

OPEN MY EYES

LEARNING TO STUDY THE BIBLE
WITH CLARITY AND PURPOSE

fccgreene.org/openmyeyes



Participant Booklet

***Open my eyes, that I may behold
wondrous things out of your law.
—Psalm 119:18***

Fri–Sat, Jul 24–25, 2026



firstchristian
CHURCH

HELPING PEOPLE FIND AND FOLLOW JESUS

fccgreene.org

Open My Eyes is designed to help Christians learn to study, apply, and share God's Word with clarity and purpose—trusting that the Word does the work God intends, in the way He revealed it: through its own argument and with its own words.

The workshop is intended to be highly interactive—with onscreen examples, individual and small group work, and Q&A—and will emphasize learning by doing: roughly 40% of our time is teaching and demonstration, and 60% is guided practice, discussion, and application. You will leave having completed multiple Bible-study exercises—not just having heard lectures about Bible study.

SCHEDULE

**This is a general schedule—details contained throughout. Blank space left here and there for note-taking, formatting, etc. For the PDF of this booklet, go to fccgreene.org/omebooklet.*

FRIDAY

5:30-6:15p // Check-In, Dinner, Fellowship, Orientation

6:15-6:40p // Welcome, Song, Prayer & Session 1: Why God's Word Matters: The Authority, Clarity, Sufficiency, And Transforming Power Of Scripture

6:40-7:20p // Session 2: How To Observe A Passage

7:20-7:30p // Break

7:30-8:20p // Workshop Lab 1: Observation Worksheet, Group Debrief

8:20-8:30p // Closing Challenge, Psalm 1 Homework Assignment, Song, Prayer

SATURDAY

8:00-8:30a // Breakfast & Coffee

8:30-9:15a // Song, Prayer, Psalm 1 Observations & Session 3: Understanding What God Meant

9:15-10:00a // Workshop Lab 2: Interpretation Worksheet

10:00-10:15a // Break

10:15-11:00a // Session 4: Applying God's Word Faithfully

11:00-11:45a // Workshop Lab 3: Application Worksheet

11:45-12:30p // Lunch

12:30-1:15p // Session 5: From Bible Study To Family Devos

1:15-1:50p // Workshop Lab 4: Family Devo Worksheet

1:50-2:00p // Commissioning, Song, Prayer

Fri 5:30-6:15p // Check-In, Dinner, Fellowship, Orientation

- Get settled at your table, grab food, and...
- ... get oriented (thumb through the booklet), and
- ... get to know your tablemates (because you are staying with them the whole time—for continuity, shared experience.) Share: (1) your name, (2) campus you attend, and (3) where do you get stuck when you read the Bible? (Seriously, be ready for #3, because we will be soliciting responses during Session 1.)
- At 6p, we'll do a brief 10-min Orientation and Q&A, then get resettled and started at 6:15p sharp!

Fri 6:15-6:40p // Welcome, Song, Prayer & Session 1: Why God's Word Matters: The Authority, Clarity, Sufficiency, And Transforming Power Of Scripture

*Open my eyes, that I may behold wondrous
things out of your law.*

—Psalm 119:18

Where do you get stuck when you read the Bible?

Four Foundational Convictions About The Bible. Before we open the Bible, we confess what the church has always confessed about it:

1. _____. Scripture is God's own speech—"breathed out by God" (2 Timothy 3:16)—and God is not man, that He should lie (cf. Numbers 23:19). Every word carries His authority.
2. _____. Ordinary believers can understand what they need for salvation, faith, and obedience: "The unfolding of your words gives light; it imparts understanding to the simple" (Psalm 119:130). Theologians call this the "perspicuity" of Scripture—and it is the reason this workshop exists.
3. _____. Scripture equips God's people for everything He requires—"that the man of God may be complete, equipped for every good work" (2 Timothy 3:16-17).
4. _____. God's Word does God's work: it is "living and active" (Hebrews 4:12), and it accomplishes all that God purposes (cf. Isaiah 55:10-11).

So... how do we read it well?

The whole weekend in three words:

_____ → _____ → _____

Fri 6:40-7:20p // Session 2: How To Observe A Passage

Habit #1: _____. Make your first pass (or 3, or 7) with your study notes closed—just you, the text, and a pen. Wrestle first; then open the helps.

Habit #2: _____. You cannot really observe a passage you've read once. Read it aloud. Then read it again. Then read it again, slowly, phrase by phrase, word by word, let it simmer, etc.

Psalm 8 – 1 O LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. 2 Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger. 3 When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, 4 what is man that you are mindful of him, and the son of man that you care for him? 5 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. 6 You have given him dominion over the works of your hands; you have put all things under his feet, 7 all sheep and oxen, and also the beasts of the field, 8 the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas. 9 O LORD, our Lord, how majestic is your name in all the earth!

The Observation Toolkit. Nine things to look for in any passage:

1. _____.
Recurring words mark themes and boundaries. Ex: “vanity” frames all of Ecclesiastes (cf. Ecclesiastes 1:2; 12:8).
2. _____.
A repeated (similar, contrasting) phrase at the start and finish frames a section and announces its theme. Ex: Psalm 8:1, 9.
3. _____.
Therefore, but, so that, then—these little words carry the logic and signal the turns. Ex: the “Therefore” of Romans 12:1 pivots the whole letter from doctrine to practice.
4. _____.
Authors teach by setting opposites side by side—light and darkness, wise and foolish, humbled and exalted. Ex: the righteous and the wicked (cf. Psalm 1:6).
5. _____.
Box what God tells His people to do—and what He pledges to do. Ex: “do not be anxious” paired with “the peace of God... will guard” (cf. Philippians 4:6-7).

6. _____.
Questions pivot arguments and introduce sections. Ex: “Are we to continue in sin that grace may abound?” (cf. Romans 6:1).
7. _____.
Shifts in time or place mark new movements in a story. Ex: “when evening had come... let us go across to the other side” (cf. Mark 4:35).
8. _____.
A new audience—“brothers,” “beloved,” “come now, you who say”—signals a new section or emphasis. Ex: James 4:13.
9. _____.
Watch who the actor is and when the verbs change—from description to command, from “he” to “you.” Ex: Philippians 1:27.
-

Fri 7:20-7:30p // Break

Fri 7:30-8:20p // Workshop Lab 1: Observation Worksheet, Group Debrief

Lab #1: Philippians 2:1-11 — Observation Worksheet

1. Pray first: “Open my eyes, that I may behold wondrous things out of your law” (Psalm 119:18).
2. Read the passage aloud twice at your table (two different people).
3. Work alone for 10 minutes—study notes closed. Just you, the text, and a pen.
4. Then work together as a table—compare what you found, keep marking, and fill in the boxes below.

The Marking Legend:

- Circle repeated words and ideas.
- Underline connector words.
- Box commands and promises.
- Bracket [contrasts].
- Write ? beside questions (the text’s or yours).
- Draw a horizontal line between sections.

Philippians 2:1-11 – 1 So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, 2 complete my joy by being of the same mind, having the same love, being in full accord and of one mind. 3 Do nothing from selfish ambition or conceit, but in humility count others more significant

than yourselves. 4 Let each of you look not only to his own interests, but also to the interests of others. 5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Repeated Words & Ideas — What keeps showing up?

Connector Words — Where does the logic turn? (therefore, but, so that, then)

Commands & Promises

Contrasts

Questions — the text's, and yours (for tomorrow morning)

Structure Guess — Divide the passage into 2-4 sections; give verse ranges and a short heading for each.

One-Sentence Summary — Say the whole passage in one sentence.

Group Debrief:

**Workshop Presenter will prompt for answers after 4 Lab items above completed.*

- What surprised you?
- What did you see on the third pass that you missed on the first?
- How did slowing down help?

Fri 8:20-8:30p // Closing Challenge, Psalm 1 Homework Assignment, Song, Prayer

Homework — Psalm 1

**Bring answers ready to share at breakfast*

1. Pray Psalm 119:18: “Open my eyes, that I may behold wondrous things out of your law.”
2. Read Psalm 1 three times—study notes closed.
3. Write three observations below, and note which Toolkit item helped you see each one.

Psalm 1 – 1 Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; 2 but his delight is in the law of the LORD, and on his law he meditates day and night. 3 He is like a tree planted by streams of water that yields its fruit in its season,

and its leaf does not wither. In all that he does, he prospers. 4 The wicked are not so, but are like chaff that the wind drives away. 5 Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; 6 for the LORD knows the way of the righteous, but the way of the wicked will perish.

Observation 1 – Toolkit Item:

Observation 2 – Toolkit Item:

Observation 3 – Toolkit Item:

Sat 8:00-8:30a // Breakfast & Coffee

During breakfast, around the table:

- Share your three Psalm 1 observations.
 - Which toolkit items did you use most?
 - What's something in Psalm 1 that surprised you or you'd never noticed before?
-

Sat 8:30-9:15a // Song, Prayer, Psalm 1 Observations & Session 3: Understanding What God Meant

Four Keys to Meaning

1. **Context is king.** Meaning lives in neighborhoods—so go from house outward: read the verses around a verse, then the section, then the book, then the whole Bible—in that order.
2. **Genre matters.** Read each kind of writing the way it asks to be read:
 - *Narrative (Genesis–Esther; the Gospels and Acts):* tells what happened, not always what should happen—description is not prescription; find the storyteller's point.
 - *Law (Exodus–Deuteronomy):* God's covenant instruction to Israel, fulfilled in Christ (cf. Matthew 5:17); read it through Him.

- *Poetry & Wisdom (Job–Song of Solomon)*: images, parallelism, and general truths—proverbs are proverbs, not blanket promises.
- *Prophecy (Isaiah–Malachi)*: covenant warning and covenant hope, with near and far horizons (fulfillments) that center on Christ.
- *Gospels (Matthew–John)*: theological biography of Jesus—watch what each writer emphasizes, and why.
- *Letters (Romans–Jude)*: real answers to real churches’ real situations—find the situation to find the meaning.
- *Apocalyptic (Daniel; Revelation)*: symbolic visions of Christ’s victory—interpret the symbols by Scripture, not by the news cycle.

3. **The original audience matters.** A passage cannot mean to us what it never meant to them; meaning is anchored there and extended to us (see Rules of Thumb 6–7 below). Interpretation always works between two worlds—theirs and ours (cf. John Stott, *Between Two Worlds*, et al): the Scriptures were written for us, but they were not written to us.

4. **Scripture interprets Scripture.** The whole counsel of God is the final interpreter of any part of it—the church calls this the “analogy of faith” (*analogia fidei*). And the whole Bible is one story fulfilled in Christ: “The New is in the Old concealed; the Old is in the New revealed” (Augustine). The Old anticipates Him in types and shadows; the New reveals Him in fullness (cf. Luke 24:27; Colossians 2:17; Hebrews 1:1-2). So... we read the Old in light of the New.

Seven Rules of Thumb for Getting the Meaning Right

1. **The near context beats the far context.** Read the verses around a verse before anything else. Ex: “justified by works” (James 2:24) sits inside 2:14-26, where James targets dead, fruitless faith—works demonstrate true faith; they don’t replace it.
2. **Teaching passages govern story passages.** Doctrine comes first from passages that teach, not passages that describe. Ex: Acts 2:44-45 describes believers sharing everything; 2 Corinthians 9:6-8 teaches voluntary, cheerful giving—the teaching governs.
3. **Explicit statements outweigh implications.** What Scripture says plainly outranks what we infer. Ex: 1 Corinthians 15:12-22 explicitly teaches bodily resurrection, which governs any speculation drawn from symbolic texts.
4. **Literal passages govern symbolic ones.** Ex: Jesus speaks literally of the temple of His body (cf. John 2:19-21); Revelation’s “no temple in the city” (cf. Revelation 21:22) is symbolic of God’s presence—the literal shapes the symbolic.
5. **Later revelation is fuller than earlier.** God has spoken finally in His Son (cf. Hebrews 1:1-2); the New Testament gives the definitive interpretation of the Old.

6. **It can't mean now what it didn't mean then.** Ex: Jeremiah 29:11 was spoken to exiles in Babylon, promising restoration after seventy years. We apply it by extension—the same covenant-keeping God purposes good for His people—not as a personal success guarantee.

7. **It means the same to the extent the situation is the same.** Ex: Philippians 4:13 is about contentment in plenty and in hunger; it applies when we endure hardship in dependence on Christ—not to any endeavor whatsoever.

Guardrails: Three Common Ways We Misread. Sloppy arguments about the Bible tend to fall into three families:

- **Fallacies of Relevance** — distracting from the point by appealing to something beside it. “If you really loved Jesus, you’d agree with my view of the end times!” Emotion isn’t evidence.
- **Fallacies of Ambiguity** — sliding a word’s meaning mid-argument. “Faith saves us, and faith is just believing something strongly, so as long as I’m sincere, I’m saved.” “Faith” changed meanings between the premises.
- **Fallacies of Presumption** — assuming what must be proven. “My interpretation must be right because the Holy Spirit told me so.” And the false dilemma: “Either you take every verse literally or you don’t believe the Bible at all!”—ignoring that God gave us genres.

Sat 9:15-10:00a // Workshop Lab 2: Interpretation Worksheet

Lab #2: James 1:19-27 — Interpretation Worksheet

1. Pray first: “Open my eyes, that I may behold wondrous things out of your law” (Psalm 119:18).
2. Read the passage aloud twice.
3. Make a quick observation pass (because you can’t interpret what you haven’t observed. But don’t spend as much time as yesterday, so we can get to interpretation.)
4. Work the interpretation questions below—context, your Study Bible’s introduction, genre, original audience, two cross-references, and a one-sentence main point in active voice.

James 1:19-27 – 19 Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; 20 for the anger of man does not produce the righteousness of God. 21 Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls. 22 But be doers of the word, and not hearers only, deceiving yourselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. 24 For he looks at himself and goes away and at once forgets what he was like. 25 But the one who looks

into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing. 26 If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. 27 Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

Context: What comes just before this passage (James 1:2-18) and just after it (James 2:1-13)? How does that frame these verses?

Your Study Bible: From the book introduction—who is James writing to, and what is their situation?

Genre: What kind of writing is this, and how should that shape the way you read it?

Original Audience: What did they need to hear?

Scripture Interprets Scripture: Using your cross-reference column, find two other passages that shed light on this one. What does each add?

Main Point: State the author's main point in one active-voice sentence.

Then: compare main-point sentences at your table. Where do they agree?

Sat 10:00-10:15a // Break

Sat 10:15-11:00a // Session 4: Applying God's Word Faithfully

Faithful Application: (1) *Personal*—aimed at me before anyone else; (2) *Practical*—specific enough to actually do; (3) *Gospel-centered*—flowing from grace received, never earning it; (4) *Christ-focused*—every text lands somewhere in relation to what He has done.

Four Application Questions: What should I believe? What should I repent of? What should I obey? What should I trust God for?

_____ → _____ → _____ → _____

Sat 11:00-11:45a // Workshop Lab 3: Application Worksheet

Lab #3: James 1:19-27 — Application Worksheet

1. Pray first: “Open my eyes, that I may behold wondrous things out of your law” (Psalm 119:18).
2. Work quietly on your own: one truth to believe, the honesty check, the four questions, one specific step this week, a written prayer response, and a memory verse for the week.
3. Then share one item with your table—at whatever depth you choose.

James 1:19-27 – 19 Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; 20 for the anger of man does not produce the righteousness of God. 21 Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls. 22 But be doers of the word, and not hearers only, deceiving yourselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. 24 For he looks at himself and goes away and at once forgets what he was like. 25 But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing. 26 If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. 27 Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

One truth to believe: What does this passage teach that I must take God at His word about?

Honesty check (Rules of Thumb 6 & 7): What did this mean to the original audience?

Where is my situation genuinely parallel?

What should I repent of?

What should I obey? One specific step—who, what, when—this week.

What should I trust God for?

Prayer response — write it out:

Memory verse for this week (suggestions: James 1:19 or James 1:22—or choose your own from the passage):

Where will you put it so you'll see it?

Sat 11:45-12:30p // Lunch

- Discuss at tables: who first taught you the Bible—and for whom in your sphere of influence do you need to be that person?

A Simple Framework (Basic Family Devo Template):

1. Pray Psalm 119:18 together.
2. Read the passage aloud. (Keep it short—a paragraph, a psalm.)
3. Say the main point in one sentence.
4. Help them see 2-3 observations—ask, don't tell ("What do you notice? Any repeats? Any contrasts?"). Kids are shockingly good at this.
5. Share one honest, personal application. You go first.
6. Ask two questions—one about meaning, one about doing or trusting.
7. Pray—let the passage write the prayer.

When You're 'Around the Table'—Some Hard-Won Wisdom:

- **Keep it short.** Ten minutes beats thirty. End while they're still leaning in (or at least pretending to.)
- **Ask, don't lecture.** Don't let the cat out of the bag—the best aha moments are the ones they connect themselves.
- **Leave whitespace.** Silence after a question isn't failure; it's thinking. Count to ten before you rescue anybody.
- **Be honest, not polished.** They don't need a seminar; they need to see the Word working on you.
- **Trust its power.** You're not the power source; you're the wire. The Word does the work in your own sphere just like it does in a pulpit.

Sat 1:15-1:50p // Workshop Lab #4: Family Devo Worksheet

Lab #4 — Family Devotion Worksheet

1. Choose a short passage—e.g., Psalm 121, Mark 4:35-41, Ephesians 4:29-32 (or another short text you know/love).
2. Build a short devotion you could lead at your own table—family, roommates, grandkids, a friend over coffee, your Life Group.
3. Then walk your table through your plan in 2 minutes, tops.

Passage:

Main point in one sentence:

2-3 observations you'll help them see — ask, don't tell.
Note the applicable Toolkit item beside each.

One honest, personal application. Honesty check: Is this what it meant then? Is our situation parallel?

Two discussion questions — one about meaning, one about doing or trusting:

Closing prayer drawn from the passage (a line or two):

Sat 1:50-2:00p // Commissioning, Song, Prayer

*Open my eyes, that I may behold
wondrous things out of your law.
—Psalm 119:18*

Appendix

Where to Go From Here:

- Life Groups – Our weekly discussion guides use the same Observe → Interpret → Apply pattern you just learned (fccgreene.org/discuss).
- FCC Biblical/Theological Resources – Brown Bags & Bibles (170+ episodes of *Breaking Down Life's Biggest Befuddlements With Biblical Basics*; fccgreene.org/bbb), Weekly Bible Study Podcast (30-min exegetical breakdown of each Sunday's preaching passage, comes out the preceding Thursday; fccgreene.org/wbsp), Great Questions Answered articles/booklets (fccgreene.org/gqa), and Confession of Faith/Elders Position Papers (fccgreene.org/beliefs; scroll to bottom for Position Papers.)
- Memorize the sermon memory verses with us each week/series.
- Hungry for more? Ask about classes through Covenant Baptist Theological Seminary (cbtseminary.org)—FCC members get free tuition.
- And put your Personal Inductive Study Guide and Family Devotion Template (the Simple Framework in Session 5) to work—this week.

Personal Inductive Study Guide

Passage: _____ Date: _____

Pray first: “Open my eyes, that I may behold wondrous things out of your law.” (Psalm 119:18)

OBSERVE — What does the text say? Look for: repeats • top & tail • connectors • contrasts • commands & promises • questions • scene changes • direct address • who’s acting. (First pass with study notes closed.)

INTERPRET — What did the author mean?

Near context (the verses and paragraphs around it):

Genre (and how it asks to be read):

Original audience (who, and what did it mean to them?):

Two cross-references (Scripture interprets Scripture):

Main point in one sentence:

APPLY — What is God saying to me?

Believe:

Repent:

Obey (who, what, when—this week):

Trust:

Honesty check (Rules 6-7: what did it mean then? Is my situation parallel?):

Written prayer:

Memory verse:

This guide follows the same Observe-Interpret-Apply pattern as FCC Life Group discussion guides (fccgreene.org/discuss).



firstchristian
CHURCH
HELPING PEOPLE FIND AND FOLLOW JESUS

fccgreene.org