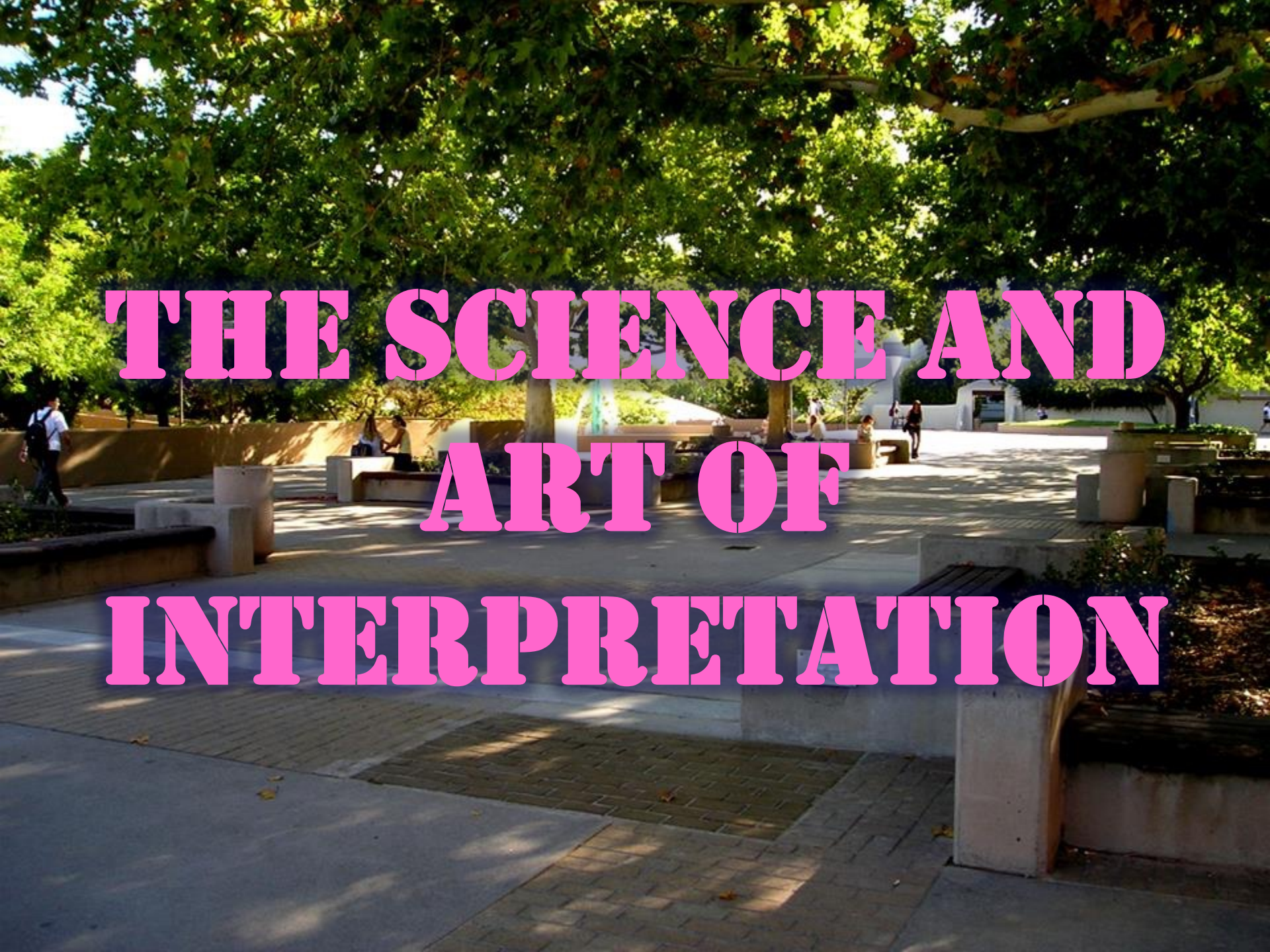


# EXTEGENESIS



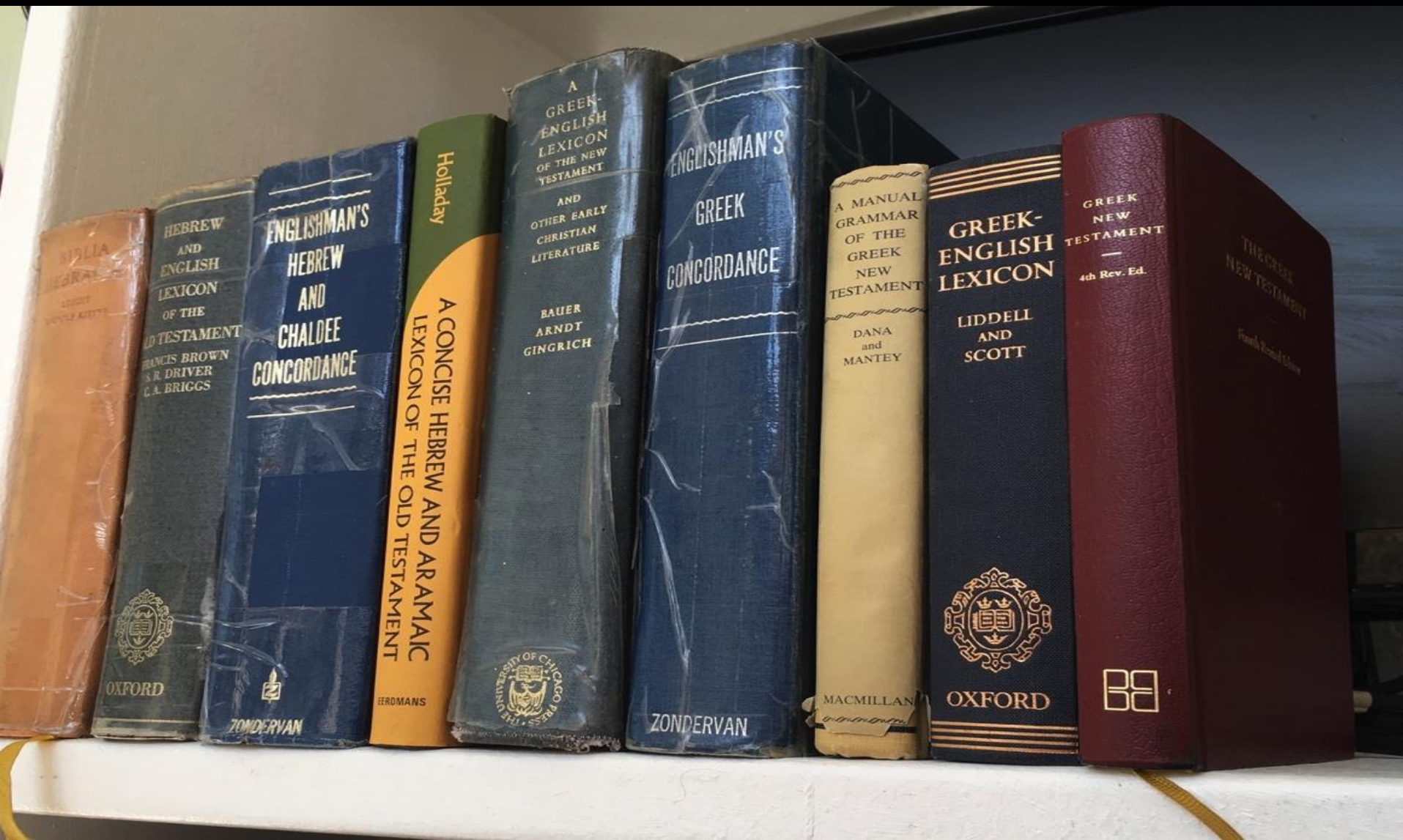


A photograph of a park or plaza. In the background, there are large, leafy trees. A fountain with water spraying upwards is visible in the middle ground. Several people are walking or sitting on benches. The ground is paved with light-colored bricks. The overall atmosphere is bright and sunny.

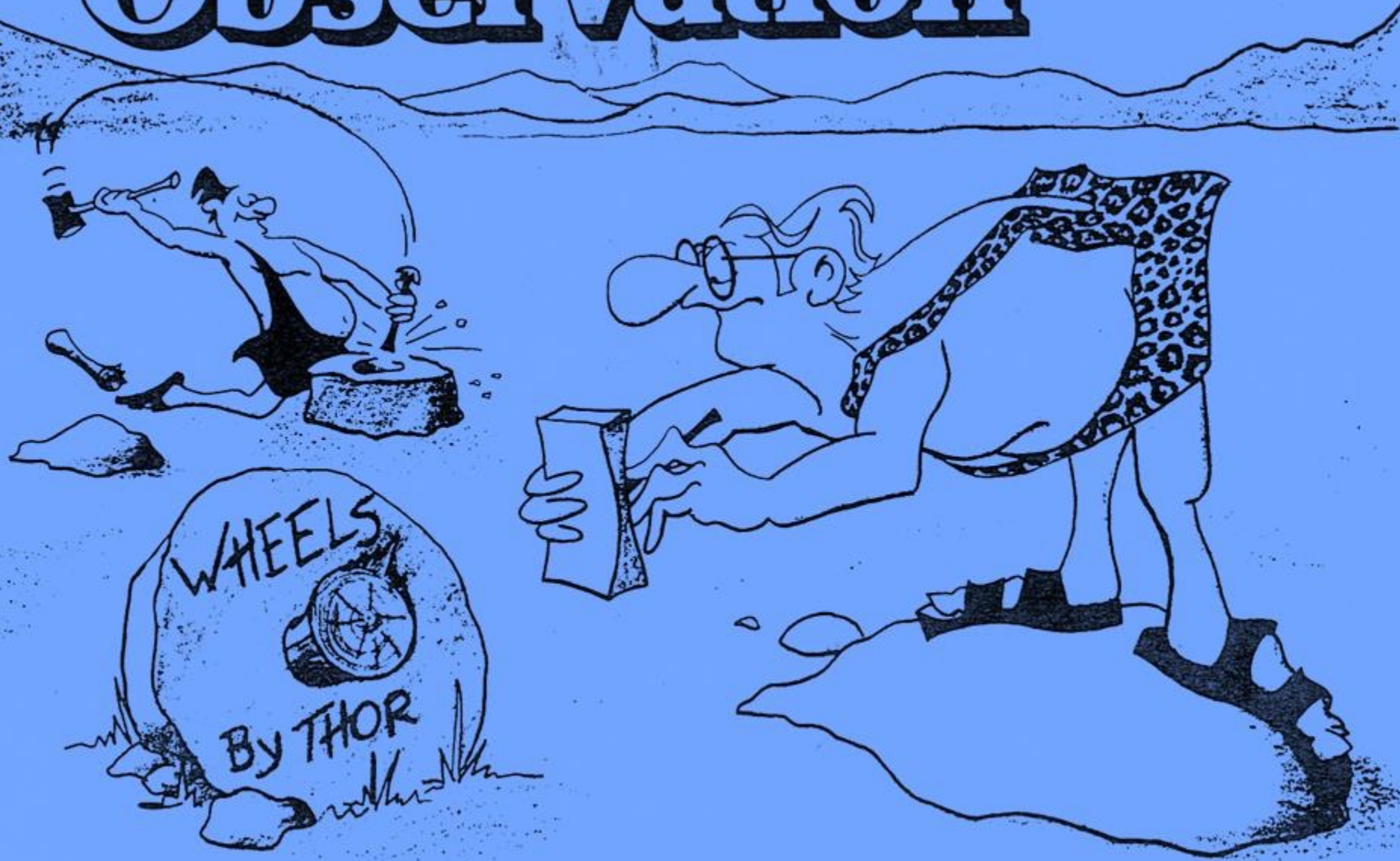
# THE SCIENCE AND ART OF INTERPRETATION



# EXEGESIS



# Observation



***What Do I See?***



# **OBSERVATION**



**Taking Notice**  
**Perception**



# Interpretation



***What Does It Mean ?***



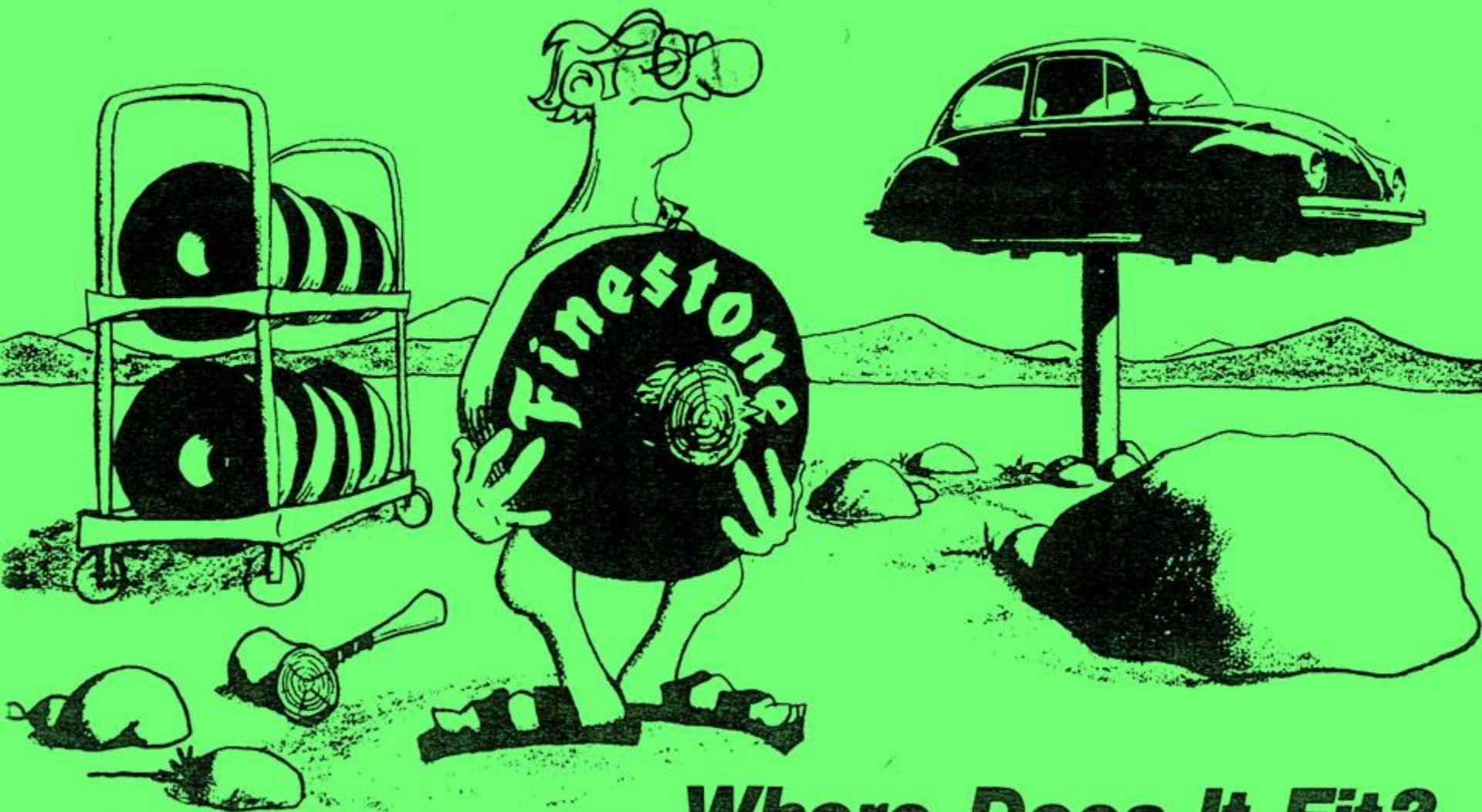
# **INTERPRETATION**



**Seeking the Author's  
Willed Meaning**



# Correlation



***Where Does It Fit?***



# **CORRELATION**

**To set the  
passage in  
harmonious  
relation to the  
rest of  
Scripture**

# **SALVATION**

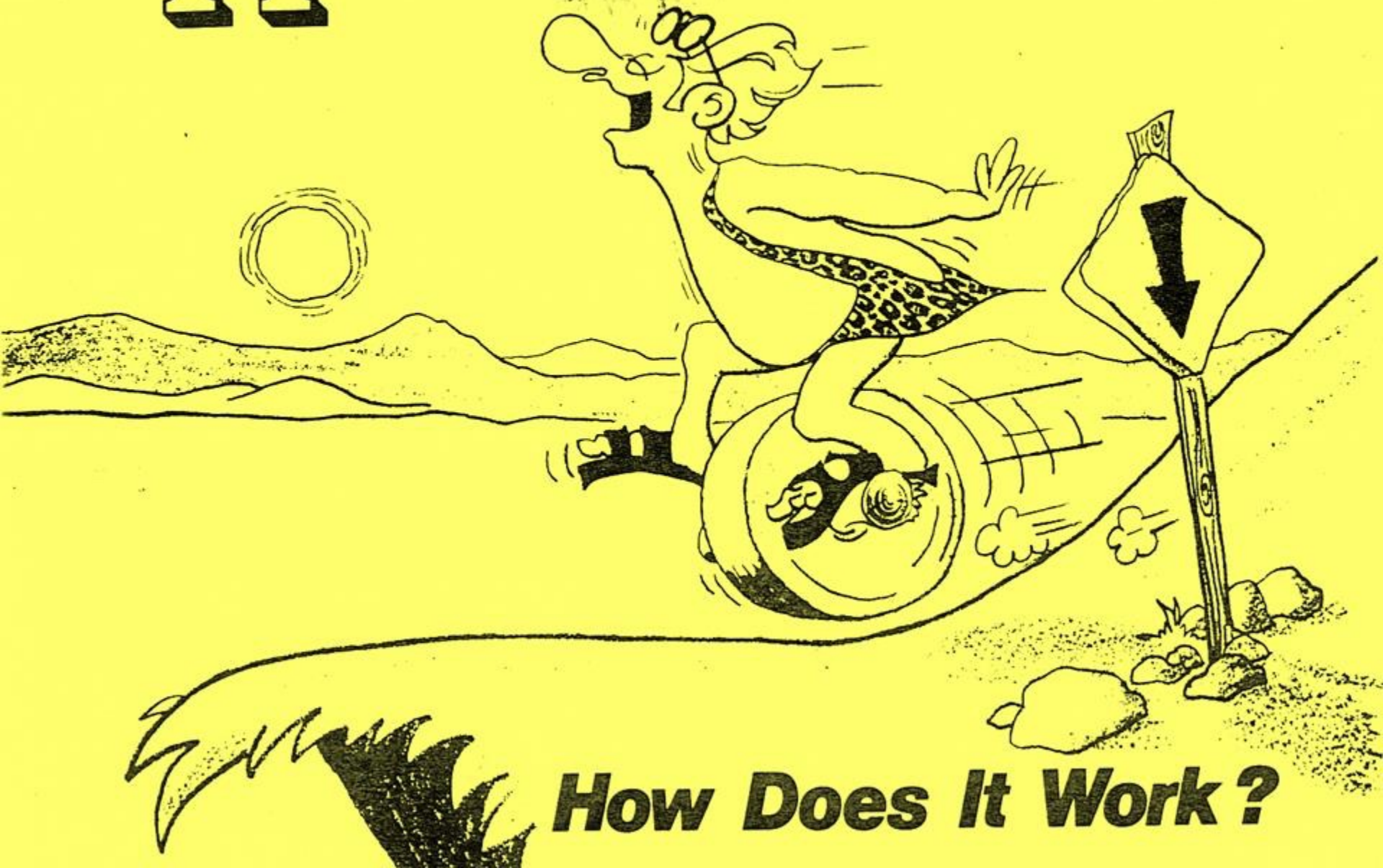
- **Past = JUSTIFICATION**  
from **PENALTY** of Sin
- **Future = GLORIFICATION**  
from **PRESENCE** of Sin
- **Present = SANCTIFICATION**  
from **POWER** of Sin



# **CORRELATION**

- 1. To See Scripture as Whole**
- 2. To Develop a Biblical Theology**
- 3. To Develop a Biblical Worldview**
- 4. To See Christ in Scripture**

# Application



***How Does It Work ?***



# APPLICATION

## 1. Introduction



# SCIENTIFIC METHOD



	SCIENCE	EXEGESIS
1. Observation	Nature	Text
2. Generalization	Hypothesis	Interpretation
3. Verification	Testing	Substantiation
4. Utilization	Engineering Construction	Application Exposition



The background of the image is a photograph of a large, light-colored building with the words "MERMAN LIBRARY" inscribed on its upper facade. The building features several large windows and green double doors. A student with blonde hair, wearing a dark shirt and light shorts, and carrying a backpack is walking from left to right in the foreground. To the right of the student, there are some outdoor equipment or storage units. The overall scene is brightly lit, suggesting daytime.

# **APPLICATION**

**Obeying the Word**

**Heart Appropriation not just  
head apprehension**

# **APPLICATION**

✧ **Study -**

**Mastering the Word**

**“... handling accurately  
the word of truth.”**

✧ **Apply -**

**The Word Mastering Me**



# IMPORTANCE

**“Interpreting the Bible  
(with appl.) is one of the most  
important issues facing the  
Christian today. It lies behind  
what we believe, how we live,  
how we get on together, and  
what we offer the world”**

**John Balchin**



**“The Bible has spiritual dimensions that can be grasped only when the will responds to what God says, not simply when the mind analyzes the language”**

**Sterrett**

# **IMPORTANCE**

- 1. Nature of spiritual life**
- 2. Purpose of Scripture**
- 3. Sufficient to meet man's needs**



# APPLICATION

**1. Introduction**

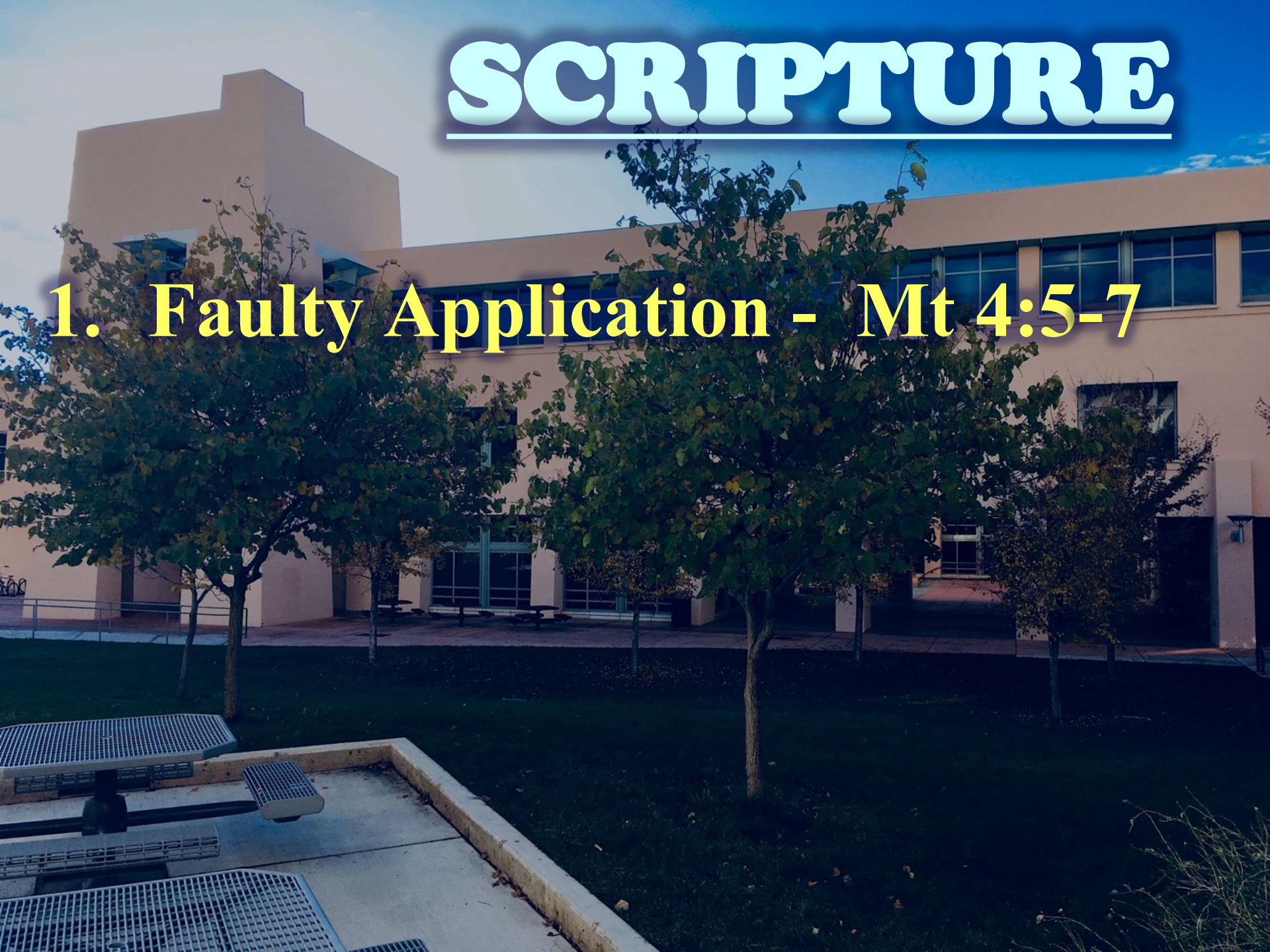
**2. Biblical Basis**





# SCRIPTURE

## 1. Faulty Application - Mt 4:5-7











2017



# SCRIPTURE

1. Faulty Application - Mt 4:5-7
2. OT - Deut 30:15-16
3. Responsibility - Jas 1:19-27

# **Jas 1:21-27**

- |                               |           |
|-------------------------------|-----------|
| I. Intro & Response to Trials | 1:1-18    |
| II. Responsibility in Trials  | 1:19-4:17 |



**Jas 1:19-27** **This** you know, my beloved brethren. **But** everyone must be quick to hear, slow to speak and slow to anger; 20 for the anger of man does not achieve the righteousness of God. 21 **Therefore**, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. 22 **But** prove yourselves doers of the word, and not merely hearers who delude themselves.

... **23 For** if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; **24** for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. **25 But** one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. **26 If** anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. **27 Pure** and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

# **Jas 1:21-27**

- I. Intro & Response to Trials** **1:1-18**
- II. Responsibility in Trials** **1:19-4:17**
  - A. Essence of Responsibility** **1:19-20**



**Jas 1:19-20 This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger; 20 for the anger of man does not achieve the righteousness of God.**

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# **Jas 1:21-27**

- I. Intro & Response to Trials** **1:1-18**
- II. Responsibility in Trials** **1:19-4:17**
  - A. Essence of Responsibility** **1:19-20**
  - B. Be Swift to Hear** **1:21-2:26**



**Jas 1:21-22 Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. 22 But prove yourselves doers of the word, and not merely hearers who delude themselves. ...**

**Jas 1:21** Therefore, putting aside all  
filthiness and all that remains of  
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# **Jas 1:21-27**

<b>I. Intro &amp; Response to Trials</b>	<b>1:1-18</b>
<b>II. Responsibility in Trials</b>	<b>1:19-4:17</b>
<b>A. Essence of Responsibility</b>	<b>1:19-20</b>
<b>B. Be Swift to Hear</b>	<b>1:21-2:26</b>
<b>1. Hearing Involves Doing</b>	<b>1:21-27</b>
<b>a. Performance of Word</b>	<b>1:21-25</b>
<b>1) Preparation</b>	<b>1:21</b>
<b>a) Putting Aside Sin</b>	
<b>b) Planting Word</b>	



**Jas 1:21-22** Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. **22 But prove yourselves doers of the word, and not merely hearers who delude themselves. ...**

# **Jas 1:21-27**

<b>B. Be Swift to Hear</b>	<b>1:21-2:26</b>
<b>1. Hearing Involves Doing</b>	<b>1:21-27</b>
<b>a. Performance of Word</b>	<b>1:21-25</b>
<b>1) Preparation</b>	<b>1:21</b>
<b>a) Putting Aside Sin</b>	
<b>b) Planting Word</b>	
<b>2) Performance</b>	<b>1:22-24</b>
<b>a) Practice of Doing</b>	<b>1:22</b>



**BeYe**

**Doers**

**1:23-25 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. 25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. ...**



**1:23-24 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.**

...

# **Jas 1:21-27**

<b>B. Be Swift to Hear</b>	<b>1:21-2:26</b>
<b>1. Hearing Involves Doing</b>	<b>1:21-27</b>
<b>a. Performance of Word</b>	<b>1:21-25</b>
<b>1) Preparation</b>	<b>1:21</b>
<b>a) Putting Aside Sin</b>	
<b>b) Planting Word</b>	
<b>2) Performance</b>	<b>1:22-24</b>
<b>a) Practice of Doing</b>	<b>1:22</b>
<b>b) Picture</b>	<b>1:23-24</b>

**1:23-25** For if anyone is a hearer of the word and not a doer, **he is like a man** who looks at his natural face in a mirror; 24 for once he has looked at himself and gone away, **he has immediately forgotten** what kind of person he was. 25 **But one** who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, **this man will be blessed** in what he does. ...



# **Jas 1:21-27**

<b>B. Be Swift to Hear</b>	<b>1:21-2:26</b>
<b>1. Hearing Involves Doing</b>	<b>1:21-27</b>
<b>a. Performance of Word</b>	<b>1:21-25</b>
<b>1) Preparation</b>	<b>1:21</b>
<b>2) Performance</b>	<b>1:22-24</b>
<b>3) Product</b>	<b>1:25</b>

**1:26-27** If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.

**27** Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

**1:26-27** If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.

**27** Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.



# **Jas 1:21-27**

<b>B. Be Swift to Hear</b>	<b>1:21-2:26</b>
<b>1. Hearing Involves Doing</b>	<b>1:21-27</b>
<b>a. Performance of Word</b>	<b>1:21-25</b>
<b>b. Practice of True Right.</b>	<b>1:26-27</b>
<b>1) Poor Religion</b>	<b>1:26</b>
<b>2) Pure Religion</b>	<b>1:27</b>
<b>2. Hearing Includes Attitudes</b>	<b>2:1-13</b>

# SCRIPTURE

1. Faulty Application - Mt 4:5-7
2. OT - Deut 30:15-16
3. Responsibility - Jas 1:19-27
4. Sermon on Mt - Mt 7:24-27

**“Therefore everyone who  
hears these words of Mine and  
acts on them, may be compared  
to a wise man who built his  
house on the rock. ...”**

**Mt 7:24**



# SCRIPTURE

1. Faulty Application - Mt 4:5-7
2. OT - Deut 30:15-16
3. Responsibility - Jas 1:19-27
4. Sermon on Mt - Mt 7:24-27
5. Upper Room - Jn 14:15, 21, 24
6. Terms - [dy & ginwskw



# APPLICATION

**1. Introduction**

**2. Biblical Basis**

**3. Particular Principles**

# PRINCIPLES

## 1. Interpretation



**Interpretation -> 1**

**Application ->**

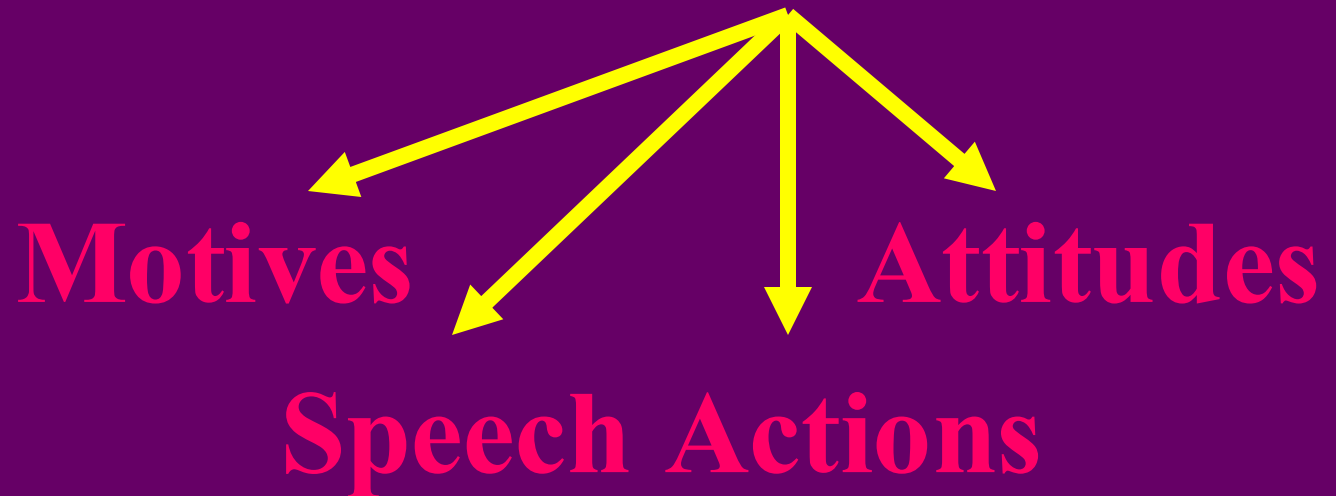


Infinity



**Interpretation -> Mind**

**Application -> Will**



The background image shows a modern building interior. On the left, there is a concrete wall and a glass-enclosed staircase. A walkway with a black metal railing runs along the bottom left. In the center, a glass-enclosed staircase leads up. The ceiling is dark with exposed pipes and lights. The overall atmosphere is industrial and modern.

**Don't change  
God's  
Message -**

**Let His  
Message  
change us.**

# PRINCIPLES

1. Interpretation

2. Timeless Truth





# **TIMELESS TRUTH**

1. Evaluate Original Application
2. Look for Principle



**TIMELESS TRUTH ->**

**APPLICATION**

# **TIMELESS TRUTH**

1. Evaluate Original Application
2. Look for Principle
3. Determine What is Normative



# TIMELESS TRUTH

```
graph TD; A[TIMELESS TRUTH] -- cyan --> B[Original Audience]; A -- pink --> C[In History]; A -- yellow --> D[Today]
```

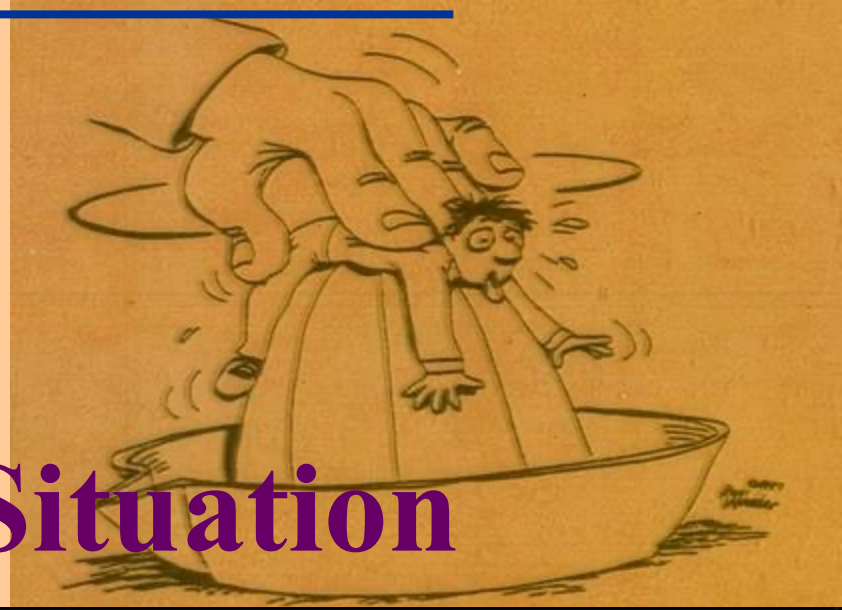
**Original  
Audience**

**In  
History**

**Today**

# PRINCIPLES

1. Interpretation
2. Timeless Truth
3. Contemporary Situation





# APPLICATION

**Truth** + **C. S.**  
**= Application**



# APPLICATION

**1. Introduction**

**2. Biblical Basis**

**3. Particular Principles**

**4. Careful Cautions**



# **CAUTIONS**

- 1. Make application principle**
- 2. Imposing our application**
- 3. Hardness of heart**
- 4. Lack of insight**
- 5. Emotional response**
- 6. Intellectual response**

# APPLICATION

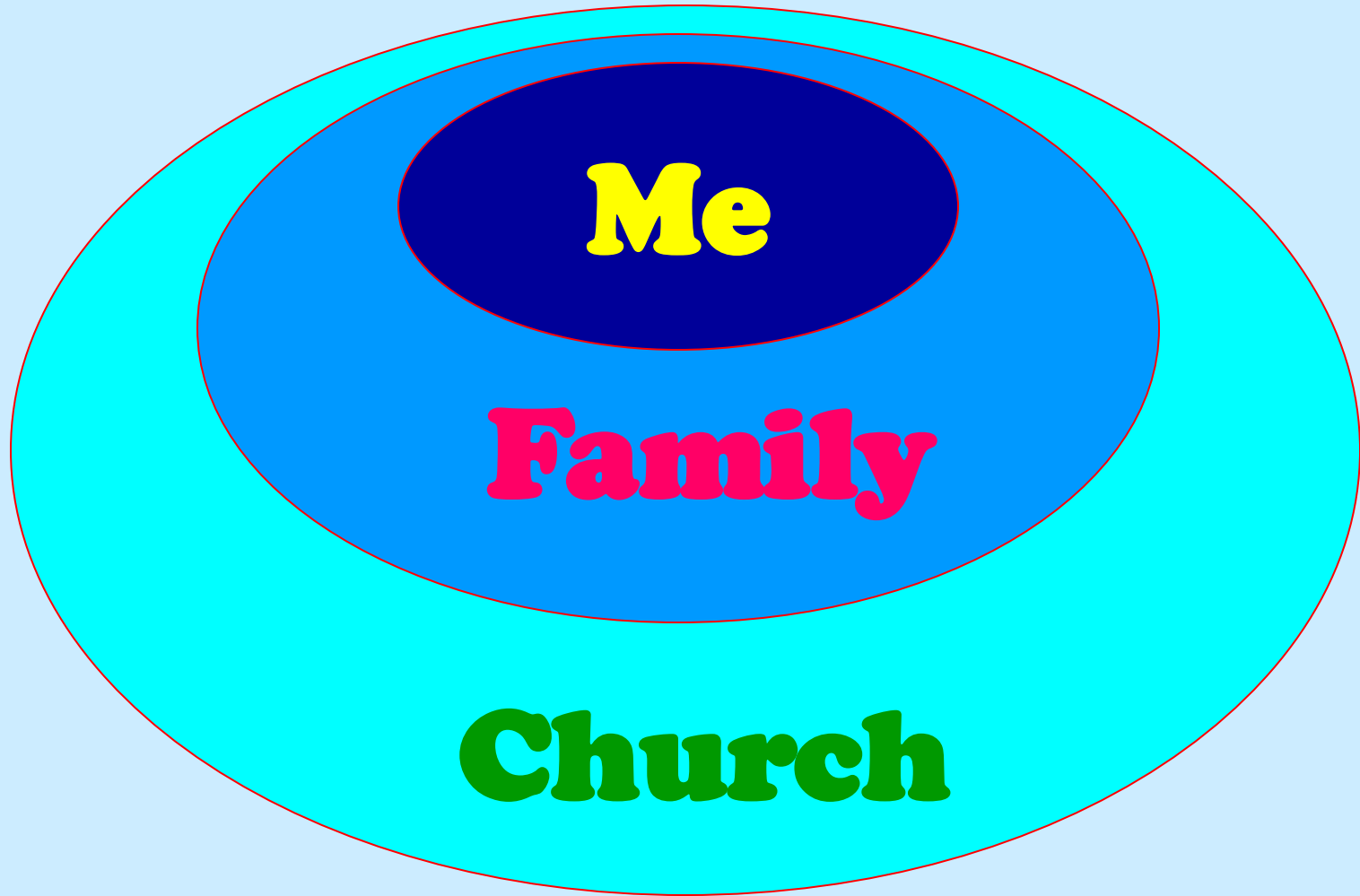
**1. Introduction**

**2. Biblical Basis**

**3. Particular Principles**

**4. Careful Cautions**

**5. Application Areas**



**World**



# **OBSERVATION**



**Taking Notice**  
**Perception**

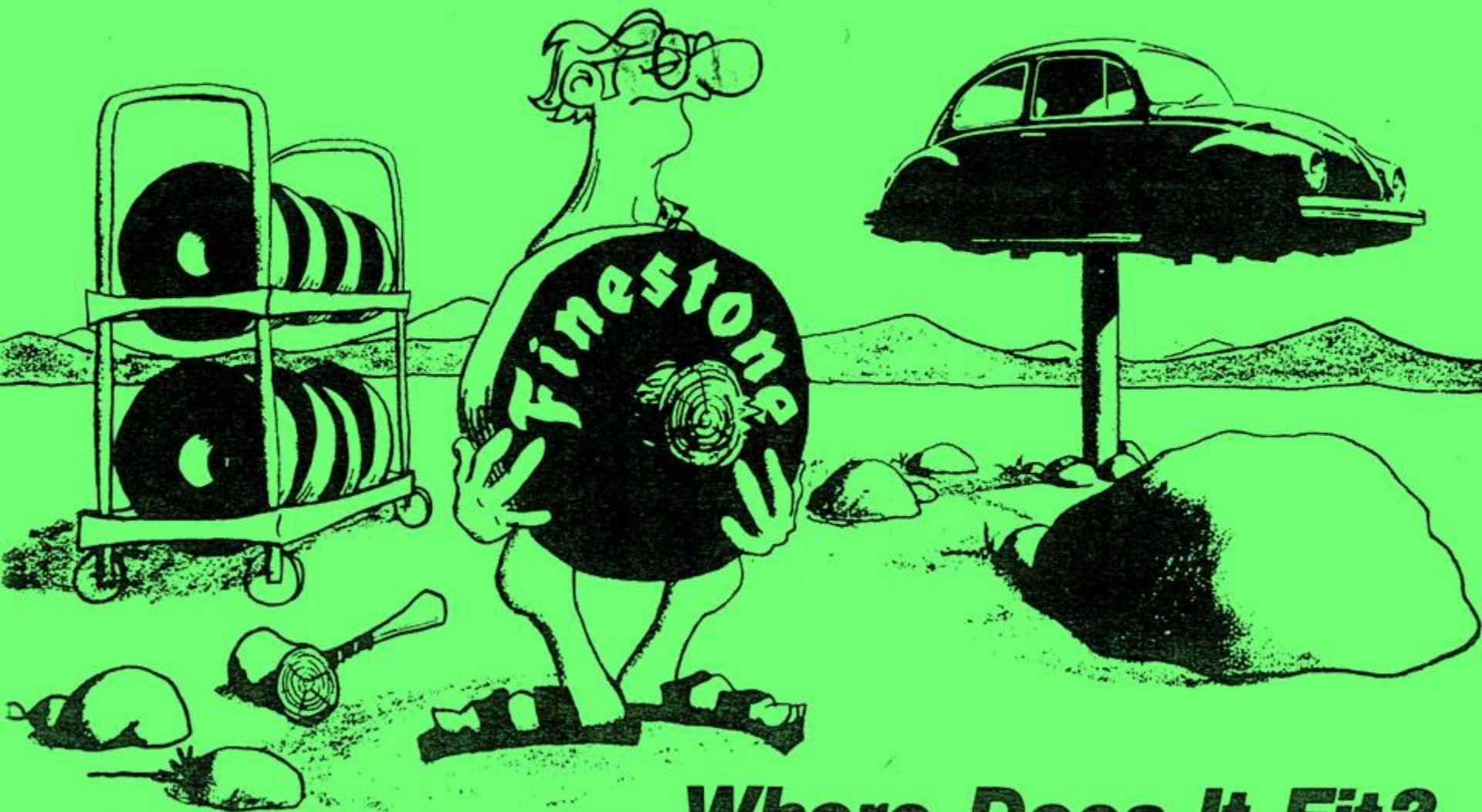
# **INTERPRETATION**



**Seeking the Author's  
Willed Meaning**



# Correlation



***Where Does It Fit?***





# **APPLICATION**

**Obeying the Word**

# **DETERMINE MEANING:**

- **Laws of Grammar**
- **Facts of History**
- **Framework of Context**





Please,  
do not  
make  
me cry!



*"That was some sermon, honey!  
The man across the aisle from me  
was in tears!"*



*"That was my old  
hermeneutics teacher."*