

BIBLICAL PREACHING & TEACHING: Studying the Text & Discovering the Exegetical Idea

Lesson Goal:

- The goal of biblical exposition is not to place our ideas into a passage but to discover and communicate the idea the biblical author expressed. The exegetical idea states, in one complete sentence, what the author was saying to the original audience in the chosen passage. It joins the passage's **subject** to its **complement** and accounts for the passage's context, structure, emphasis, and details.
- Before asking, "What will I say?" we must ask, "What did the biblical author say?"

I. Moving From the Big Idea to the _____ Idea

A. Last week we learned that every complete idea has two parts:

1. **Subject:** What exactly is the author talking about? This can be stated as a question.
2. **Complement:** What exactly is the author saying about the subject? This answers the subject question.

B. The exegetical idea is the union of these two elements after careful study of the text.

1. **Exegetical idea:** A complete sentence that states the central assertion of a biblical passage as the author intended it for the original audience.¹
2. The word *exegetical* describes drawing meaning _____ of the text.
3. Eisegesis reads an idea _____ the text.
4. Faithful preaching begins with exegesis because the authority of the sermon rests in Scripture, not in the creativity, personality, or convictions of the teacher.

C. Four Related Statements (Using James 1:2-8)

1. **Topic** – What is the broad topic being discussed? _____
2. **Exegetical Idea** – **What did the author say to the original readers?** *Believers who lack wisdom in trials should ask God for it with an undivided faith.*
3. **Theological Idea** – **What is the timeless truth that the passage teaches?** *God generously gives wisdom that is needed to believers who ask for it in faith.*
4. **Preaching Idea** – **How can this truth be clearly stated to my current audience today?** *When you lack wisdom in a trial, ask the generous God in unwavering faith, trusting Him to give you the wisdom you need.*

D. Why the Exegetical Idea Matters

1. It makes the teacher submit _____.
 - a. The expositor does not invent the central idea, outline, or theme. He seeks the idea and emphasis intended by the biblical author. A true sermon is therefore governed by the text rather than using the text to support a sermon already formed.

¹ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, Fourth Edition (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2025), 67.

- b. **McDougall** – “It must be emphasized that the expositor does not “make” a message out of a passage. Rather, he interacts with the contextual material until the message of the author emerges.”²
 - c. **J.I. Packer** - “*The true idea of preaching is that the preacher should become a mouthpiece for his text, opening it up and applying it as a word from God to his hearers, talking only in order ‘that the text may speak itself and be heard, making each point from his text in such a manner that hearers may discern how God teacheth it from thence.’*”³
2. **It separates the trunk from the _____.**
- a. A passage may contain many important facts, doctrines, images, and applications. They are not all equally prominent.
 - b. The preacher or teacher must identify the dominant thought before properly weighing the supporting details.
3. **It protects against misplaced _____.**
- a. The sermon should reflect the substance, structure, sense, and spirit of the text. A preacher can say biblical things and still mispreach a particular passage by making a supporting detail the main point.
 - b. **Robinson** – “Each sermon is the explanation, interpretation, or application of a single dominant idea supported by other ideas, all drawn from one passage or several passages of Scripture.”⁴
4. **It provides the foundation for the sermon.**
- a. The exegetical idea provides the foundation for the sermon’s structure. Before developing our own outline, we must understand how the biblical author organized and developed his thought.
 - b. The sermon’s outline should arise from and reinforce the text’s central idea.

II. Study Tools to Discover the Exegetical Idea

A. Study tools help us answer questions raised by the text.

1. They do not possess authority equal to Scripture, and they should not be used to avoid careful reading.
2. Use them in a deliberate order: observe the text, identify questions, consult the appropriate tools, compare conclusions, and return to the text.

B. Comparing Bible Translations - No English translation reproduces every feature of Hebrew and Greek. Comparing responsible translations helps students notice interpretive questions that may be hidden when only one translation is read.

1. 4 Translation Methods

- a. _____ Equivalency

² Donald G. McDougall, “Central Ideas, Outlines, and Titles,” in *Rediscovering Expository Preaching* (Dallas: Word Publishing, 1992), 227.

³ J. I. Packer, *God Has Spoken* (Grand Rapids: Baker, 1965), 28.

⁴ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, Fourth Edition (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2025), 16.

- i. Seeks to translate as closely as possible to the **words, grammar, and structure** of the original languages while still being understandable in English. Often called “word-for-word.”
 - ii. Examples: KJV, NKJV, NASB, LSB, ESV.
 - b. Intermediate / Optimal Equivalence**
 - i. Seeks a **balance between the wording of the original text and natural English**, translating more literally when possible and more dynamically when necessary for clarity.
 - ii. Examples - CSB, NIV, NET
 - c. _____ or Dynamic Equivalence**
 - i. Seeks primarily to communicate the meaning or thought of the original text in natural, contemporary English rather than preserving its exact wording or structure. Often called “thought-for-thought.”
 - ii. New Living Translation (NLT); Good News Translation (GNT), Contemporary English Version (CEV).
 - d. Paraphrase**
 - i. **Restates or expands the meaning** of the biblical text in highly contemporary or interpretive language rather than attempting close correspondence to the original wording.
 - ii. The Message, The Living Bible
- 2. Recommended Translations to utilize**
- a. NKJV:** Primary translation of LBC. It is a formal translation, following the same Greek Text underlying the KJV, yet is more readable and accurate in today's English than the KJV.
 - b. Young's Literal Translation (YLT):** A highly literal translation that attempts to preserve the wording, word order, and verb forms of the Hebrew and Greek texts.
 - c. NASB:** One of the most formally equivalent modern translations. It is especially useful for examining grammar, sentence structure, and repeated wording, although its English can be less natural. It identifies Old Testament quotations in the New Testament with small capital letters, which is especially helpful for study. I recommend the NASB 1995 over the more recently updated NASB 2020
 - d. LSB:** A formal revision within the NASB tradition that seeks consistency in terminology and the rendering of the divine name.
 - e. ESV:** An essentially literal translation that combines formal correspondence with smoother literary English. It is useful for comparison, teaching, and close reading.
 - f. CSB:** A mediating translation that seeks both accuracy and natural readability. It is especially helpful for teaching and public reading.
 - g. NLT:** A highly readable functional translation. It is useful for gaining the general sense of a paragraph but should be checked against more formal translations during detailed study.
- 3. Recommended process:** Use the NKJV as the primary text. Use a text comparison tool (such as in LOGOS – KJV, NKJV, NASB, ESV, CSB, YLT, LSB).
- **Note:** The KJV and NKJV use the traditional Greek text commonly called the Textus Receptus for the New Testament. The NASB, ESV, CSB, and LSB use modern critical Greek texts from the Nestle-Aland/United Bible Societies tradition, although they do not always use the same edition or make identical textual decisions.

C. Concordance - A tool that helps you locate biblical words and passages and trace how the same Hebrew or Greek words are used throughout Scripture.

▪ **Benefits:**

1. **Locate Scripture** — Find where a particular word or phrase occurs throughout the Bible.
2. **Identify Original Words** — See which **Hebrew or Greek word** lies behind an English word and recognize when several different original words are translated by the same English word.
3. **Trace Word Usage** — See **how the same Hebrew or Greek word is used and translated in other passages**, helping determine its meaning from context. Example: Strong's Exhaustive Concordance. A concordance will also show you that the same English word does not always represent the same Greek word, and the same Greek word is not always translated by the same English word.

D. Lexicon — A dictionary of Hebrew or Greek words that provides their meanings, definitions, and range of usage in Scripture.

▪ **Benefits:**

1. **Define Original Words** — Discover the meaning of a **Hebrew or Greek word** used in a particular passage.
2. **Understand Range of Meaning** — See the **different meanings a word can have depending on its context**, rather than assuming it always means the same thing.
3. **Examine Word Information** — Learn helpful information about a word, such as its **part of speech, forms, related words, and how it was used** in biblical literature.
4. **Examples:** *BDAG* (Greek), *HALOT* (Hebrew), *Thayer's Greek-English Lexicon*, *Enhanced Strong's Lexicon*, *Vine's*. blueletterbible.org provides helpful tools.

E. A Simple Word Study

1. **Select the word** — Choose a word that is repeated, structurally important, unclear, or theologically significant.
2. **Identify the original word** — Determine the underlying Hebrew or Greek word.
Be careful: the same English word may translate several different Hebrew or Greek words.
3. **Observe the immediate context before going to a lexicon.**
4. **Example:** James 1:2 says, "count it all joy when you fall into various trials."
5. Before studying "trials" (*peirasmos*) in a lexicon, observe the sentence and paragraph. James explains that the **testing of your faith produces patience** (vv. 3–4). The context therefore points toward **trial/testing**, rather than temptation to sin, even though the same Greek word can carry that sense elsewhere.
6. **Compare several English translations** — Notice how different translations render the word and whether there are significant differences. (*Example: James 1:2.*)
7. **Consult a reliable lexicon** — Identify the word's **range of possible meanings**. Remember: **the lexicon gives you the possibilities; the context determines which meaning fits the passage.** (*Compare James 1:2, 13.*)
8. **Examine how the same author uses the word elsewhere** — Give special attention to occurrences in the **same book** and then the author's other writings.
9. **Examine other biblical uses** — Compare relevant occurrences throughout the Testament and then the rest of Scripture, **without assuming the word has the same meaning in every passage.**
10. **Determine the meaning in this passage** — Choose the meaning that best fits the **grammar, immediate context, and author's argument.**

11. **Check your conclusion** — Consult several reliable exegetical commentaries to **confirm, refine, or correct** your interpretation.
12. **Record what matters** — Keep only the information that actually helps you **understand and explain the passage**.
13. **Cautions:**
 - a. Avoid the “root word” fallacy. A word’s history or component parts do not necessarily determine what it means in a particular sentence.
 - i. **Example:** The Greek word *ekklēsia* is sometimes explained from *ek* (“out of”) and *kaleō* (“to call”), producing the definition “the called-out ones.” However, by the New Testament period, *ekklēsia* ordinarily meant an **assembly or congregation**. Acts 19:32 even uses it for a disorderly pagan assembly. The context and not merely the word’s components determine its meaning.
 - ii. The same is true in English: a “butterfly” is not defined by combining the meanings of *butter* and *fly*. Therefore, in a word study, ask, **“How is this word being used by this author in this sentence?”** rather than assuming its history or parts supply its meaning.
14. **Don’t preach the entire lexicon:** A Greek or Hebrew word may have several possible meanings, but **it does not carry all of those meanings every time it occurs**. Your goal is to determine **what the word means in this particular passage**, not to bring every possible definition into the sermon.

F. Bible Dictionary and Bible Encyclopedia

1. A **Bible dictionary** gives concise articles about biblical people, places, customs, objects, events, and theological terms. It is the quickest starting point for questions such as, “What was a synagogue?” or “Where was Colossae?”
2. A **Bible encyclopedia** normally provides longer and more detailed treatments of the same subjects, often including history, archaeology, geography, and bibliography. Use it when the background materially affects interpretation.
3. **Caution:** Background information **should illuminate something actually present in the text**. Interesting historical material is not automatically relevant to the author’s idea.

G. Logos Bible Software

1. Logos brings translations, concordances, lexicons, dictionaries, commentaries, maps, and searching into one linked environment.
2. **A simple Logos workflow:**
3. Open the biblical passage in the NKJV.
4. Read the paragraph and record observations in a note before running a guide.
5. Use **Text Comparison** to compare the NASB, ESV, CSB, YLT, LSB, and NLT.
6. Use the **Factbook** or a Bible dictionary for necessary people, places, customs, and events.
7. Right-click an important word and select its Hebrew or Greek lemma (the standard dictionary form of the word: for example - Greek λέγει (*legei*, “he says”) is an inflected form of the lemma λέγω (*legō*, “to say”).
8. Open **Bible Word Study** to view the lexicon entry, translation choices, and occurrences.
9. Search the lemma in the same biblical book and by the same author.
10. Use the **Passage Guide** to locate cross-references and commentaries.
11. Read several commentaries only after completing your own observations.
12. Return to the passage and revise the subject, complement, and exegetical idea.

13. Go to “**Guides/Workflows**” on the left-hand column, click “**Exegetical Guide**”, work through the process.

H. Free Online Tools

1. **BlueLetterBible.org** - Offers multiple translations, Strong’s numbers, Hebrew and Greek tools, lexicons, commentaries, dictionaries, and cross-references.
2. **BibleHub.org** - Useful for quickly comparing translations, interlinear texts, original-language tools, commentaries, and cross-references.
3. **STEPBible.org** - Bible-study tool developed by Tyndale House that provides strong Hebrew and Greek word-study tools and grammatical information.
4. **StudyLight.org** – Offers large collection of Bible-study resources, including commentaries, dictionaries, encyclopedias, concordances, historical writings, and language tools.

I. Understanding and Selecting Commentaries

1. 3 kinds of Commentaries

- a. **Exegetical Commentaries** – very detailed on original text, grammar, historical setting, structure, and interpretive options.
 - i. **Examples:** Zondervan Exegetical Commentary (ZECNT/ZECOT); NICOT/NICNT; Word Biblical Commentary (WBC); Baker Exegetical Commentary on the New Testament (BECNT); New International Greek Testament Commentary (NIGTC); Pillar New Testament Commentary (PNTC); and Exegetical Guide to the Greek New Testament (EGGNT).
 - b. **Expository Commentaries** - Explains the meaning and movement of a passage with an eye toward teaching, preaching, theology, and application. Use to see how sound interpreters move from exegesis toward exposition.
 - i. **Examples:** MacArthur New Testament Commentary; New American Commentary (NAC), Tyndale Old/New Testament Commentaries (TOTC/TNTC).
 - c. **Devotional Commentary** - Emphasizes spiritual reflection, pastoral encouragement, and practical application
 - i. **Examples:** Matthew Henry’s Commentary; Warren Wiersbe’s Be series, The Bible Exposition Commentary; The Bible Knowledge Commentary; and J. Vernon McGee’s *Thru the Bible*.
2. **Website for best commentary lists:** <https://www.bestcommentaries.com/new-testament-commentaries/>
 3. **Concerning commentaries: use them to confirm, challenge, and refine your work after firsthand study of the text**

J. A Practical Buying Strategy

1. Begin with a good study Bible.
2. Download LOGOS – and begin using it; becoming familiar with its tools and abilities.
3. Use Blue Letter Bible, Bible Hub, STEP bible and other online free study tools.
4. For each book being taught, obtain one solid exegetical commentary, one accessible expository commentary, and one devotional or pastoral commentary.

III. Seven-Step Process to Discover the Exegetical Idea

A. Step 1 - Establish the passage boundaries

1. Clearly define where the author's unit of thought begins and ends. Chapter and verse numbers were added later (16th century) and do not always mark the author's divisions.
2. **Most Study Bible's do a good job in breaking sections well.**
3. **Logos – in passage guide – under outlines – review how scholars and commentaries have broken the sections down.**
4. Things to look for:
 - a. **A change of subject, speaker, audience, location, or time:** John 4:43 begins a new unit by moving the action from Samaria to Galilee: "Now after the two days He departed from there and went to Galilee."
 - b. **A paragraph break or shift in genre:** Exodus 14 narrates Israel's crossing of the Red Sea, while Exodus 15 shifts from historical narrative to a song celebrating God's deliverance.
 - c. **Repeated words or phrases that frame a unit:** Psalm 8 begins and ends with the same declaration: "O LORD, our Lord, how excellent is Your name in all the earth!" This repetition frames the entire psalm.
 - d. **Conjunctions that connect the paragraph to what precedes or follows:** The word "therefore" in Romans 12:1 connects Paul's appeal for Christian living with the theological truths explained in Romans 1–11.
 - e. **A command and the reasons that support it:** Colossians 3:1–4 commands believers to seek and set their minds on things above, followed by reasons: they died, their lives are hidden with Christ, and they will appear with Him in glory.
 - f. **A question followed by its answer:** Romans 6:1 asks, "Shall we continue in sin that grace may abound?" Verse 2 immediately answers, "Certainly not!"
 - g. **A complete episode in narrative:** Mark 4:35–41 forms a complete episode: Jesus and the disciples enter the boat, encounter the storm, Jesus calms it, and the disciples respond with fear and amazement.

B. Step 2 - Read repeatedly before consulting commentaries

1. Read the passage several times in the NKJV (or KJV), then compare two or three reliable translations. Record observations before reading commentaries so that you learn to see the text firsthand.
2. As you read, be prepared with a pad of paper or computer to record:
3. Repeated words, phrases, or ideas.
4. Commands and main verbs.
5. Connecting words such as *for*, *therefore*, *but*, *if*, *because*, and *so that*.
6. Contrasts, comparisons, causes, results, purposes, and conditions.
7. People, pronouns, places, and time references.
8. Words that require further study.
9. Note: Commentaries are valuable conversation partners and checks on our work, but they should not replace our own observation.
10. **THE STUDENT, THE FISH, AND AGASSIZ - By the Student**
 - When Samuel Scudder entered the laboratory of the famous naturalist Louis Agassiz, he was eager to begin studying insects. Instead, Agassiz reached into a jar of preserved specimens, removed a fish called a Haemulon, and placed it before him.
 - "Take this fish," the professor said, "and look at it; by and by I will ask what you have seen."

- After about ten minutes, Scudder believed he had seen everything there was to see. It was simply a fish. But Agassiz did not return, and Scudder was not permitted to use a book, magnifying glass, or any other instrument. He had only his eyes, his hands, and the fish.
- As the minutes became hours, he examined it from every possible angle. He looked above it, beneath it, behind it, and directly into its face. He counted its scales and felt its teeth. Eventually, he decided to draw it. As he drew, he began to notice details he had previously overlooked. Later, Scudder remembered Agassiz's observation: "A pencil is one of the best of eyes."
- When Agassiz finally returned, Scudder described the fish's gills, lips, eyes, fins, tail, and body. The professor listened carefully but was disappointed.
- "You have not looked very carefully," he said. "You haven't seen one of the most conspicuous features of the animal. Look again, look again!"
- Scudder returned to the fish, frustrated but determined. As he continued looking, one new feature after another began to emerge. When Agassiz asked whether he had finally discovered the missing feature, Scudder admitted, "No, I am certain I do not, but I see how little I saw before."
- The following morning, after thinking about the fish throughout the night, Scudder recognized its symmetry—its two corresponding sides and paired organs. Agassiz was delighted, but the lesson was not finished. For three days, he required Scudder to study the same fish. His repeated instruction was simply, "Look, look, look."
- On the fourth day, Agassiz placed another fish beside the first and instructed Scudder to identify their similarities and differences. Additional specimens followed. Scudder learned not only to observe individual facts but also to compare them, arrange them, and discover how they related to larger patterns. He later called this the greatest lesson he ever received because it shaped the way he approached every future field of study.⁵
- The same discipline is essential in studying Scripture. We often read a familiar passage once and assume that we have seen everything. Yet patient observation reveals repeated words, contrasts, commands, reasons, connections, structure, emphasis, and tone that hurried reading overlooks.
- Before opening a commentary, lexicon, or Bible program, remain with the biblical text. Read it repeatedly. Mark it. Draw its connections. Compare its parts. Ask what you have missed. Study tools can help us understand what we see, but they cannot do the seeing for us. **The lesson of the fish is also the lesson of biblical observation: Do not be satisfied with your first reading. Look again, look again.**

C. Step 3 - Study the _____

- Context controls meaning. A word receives its meaning from its use in a sentence, and a sentence receives its meaning within the author's argument.
 1. **Historical** - Who wrote? To whom? Under what circumstances? What customs or events affect the meaning?
 2. **Literary** - What comes before and after? How does this paragraph advance the book's argument?
 3. **Grammatical** - Which clauses are main and which are subordinate? What relationships do verbs, pronouns, and conjunctions express?
 4. **Genre** - Is this narrative, law, poetry, wisdom, prophecy, Gospel, epistle, or apocalyptic literature? How does that form communicate?

⁵ Adapted from Samuel H. Scudder, "In the Laboratory with Agassiz," in *American Poems*, 3rd ed. (Boston: Houghton, Osgood, 1879), 450–54; first published as "In the Laboratory with Agassiz, By a Former Pupil," *Every Saturday* 16 (April 4, 1874): 369–70

5. **Canonical** - How does this passage fit the teaching of the whole Bible and the progress of revelation?

D. Step 4 - Trace the structure and flow of thought

1. Do not treat every phrase as though it carries equal weight.
2. Identify the **main thought or assertion** of the passage and determine how the surrounding phrases and ideas **support, explain, develop, or apply it**. Follow the **author's flow of thought** rather than treating every phrase equally or imposing your own outline on the text.
3. Identify the main assertion and show how the remaining material relates to it.
4. Identify the **main thought** of the passage and determine how the surrounding phrases and ideas **support, explain, develop, or apply it**. Pay attention to how the author moves from one thought to the next so you follow the **author's argument rather than imposing your own outline on the text**.

E. Step 5 - Identify the _____

1. Ask, ***What exactly is the author talking about in this passage?*** Turn the subject into a question. Avoid a one-word topic such as *faith, prayer, or love*. Add enough qualifiers to make the question fit this passage and no larger one.
2. Example — James 1:2–8:
 - a. Subject: How should believers respond to trials?
 - b. Make sure the subject is specific enough to fit the entire passage without being too broad or too narrow.

F. Step 6 - Identify the _____

1. Ask, ***"What is the author saying about the subject?"*** The complement answers the subject question.
2. Example — James 1:2–8:
 - a. **Subject:** How should believers respond to trials?
 - b. **Complement:** With joy, recognizing that trials produce maturity and seeking God's wisdom in faith.

G. Step 7 – State the Main Idea

1. Join the subject and complement into **one complete sentence** that expresses the author's main idea.
 - a. **Subject:** How should believers respond to trials?
 - b. **Complement:** With joy, recognizing that trials produce maturity and seeking God's wisdom in faith.
2. **Main Idea:** *Believers should respond to trials with joy, recognizing that trials produce maturity and seeking God's wisdom in faith.*

H. Step 8 - Test and refine the exegetical idea

1. **Accuracy:** Does it say what the author says?
2. **Completeness:** Does it account for the major parts of the passage?
3. **Emphasis:** Does it emphasize what the author emphasizes?
4. **Clarity:** Is it clear, specific, and concise?

5. If the passage does not fit your main idea, revise the idea—not the text.
6. If an important clause does not fit, do not bend the text to fit your sentence. Revise the sentence.

SUMMARY

- Biblical preaching does not begin by asking, “What do I want to say?” It begins by asking, “What is the biblical author saying?”
- The goal is not merely to find a biblical topic or several true statements. The goal is to identify and clearly state the **central thought the author communicates through the passage. Clarity in the pulpit begins with clarity in the study.**
- **Today’s Assignments:**
 - Quiz 3 — Quiz over the assigned reading and Week 3 handout.
 - Turn in Big Idea Worksheet
- **Due for next class: (Saturday, Sept. 26th, 9:30 a.m.)**
 - Complete the assigned Robinson reading for Week 4.
 - Complete the Week 4 assignment/worksheet.

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Biblical Message Project – Initial Study & Exegetical Idea

Due Week 4 — 30 Points

Name: _____ Passage: _____

Preliminary Big Idea from Week 2: _____

1. Observe the Text — 5 points

Read your passage several times before consulting commentaries. List at least **five significant observations** from the text. Look for repeated words or ideas, commands, main verbs, connecting words, contrasts, comparisons, causes, results, and other important details.

1. _____
2. _____
3. _____
4. _____
5. _____

2. Study the Context — 5 points

Briefly record the contextual information that is most important for understanding your passage.

Historical: Who wrote it? To whom? What circumstances or background help explain the passage?

Literary: What comes before and after this passage, and how does that help explain it? _____

Genre: What type of biblical literature is this, and how does that affect how it should be understood? _____

3. Compare Translations & Study Key Words — 5 points

- Compare your primary Bible with at least **two other translations**.

- **Translations compared:** _____

- Record one significant difference you noticed: _____

- Identify **one important Hebrew or Greek word** that helps you understand the passage.

English word: _____ Hebrew/Greek word: _____

What does this word mean **in this context**: _____

4. Trace the Author's Thought — 5 points

What appears to be the **main thought or assertion** of the passage? _____

How do the other parts of the passage **support, explain, develop, or apply** that thought? _____

5. Test Your Preliminary Big Idea — 5 points

- Run the Big Idea you developed last week back over the passage.
 - **Accuracy:** Does it say what the author says?
 - **Completeness:** Does it account for the major parts of the passage?
 - **Emphasis:** Does it emphasize what the author emphasizes?
 - **Clarity:** Is it clear, specific, and concise?
- After your study, does your preliminary Big Idea need to be changed? ☐ Yes ☐ No
- Briefly explain why or why not: _____

6. Refine Your Exegetical Idea — 5 points

- Based on your study, revise your **subject and complement** if necessary.
- **Refined Subject:** What exactly is the author talking about? _____
- **Refined Complement:** What exactly is the author saying about the subject? _____
- Now join them into one complete sentence stating what the biblical author was saying to the original audience. Remember: Your goal is not to make the passage fit your Big Idea. If the passage does not fit your idea, revise the idea, not the text.
- **Refined Exegetical Idea:** _____

Study Resources Consulted

List at least **three resources** you used in completing your study.

1. _____

2. _____

3. _____