variant best fits the immediate context of the passage and the broader context of the entire book in which the passage occurs?

**Authors style and Vocabulary:** Prefer the reading that accords best with authors style and vocabulary. Do the words or phrases in question in harmony with the authors writing habit and how they typically express themselves?

### Additional Resources:

Most commonly used editions of the Greek New Testament:

#### **United Bible Societies (UBS) Greek New Testament**

- Contains variant readings for 1438 passages
- Lists textual variants and manuscript support for each of them
- Indicated reading that the USB committee has chosen as most likely original by assigning the degree of certainty about that decision on a scale of A through D.

#### **Nestle-Aland Novum Testamentum Graece**

- More complicated than UBS and also contains many more variants.
- Uses symbols to indicate variants
- Preferred by scholars

Helpful resource and great companion to the USB Greek New Testament:

*Textual Commentary on the Greek New Testament* by Bruce Metzger. It provides a verse by verse commentary on each of the 1438 passages and describes why one reading has been chosen over another.

Further reading to understand Textual Criticism:

*New Testament Textual Criticism A Concise Guide* by David Alan Black

# Step 3: Examining the Cultural, Historical and Literal Context

## Cultural Context

We are faced with a text that is far removed from us in place and time. There is a “culture Gap” between us and to whom Scripture was originally written. We will only arrive at the authorial intent of the biblical text when we examine the culture, history and literacy contexts.

**Definition of Culture:** Unique ways a given group of people view and do things in a particular period of time. Includes their Beliefs, values, manners, morals, expressions, customs, practices, clothes, tools, dwellings, weapons, education, social class, personal relationships, family life, government, communication, religion, politics, warfare, law, agriculture, architecture, business, economics, geography, travel.

Process to Examine the Cultural Context:

1. Analyze the New Testament as a whole
2. Analyze the particular book
3. Analyze the specific passage under consideration.

### 1. The Cultural Background of the New Testament as a Whole

Must continually grow in familiarity of the overall culture of the New Testament. It’s a life-long commitment over the course of many years. Immerse self in literature that accurately describes this culture by focusing on three distinct periods of time:

**Old Testament Period:** The writings of the NT rest upon the foundation of the OT.

**Intertestamental Period:** Immediate background and setting for the NT known as the “Second Temple Period”. The world of the Gospels is very different from the one at the close of the OT. To understand this period, read extra biblical literature. A must for every NT exegete :

J. Julius Scott, Jr. *Jewish Backgrounds of the New Testament*. Grand Rapids: Baker, 1995

**New Testament Period:** Focus on First Century culture in which the NT was written. Read sources that set the culture of both first century Judaism and the Greco-Roman world of that time period.

### 2. The Cultural Background of the specific NT Book

Study the culture of the specific geographical location featured in the bible book under consideration. For example, if studying 2 Timothy, need to examine the cultural background of the city of Ephesus.

“Background info learned about the entire book gives insight into its overall setting and provides a general perspective for each passage. It becomes a historical-cultural ‘backdrop’ for understanding the individual sections within the book”.

### 3. The Cultural Background of the Specific NT Passage

How the cultural background may be directly reflect in the passage being studied.

**1. Identify Cultural elements in the passage.** Think through a mental checklist of cultural categories (see box in the beginning “Definition of Culture”).

Examples: Political: “the decree of Caesar” (Acts 17:7)  
Economic: “ten thousand talents” (Matt 18:24)  
Legal: “they have beaten us without trial...” (Acts 16:37)

## 2. Determine the cultural significance of the elements identified above.

- A. Consult the immediate context of the passage
- B. Consult the broader biblical context
- C. Consult extra-biblical resources – often writers make cultural references that were familiar to their original audience so not mentioned in the text.

## 3. Interpret the passage in light of this cultural significance

How does this cultural background inform our understanding of the divinely intended meaning of the passage at hand?

Sometimes the meaning of the passage is obscured from the interpreter until the cultural background brings it to light. Other times, the meaning of the text is clear but the cultural background brings clarity/precision to his understanding of what is articulated in the passage.

## Historical Context

The NT is inseparably linked to history. *Each of the 27 books was written to SPECIFIC readers in a SPECIFIC historical situation for a SPECIFIC purpose. Our goal is to determine the meaning that the author intended to communicate to his ORIGINAL audience.*

The extent the modern day reader can transport themselves into the historical setting, the increased likelihood of an accurate interpretation of the ancient text.

This involves reconstructing the circumstances that surrounded and led to the writing of the NT book in which the passage occurs.

Investigate the: Biblical Author ---- Original Audience ----- Historical Circumstance

### Process of Reconstructing the Historical Background:

#### 1. Read the entire book repeatedly and record historical observations

Who wrote the book?

When was it written?

How does it fit into the life of the author?

What circumstances surrounded the writing of the book?

What events prompted the author to write this book?

What problems, needs, situations was he addressing?

What were the location/circumstances of the author at time of writing?

What does the biblical author say about himself?

Who were the original recipients of the book?

How were they characterized by the biblical author?

What is the level of their spiritual maturity?

What were their strengths and weaknesses?

#### 2. Consult parallel passages which provide historical background

- Sometimes a parallel passage will often shed light on the historical background.

#### 3. Consult extra biblical resources which shed light on the historical context

- Commentaries, dictionaries, encyclopedias, bible atlases

How to find the best commentary for your book of the bible? *Commentaries for Biblical Expositors* by Jim Rosscup



## Literary Context

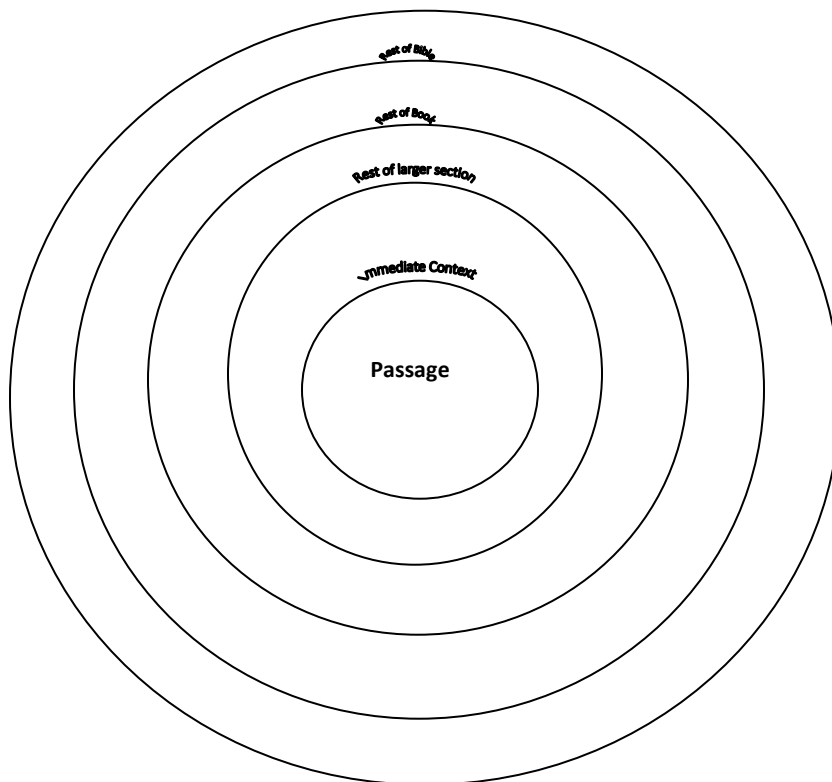
The English word “context” comes from Latin verb *contexo*, which means “to connect or weave together”. Used generically, the term refers to “that which surrounds and gives meaning to something else”. When applied to written literature it refers to the part of a text or statement that surrounds a particular word or passage and determines its meaning.

Always remember that your text is only one small part of a whole and was never intended by the biblical author to be looked at or thought of independent from the rest of what he says.

-Gordon Fee

Reader who disregards the literary context inevitably runs the risk of forcing the Bible to say what he wants it to say.

**Literary context** of a given passage is the larger whole of which that passage is a part. It refers to the larger paragraph of which that passage is a part, the section of which that paragraph is a part, the book of which that section is a part and the Bible of which that book is a part. Because every passage of the NT was written as a part of a larger literary unit, any given section of the Greek text must be interpreted within these concentric circles of its own literary context:



“The Holy Spirit moved the biblical writers to connect their words, sentences and paragraphs into a literary whole in the normal way people use language to communicate” (Duvall and Hays)

The goal of examining the literary context then is to clarify exactly how a given passage fits within this larger literary whole and how it should be interpreted in light of its broader context. In this way, the interpreter seeks to understand as clearly as possible not only *what* the biblical author wrote, but *why* he wrote it.

## The Process of Examining the Literary Context:

### **Identify the overall purpose of the book**

**Tip:** Look for common thread in the various exhortations in the book, for the authors exhortations will usually flow out of his purpose in writing (Kaiser)

Questions to ask :

- What is the outstanding subject or leading idea in the mind of the writer?
- What subject binds all the other topics mentioned into a unit?
- What is the basic assertion made about this subject?
- What is the aim of the writer stated or implied in the book?

### **Outline the Specific Argument of the book**

- Helps understand the flow if thought that weaves through the entire book
  - Helps to see how the passage being studied fits into the larger argument of the book
1. Divide the entire book into sections
  2. Summarize the contents of each section
  3. Trace the progression of thought through the entire book  
How does this section contribute to the authors argument in the book as a whole?
  4. Construct an outline that reflects this flow of thought.

### **Examine the Immediate Context of the Passage**

- Most important part of this step is to gain a clear understanding of the literary context which immediately precedes the passage under consideration and to understand how it sets for the passage in question.

### **Determine the Main point of the Passage**

- How does the passage fit into the authors flow of thought?
  - What contribution does it make to the flow of thought?
  - Why did he include this passage at this point in the book?
  - What is the primary purpose of the passage in its original context?
  - How would you summarize the main point of these verses?
- TIP: The main point may be found in the first verse of the passage which serves as the thesis statement of everything that follows. Other times it may be found in the final verse of the passage which serves as the conclusion of everything that precedes.

Only when the interpreter is able to answer these questions--only when he is able to get beyond the *What?* To the *Why?* -- does he truly understand the divinely intended meaning of the passage.

After all the steps are completed, the student is now ready to interpret the details of the biblical text in light of its literary text.

**The forest has been examined and now it is time to look at the trees!**

## Step 4 – Genre Analysis

1. Narrative

2. Parables

3. Epistles

4. Revelation

- Other: Poetry, wisdom

## Steps 5 - Structural Analysis

But (conjunction)

You speak (main verbal idea) (verb – imperative present active) the things  
which are fitting (relative clause)  
for sound doctrine. (causal clause) (Tit 2:1)

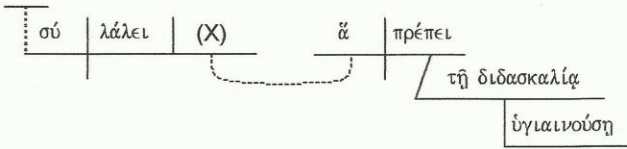
Older men are to be (subordinate verbal idea) (verb - infinitive present active)  
temperate,  
dignified,  
sensible,  
sound  
in faith, (preposition)  
in love, (preposition)  
in perseverance. (preposition)

Likewise

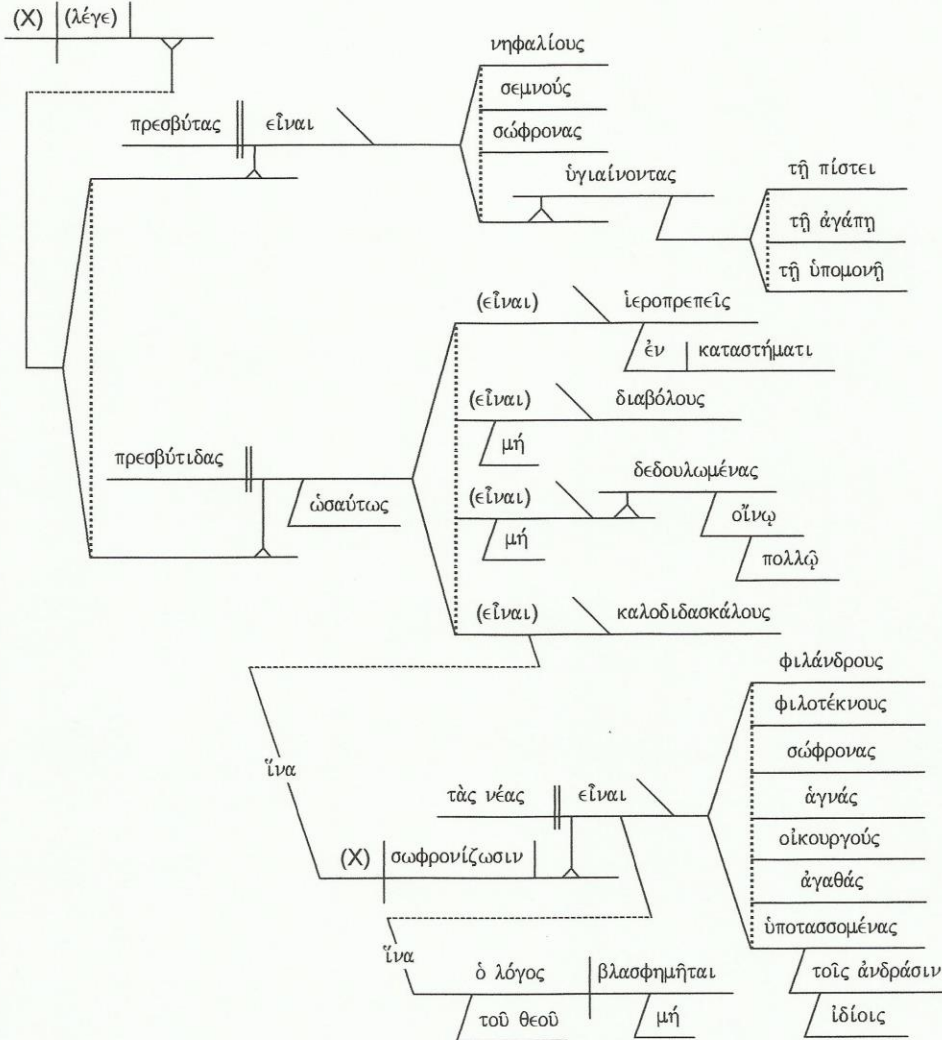
Older women are to be (subordinate verbal idea) (verb - infinitive present active)  
reverent  
in their behavior, (preposition)  
not malicious gossips (contrast)  
nor enslaved (contrast)  
to much wine, (preposition)  
teaching what is good, (instrumental participle)  
so that they may encourage the young women (purpose clause)  
to love their husbands,  
to love their children,  
*to be* sensible,  
pure,  
workers at home,  
kind,  
being subject (participle)  
to their own husbands,  
  
so that the word of God will not be dishonored. (purpose clause) (Tit 2:2-5  
NAU)

# Step 6 - Grammatical Analysis

Tit 2:1 δέ



Tit 2:2-5 (X) (λέγει)



## Step 7 – Sematic Analysis

Words are the fundamental building blocks for conveying meaning in any piece of verbal communication. For this reason, the seventh step in the exegetical process is to determine the intended meaning of key words in the passage. Semantic analysis involves identifying which words need to be examined, establishing the possible range of meanings of these words, and determining which nuance of meaning of each word best fits the context in which it is used. Because the meaning of certain combinations of words does not always equal the sum of its individual parts, semantic analysis also involves determining the intended meaning of phrases, idioms, technical terms, and symbolic language in the passage. The ultimate goal of this step is to understand as clearly as possible the ideas the biblical author sought to communicate by means of these words as they occur in their original context.

### Summary of Semantic Analysis

#### 1. Identify the keys words that need to be analyzed.

- Words that are *repeated*
- Words that are *theologically significant*
- Words that are *central to the main point of the passage*
- Words that appear *confusing but significant*
- Words that are *translated differently*
- Words that are *rare*

#### 2. Establish the semantic range of each word.

- The Use of Greek Concordances
  - *The Englishman's Greek Concordance of New Testament*
  - *The Exhaustive Concordance to the Greek New Testament*
- The Use of Greek Lexicons
  - *BDAG*
  - *The Concise Greek-English Lexicon of the New Testament*
  - *Exegetical Dictionary of the New Testament*

#### 3. Determine which nuance of meaning best fits the context.

#### 4. Clarify the precise meaning of the word in the passage.

- Consult the immediate context.
- Consider carefully other similar uses of the same word.
- Determine the specific referent of the word under consideration.
- Determine whether the word is being used as a technical term.
- Determine whether the word is being used as part of an idiom.
- Determine the intended meaning of any symbolic language.

## Step 8 – Commentary Analysis

When used strategically, biblical commentaries can be tremendously helpful in the process of exegesis, for they provide opportunity to learn from faithful teachers whom God has given to the church. To benefit most from commentaries, the exegete needs to use them in a way that supplements and enhances his own exegesis of the biblical text without allowing them to replace his own personal study. This involves avoiding specific pitfalls and following specific guidelines, such as choosing them with care, coming to them with questions, and reading them with efficiency, humility, discernment, and purpose.

## Step 9 – Summary Analysis

In the ninth step of the exegetical process, the interpreter summarizes the entirety of his previous exegetical findings. This final step will compel the student not only to clarify his understanding of what he has already discovered, but also to determine exactly how all this information is relevant to a proper understating of the meaning of the passage. In the process, the exegete will also be pressed to clarify how the various details of what he has learned relate to one another.

### I. First Main Point

#### A. First Subordinate Point

1. First Supporting Idea
2. Second Supporting Idea

#### B. Second Subordinate Point

1. First Supporting Idea
2. Second Supporting Idea

### II. Second Main Point

#### A. First Subordinate Point

#### B. Second Subordinate Point

1. First Supporting Idea
2. Second Supporting Idea
  - a. First Supporting Detail
  - b. Second Supporting Detail

### III. Third Main Point

#### A. First Subordinate Point

#### B. Second Subordinate Point

1. First Supporting Idea
2. Second Supporting Idea

An example of Romans 11:25-32

#### I. The unveiled Mystery of Israel's Future Salvation (25-27)

- A. The Hardening of Israel (25a)
- B. The Blessing of the Gentiles (25b)
- C. The Salvation of Israel (26-27)

1. The coming of the Redeemer (26b)
2. The Fulfillment of the Covenant (27)

#### II. The Dual Status of Israel's Present Rejection (28-29)

- A. Enemies According to the Gospel (28a)
- B. Beloved According to their Election (28b)
  1. The Irrevocable Gifts (29a)
  2. The Irrevocable Calling (29b)

#### III. The Divine Mercy of Israel's Imminent Restoration (30-32)

- A. God's Mercy to the Gentiles (30)
- B. God's Mercy to the Jews (31)
- C. God's Mercy to All (32)

A synthesis of I Thess. 2:6: *nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.* Paul continues to address the accusations of his opponents, specifically denying that he and his fellow missionaries used their ministry in Thessalonica, as a way to seek the kind of human recognition that results in personal fame, honor, esteem, or prestige in the eyes of other people. In the course of their ministry, they were not pursuing this kind of glory or recognition either from the Thessalonians or from anyone else, whether believers or unbelievers. Paul and his associates were not characterized by this kind of pride.



# Step 10 - Homiletical Analysis

