

Twice Born Ministry

TH-105: Bibliology III: Hermeneutics Foundations

Course Code: TH-105

Credit Hours: 3

King James Version (KJV) — Sola Scriptura Curriculum

Generated 2026-06-30

Course Description

TH-105: Bibliology III: Hermeneutics Foundations

Course Description

Literal-grammatical-historical method; genre awareness

This course is part of **Layer 2 — Theology & Ministry** in the Twice Born Ministry Bible School catalog. It develops college-level competence aligned with historic evangelical systematic theology (Grudem/Ryrie/Chafer lineage) and KJV study standards.

Course Details

Learning Outcomes

Upon completion, students will be able to:

Define and biblically defend key terms and doctrines covered in the syllabus.

Exegete representative passages using literal-grammatical-historical method.

Connect this course's themes to the broader storyline of Scripture (creation → fall → redemption → glorification).

Apply doctrine to personal holiness, local church ministry, and evangelistic witness.

Complete written, oral, and collaborative assessments demonstrating mastery at 70% or higher.

Module Structure

Each lesson includes exposition, historical theology notes, application, discussion prompts, and module-aligned quizzes. Assignments require research, ministry projects, and peer interaction where noted.

Assessment Overview

- **Module quizzes:** 10 questions each (multiple choice + short answer); keys provided.
- **Assignments:** 3–4 graded projects with rubrics.
- **Group projects:** 2 collaborative exercises.
- **Final exam:** Comprehensive short and extended responses.
- **Video supplements:** 3–5 instructor scripts for optional video production.

Christian Guardrails

- • King James Bible as citation standard.
- • Christ-centered, gospel-proclaiming instruction.
- • Respectful engagement with other traditions without compromising essential doctrines.
- • No completion of academic work on behalf of others; AI tools may assist study but not replace original exegesis and reflection.

Instructor Notes

Professor Shepherd AI instructor shortcode: [tb_ai_instructor course_code="TH-105"]

Twice Born Ministry Bible School — Layer 2 Theology & Ministry

Course Modules

TH-105 — Lesson 1: Why Hermeneutics Belongs in Bibliology

Introduction

Welcome to Lesson 1 of **Bibliology III: Hermeneutics Foundations**. In this session we examine **Why Hermeneutics Belongs in Bibliology**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Bibliology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Why Hermeneutics Belongs in Bibliology did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Why Hermeneutics Belongs in Bibliology

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Why Hermeneutics Belongs in Bibliology**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **1 Peter 2:4-10**. Believers are living stones in a spiritual house, a holy priesthood offering spiritual sacrifices. Ecclesiology and identity merge in worship language. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Romans 1:16-17 complements the lesson theme: Paul is not ashamed of the gospel because it is God's power unto salvation. Righteousness is revealed from faith to faith—justification by faith stands as the article by which the church stands or falls. Use the analogy of faith—Scripture interprets

Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Why Hermeneutics Belongs in Bibliology** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Why Hermeneutics Belongs in Bibliology**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Why Hermeneutics Belongs in Bibliology** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Why Hermeneutics Belongs in Bibliology** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 1 Summary: We examined **Why Hermeneutics Belongs in Bibliology** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

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Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

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TH-105 — Lesson 2: Literal-Grammatical-Historical Method

Introduction

Welcome to Lesson 2 of **Bibliology III: Hermeneutics Foundations**. In this session we examine **Literal-Grammatical-Historical Method**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Bibliology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

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Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Literal-Grammatical-Historical Method did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Literal-Grammatical-Historical Method

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Literal-Grammatical-Historical Method**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Romans 1:16-17**. Paul is not ashamed of the gospel because it is God's power unto salvation. Righteousness is revealed from faith to faith—justification by faith stands as the article by which the church stands or falls. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Hebrews 1:1-4 complements the lesson theme: God spoke by prophets, then by His Son who is heir of all things and exact impress of His person. Christology and revelation converge: the fullest word is a Person. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Literal-Grammatical-Historical Method** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Literal-Grammatical-Historical Method**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

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Application for Life and Ministry

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Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Literal-Grammatical-Historical Method** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 2 Summary: We examined **Literal-Grammatical-Historical Method** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

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Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

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Worship Integration

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TH-105 — Lesson 3: Authorial Intent and Original Audience

Introduction

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Historical and Theological Context

Authorial Intent and Original Audience did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

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Core Teaching

Main Theme: Authorial Intent and Original Audience

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Systematic Connections

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Exposition and Cross-References

Primary Passage Walkthrough

Consider **Hebrews 1:1-4**. God spoke by prophets, then by His Son who is heir of all things and exact impress of His person. Christology and revelation converge: the fullest word is a Person. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Jude 3-4 complements the lesson theme: Contend earnestly for the faith once delivered. Apologetics and ecclesial vigilance belong together—false teachers creep in unnoticed. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Authorial Intent and Original Audience** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Authorial Intent and Original Audience**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

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Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Authorial Intent and Original Audience** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

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Worship Integration

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Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

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Ministry Case Study

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Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

TH-105 — Lesson 4: Genre Awareness: Narrative, Poetry, Epistle

Introduction

Welcome to Lesson 4 of **Bibliology III: Hermeneutics Foundations**. In this session we examine **Genre Awareness: Narrative, Poetry, Epistle**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Bibliology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Genre Awareness: Narrative, Poetry, Epistle did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Genre Awareness: Narrative, Poetry, Epistle

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Genre Awareness: Narrative, Poetry, Epistle**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Ephesians 1:3-14**. The triune God blesses, chooses, redeems, and seals according to His gracious will. This passage integrates election, adoption, and inheritance in doxological prose. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Jude 3-4 complements the lesson theme: Contend earnestly for the faith once delivered. Apologetics and ecclesial vigilance belong together—false teachers creep in unnoticed. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Genre Awareness: Narrative, Poetry, Epistle** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Genre Awareness: Narrative, Poetry, Epistle**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Genre Awareness: Narrative, Poetry, Epistle** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Genre Awareness: Narrative, Poetry, Epistle** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 4 Summary: We examined **Genre Awareness: Narrative, Poetry, Epistle** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

TH-105 — Lesson 5: Figures of Speech and Symbolism

Introduction

Welcome to Lesson 5 of **Bibliology III: Hermeneutics Foundations**. In this session we examine **Figures of Speech and Symbolism**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Bibliology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Figures of Speech and Symbolism did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Figures of Speech and Symbolism

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Figures of Speech and Symbolism**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **1 Peter 2:4-10**. Believers are living stones in a spiritual house, a holy priesthood offering spiritual sacrifices. Ecclesiology and identity merge in worship language. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Hebrews 1:1-4 complements the lesson theme: God spoke by prophets, then by His Son who is heir of all things and exact impress of His person. Christology and revelation converge: the fullest word is a Person. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Figures of Speech and Symbolism** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Figures of Speech and Symbolism**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Figures of Speech and Symbolism** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Figures of Speech and Symbolism** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 5 Summary: We examined **Figures of Speech and Symbolism** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

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Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

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Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

TH-105 — Lesson 6: The Analogy of Faith in Interpretation

Introduction

Welcome to Lesson 6 of **Bibliology III: Hermeneutics Foundations**. In this session we examine **The Analogy of Faith in Interpretation**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Bibliology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

The Analogy of Faith in Interpretation did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: The Analogy of Faith in Interpretation

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **The Analogy of Faith in Interpretation**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Hebrews 1:1-4**. God spoke by prophets, then by His Son who is heir of all things and exact impress of His person. Christology and revelation converge: the fullest word is a Person. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Ephesians 1:3-14 complements the lesson theme: The triune God blesses, chooses, redeems, and seals according to His gracious will. This passage integrates election, adoption, and inheritance in doxological prose. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **The Analogy of Faith in Interpretation** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **The Analogy of Faith in Interpretation**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **The Analogy of Faith in Interpretation** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **The Analogy of Faith in Interpretation** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 6 Summary: We examined **The Analogy of Faith in Interpretation** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

TH-105 — Lesson 7: Application Without Eisegesis

Introduction

Welcome to Lesson 7 of **Bibliology III: Hermeneutics Foundations**. In this session we examine **Application Without Eisegesis**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Bibliology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Application Without Eisegesis did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Application Without Eisegesis

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method

honors both human authorship and divine authority.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Application Without Eisegesis**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Hebrews 1:1-4**. God spoke by prophets, then by His Son who is heir of all things and exact impress of His person. Christology and revelation converge: the fullest word is a Person. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

1 Peter 2:4-10 complements the lesson theme: Believers are living stones in a spiritual house, a holy priesthood offering spiritual sacrifices. Ecclesiology and identity merge in worship language. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Application Without Eisegesis** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Application Without Eisegesis**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Application Without Eisegesis** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Application Without Eisegesis** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 7 Summary: We examined **Application Without Eisegesis** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

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Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

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Ministry Case Study

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Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

TH-105 — Lesson 8: Common Interpretive Fallacies

Introduction

Welcome to Lesson 8 of **Bibliology III: Hermeneutics Foundations**. In this session we examine **Common Interpretive Fallacies**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Bibliology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Common Interpretive Fallacies did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under

worse conditions than most Western students face today.

Core Teaching

Main Theme: Common Interpretive Fallacies

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Common Interpretive Fallacies**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Colossians 1:15-20**. Christ is preeminent in creation and redemption—firstborn, reconciler, head of the body. Against false teaching, Paul exalts Christ's sufficiency. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Ephesians 1:3-14 complements the lesson theme: The triune God blesses, chooses, redeems, and seals according to His gracious will. This passage integrates election, adoption, and inheritance in doxological prose. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Common Interpretive Fallacies** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Common Interpretive Fallacies**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Common Interpretive Fallacies** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Common Interpretive Fallacies** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 8 Summary: We examined **Common Interpretive Fallacies** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Ministry Case Study

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Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

TH-105 — Lesson 9: From Exegesis to Systematic Categories

Introduction

Welcome to Lesson 9 of **Bibliology III: Hermeneutics Foundations**. In this session we examine **From Exegesis to Systematic Categories**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Bibliology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

From Exegesis to Systematic Categories did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: From Exegesis to Systematic Categories

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method

honors both human authorship and divine authority.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **From Exegesis to Systematic Categories**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Romans 1:16-17**. Paul is not ashamed of the gospel because it is God's power unto salvation. Righteousness is revealed from faith to faith—justification by faith stands as the article by which the church stands or falls. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Jude 3-4 complements the lesson theme: Contend earnestly for the faith once delivered. Apologetics and ecclesial vigilance belong together—false teachers creep in unnoticed. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **From Exegesis to Systematic Categories** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **From Exegesis to Systematic Categories**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **From Exegesis to Systematic Categories** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **From Exegesis to Systematic Categories** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 9 Summary: We examined **From Exegesis to Systematic Categories** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

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TH-105 — Lesson 10: Hermeneutics Foundations Capstone

Introduction

Welcome to Lesson 10 of **Bibliology III: Hermeneutics Foundations**. In this session we examine **Hermeneutics Foundations Capstone**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Bibliology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Hermeneutics Foundations Capstone did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical

study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Hermeneutics Foundations Capstone

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Hermeneutics Foundations Capstone**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Romans 1:16-17**. Paul is not ashamed of the gospel because it is God's power unto salvation. Righteousness is revealed from faith to faith—justification by faith stands as the article by which the church stands or falls. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Jude 3-4 complements the lesson theme: Contend earnestly for the faith once delivered. Apologetics and ecclesial vigilance belong together—false teachers creep in unnoticed. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Hermeneutics Foundations Capstone** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Hermeneutics Foundations Capstone**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Hermeneutics Foundations Capstone** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Hermeneutics Foundations Capstone** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 10 Summary: We examined **Hermeneutics Foundations Capstone** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word.

Write a half-page response connecting supplemental reading to this lesson's theme.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

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Appendix A — Assignments

Week 01

Week 01 Assignment — Reflection Journal

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 1: Why Hermeneutics Belongs in Bibliology

Learning objective (Bloom's taxonomy)

Students will **analyze** course content from **TH-105 — Lesson 1: Why Hermeneutics Belongs in Bibliology** with KJV integration and measurable evidence in the submission.

Task

Analyze: Write a 300–500 word reflection on **TH-105 — Lesson 1: Why Hermeneutics Belongs in Bibliology**. Include at least two KJV citations and one personal application.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Hermeneutics, Belongs

Week 02

Week 02 Assignment — Memory Verse Application

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 2: Literal-Grammatical-Historical Method

Learning objective (Bloom's taxonomy)

Students will **apply** course content from **TH-105 — Lesson 2: Literal-Grammatical-Historical Method** with KJV integration and measurable evidence in the submission.

Task

Apply: Recite Memory Verse:** Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic. from memory, then write 250 words explaining how it applies to daily discipleship.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Literal, Grammatical

Week 03

Week 03 Assignment — Expository Outline

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 3: Authorial Intent and Original Audience

Learning objective (Bloom's taxonomy)

Students will **outline** course content from **TH-105 — Lesson 3: Authorial Intent and Original Audience** with KJV integration and measurable evidence in the submission.

Task

Outline: Produce a structured outline (400+ words) for the main passage in **TH-105 — Lesson 3: Authorial Intent and Original Audience**. Include pericope titles and one-sentence themes.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Authorial, Intent

Week 04

Week 04 Assignment — Discussion Response

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 4: Genre Awareness: Narrative, Poetry, Epistle

Learning objective (Bloom's taxonomy)

Students will **explain** course content from **TH-105 — Lesson 4: Genre Awareness: Narrative, Poetry, Epistle** with KJV integration and measurable evidence in the submission.

Task

Explain: Answer two discussion prompts from the Week 4 reading in 200 words each. Cite KJV only.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Genre, Awareness

Week 05

Week 05 Assignment — Practical Ministry Step

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 5: Figures of Speech and Symbolism

Learning objective (Bloom's taxonomy)

Students will **demonstrate** course content from **TH-105 — Lesson 5: Figures of Speech and Symbolism** with KJV integration and measurable evidence in the submission.

Task

Demonstrate: Complete one practical ministry action tied to **TH-105 — Lesson 5: Figures of Speech and Symbolism** (visit, prayer walk, family worship, or service). Submit a 200-word report plus optional photo upload.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Manual review (practical/upload).

Pass: 70%

Rubric (100 points)

Week 06

Week 06 Assignment — Witness Outline

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 6: The Analogy of Faith in Interpretation

Learning objective (Bloom's taxonomy)

Students will **construct** course content from **TH-105 — Lesson 6: The Analogy of Faith in Interpretation** with KJV integration and measurable evidence in the submission.

Task

Construct: Draft a 3-minute spoken witness outline using this week's theme. Include gospel bridge, one objection with biblical answer, and call to faith.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Analogy, Faith

Week 07

Week 07 Assignment — Cross-Reference Study

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 7: Application Without Eisegesis

Learning objective (Bloom's taxonomy)

Students will **compare** course content from **TH-105 — Lesson 7: Application Without Eisegesis** with KJV integration and measurable evidence in the submission.

Task

Compare: Find three cross-references that illuminate **TH-105 — Lesson 7: Application Without Eisegesis**. Write 400 words comparing themes (OT + NT).

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Application, Without

Week 08

Week 08 Assignment — Historical Context Brief

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 8: Common Interpretive Fallacies

Learning objective (Bloom's taxonomy)

Students will **describe** course content from **TH-105 — Lesson 8: Common Interpretive Fallacies** with KJV integration and measurable evidence in the submission.

Task

Describe: Write 350 words on historical/literary context for **TH-105 — Lesson 8: Common Interpretive Fallacies**. Minimum four KJV citations.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Common, Interpretive

Week 09

Week 09 Assignment — Christological Connection Essay

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 9: From Exegesis to Systematic Categories

Learning objective (Bloom's taxonomy)

Students will **evaluate** course content from **TH-105 — Lesson 9: From Exegesis to Systematic Categories** with KJV integration and measurable evidence in the submission.

Task

Evaluate: Explain how **TH-105 — Lesson 9: From Exegesis to Systematic Categories** points to Christ in 400–600 words. Use literal-grammatical-historical method.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Exegesis, Systematic

Week 10

Week 10 Assignment — Teaching Prep

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 10: Hermeneutics Foundations Capstone

Learning objective (Bloom's taxonomy)

Students will **design** course content from **TH-105 — Lesson 10: Hermeneutics Foundations Capstone** with KJV integration and measurable evidence in the submission.

Task

Design: Prepare a 5-minute teaching outline for **TH-105 — Lesson 10: Hermeneutics Foundations Capstone** suitable for a small group or homeschool lesson.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Hermeneutics, Foundations

Week 11

Week 11 Assignment — Integration & Review

Course: TH-105 · Hermeneutics Foundations

Week focus: TH-105 — Lesson 10: Hermeneutics Foundations Capstone

Learning objective (Bloom's taxonomy)

Students will **synthesize** course content from **TH-105 — Lesson 10: Hermeneutics Foundations Capstone** with KJV integration and measurable evidence in the submission.

Task

Synthesize: Synthesize the top five themes from Hermeneutics Foundations. 600 words, minimum six KJV citations, one paragraph on personal growth.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Hermeneutics, Foundations

Week 12

Creative Ministry Project — TH-105

Course: Bibliology III: Hermeneutics Foundations

Code: TH-105

Learning objective (Bloom's taxonomy)

Students will **create** an original ministry artifact synthesizing course themes with KJV fidelity and scholarship-gallery quality.

Overview

Complete an original **Creative Ministry Project** demonstrating what you learned in this course. Select one project type when submitting your assignment. Approved work may appear in the [Scholarship

Gallery](<https://twicebornministry.com/bible-school/scholarships/>) so supporters can **donate toward student scholarships** — you retain credit and ownership of your work.

> This is ministry education, not a sale of intellectual property. Donations fund scholarships.

Project types

Requirements

Original work — cite all Scripture in KJV; footnote other sources.

Course connection — explicitly tie your project to at least two module themes from TH-105.

Ministry focus — aim to edify believers or reach seekers with the gospel.

Upload — submit via the **Creative Ministry Project** assignment at the end of the course; select your project type in the form.

Length guides:

- Written: 800–1500 words
- Audio/Video: see durations above
- Photography: 1–3 images + caption
- Application: working prototype + 300-word user guide

Grading rubric (100 points)

Pass: 70%

Scholarship gallery

If your project is approved, it may be listed at /bible-school/scholarships/ with a **Support this student** donation button. Supporters give toward the scholarship fund for your project type — not to purchase your content.

Prayer

> *"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."* — Psalm 19:14 (KJV)

Grading

Grading mode: Manual review (creative upload).

Pass: 70%

Rubric (100 points)

Creative Ministry Project

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Overview

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- Written: 800–1500 words
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- Photography: 1–3 images + caption
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Grading rubric (100 points)

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