THIRD EDITION

A Handbook
for Students
and Pastors

New Testament: Exegesis

Gordon D. Fee

NEW

TESTAMENT

EXEGESIS

THIRD EDITION

NEW

TESTAMENT

EXEGESIS

THIRD EDITION

A HANDBOOK FOR
STUDENTS AND PASTORS

GORDON D. FEE

To
Maudine, Mark, Cherith, Craig, and Brian
who taught me that exegesis
is not an end in itself
but must always be applied

We have been studying cheerfully and seriously. As far as I was concerned it could have continued in that way, and I had already resigned myself to having my grave here by the Rhine! . . . And now the end has come. So listen to my piece of advice: exegesis, exegesis, and yet more exegesis! Keep to the Word, to the scripture that has been given to us.

<div align="right">Karl Barth</div>

(On the event of his formal farewell to his students in Bonn, just prior to his expulsion from Germany in 1935. Quoted in Eberhard Busch, *Karl Barth: His Life from Letters and Autobiographical Texts;* Philadelphia: Fortress Press, 1976.)

CONTENTS

ABBREVIATIONS

BDAG	Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 3d ed., ed. F. W. Danker, 2000
GNB	Good News Bible, 1976
JAF	Joseph A. Fitzmyer, *An Introductory Bibliography for the Study of Scripture;* Subsidia Biblica, 3. Rome: Biblical Institute Press, 1981
KJV	King James Version
MS (MSS)	Manuscript(s)
NA[27]	Nestle-Aland, *Novum Testamentum Graece,* 27th ed. Stuttgart: Deutsche Bibelstiftung, 1993
NASB	New American Standard Bible, revised edition, 1995
NIV	New International Version, 1984
NJB	The New Jerusalem Bible, 1987
NRSV	New Revised Standard Version, 1989
NT	New Testament
OT	Old Testament
REB	The Revised English Bible, 1989
RSV	Revised Standard Version, 1973
SNTSMS	Society for New Testament Studies Monograph Series (Cambridge University Press)

TNIV   Today's New International Version, 2002
UBS[4]   *The Greek New Testament,* 4th ed. United Bible Societies, 1993

PREFACE

I WELCOME THE PUBLISHER'S INVITATION to offer this third edition of *New Testament Exegesis*, which is appearing in conjunction with the third edition of Douglas Stuart's *Old Testament Exegesis* (see Preface to First Edition). The major "revisions" to this edition are bibliographical—an enormous amount of new literature and Internet resources have appeared in the last ten years. At the same time, the basic UBS/Nestle-Aland Greek text has appeared in a new revision (UBS[4] and NA[27] respectively), as has a newly, considerably revised edition by Frederick W. Danker of the basic Greek lexicon—known by all as "Bauer" but now to be known as BDAG. This means that Sections II.2 ("Establishing the Text") and II.4 ("The Analysis of Words") have been rather thoroughly revised to reflect these new editions, facsimiles of which have also been included.

Books of the kind edited by I. H. Marshall (see Preface to First Edition) and Black and Dockery (Preface to Second Edition), which offer helpful essays on all kinds of matters related to interpreting the New Testament, continue to be forthcoming. I call attention to these two:

Joel B. Green (ed.), *Hearing the New Testament: Strategies for Interpretation* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1995).

Stanley E. Porter (ed.), *Handbook to Exegesis of the New Testament*
(Leiden: E. J. Brill, 1997).

I have also elaborated or revised the earlier editions at two signif-
icant points. First, at Step 8 (and Section II.5 of Chapter II), I have
rewritten large portions of the section to include the flourishing of
two dimensions of this task: social science criticism (understanding
the culture through the eyes of sociological study) and intertextual-
ity (listening to the "echoes" of the OT in the NT writers, as well as
their direct citations). Second, I have rewritten Step 11 (G) to put more
emphasis where it belongs: on the evangelist's own narrative.

Since this book assumes that the biblical books have "authors,"
and that the view of an author counts for something in the exegetical
process, I have added an Appendix to this edition with a brief dis-
cussion of this presupposition in light of some postmodern theories
of "interpretation" that begin with the reader and tend to negate the
concept of "author" altogether.

As always, I am indebted to others for help of various kinds: to
Carey Newman, editor at Westminster John Knox Press, who initi-
ated this process and who encouraged me with generous support
when the deadline had to be delayed because of surgery; to my for-
mer teaching assistant, now assistant professor of New Testament at
Fuller Seminary, Rick Beaton, who helped bring me up to speed on
computer-aided research (as he did regularly some years ago as my
TA!); and to my Regent colleague, Loren Wilkinson, professor of
Interdisciplinary Studies, who took the time to read and critique the
Appendix.

Whitsuntide 2001

PREFACE
TO THE FIRST EDITION

A FORMER NEW TESTAMENT COLLEAGUE was once asked by a student how he could learn to do exegesis, intending that his teacher should suggest a book. My colleague answered, "You will just have to take a course." That answer is the tacit admission of what all of us who teach NT know to be true: There simply is no book that serves either as a textbook or a guide for students to learn the exegetical process, from the opening of their Bibles to the writing of the paper. This book hopes to fill that lacuna.

There are, of course, some useful books available for those who do exegesis. The closest to the kind I have tried to write is by Otto Kaiser and Werner G. Kümmel, *Exegetical Method: A Student's Handbook*, rev. ed. (Seabury Press, 1981). But these are essays, not student guides. The book is useful to a degree, but as anyone knows who has tried to use it as a text, it is much too general for classroom purposes. A useful handbook by John H. Hayes and Carl R. Holladay has recently appeared: *Biblical Exegesis: A Beginner's Handbook* (John Knox Press, 1982). It covers both OT and NT in the same chapters and approaches the task from the perspective of the various critical procedures.

Two other recent books are especially useful to help the student/pastor to understand the various concerns and methodologies that go into the exegetical process for the NT: I. Howard Marshall

(ed.), *New Testament Interpretation: Essays on Principles and Methods* (Wm. B. Eerdmans Publishing Co., 1977), 406 pp., and Daniel J. Harrington, *Interpreting the New Testament: A Practical Guide* (Michael Glazier, 1979), 149 pp. Either of these books would serve as a good companion to the present book, since they elaborate in considerable detail some of the methodological concerns that are treated in a more "how to" fashion here.

My own reasons for writing this book are several. First, in all my own years of training, I was never taught how to do exegesis. Part of the reason for that, of course, is that I never attended seminary. But as an undergraduate Bible major and as a Ph.D. student in NT studies, I was never specifically trained in exegesis. An undergraduate course in hermeneutics was typical of many such courses—a lot of general, and often helpful, information, but not designed to teach the student how to exegete a piece of text in particular. On the other hand, I saw what was passing for exegesis in many seminaries and graduate schools—basically advanced Greek, in which "exegesis" meant to know the meaning of words and determine "what kind of genitive"—and instinct told me that, necessary and useful as such work was, it was *not* exegesis, but only one part of the whole.

So I did what many of my contemporaries had to do, who also were taught "exegesis" as a part of "hermeneutics" or as "advanced Greek"—I learned on my own. Of course I had many teachers: the better commentaries, such as that by Barrett on 1 Corinthians; my colleagues, especially David M. Scholer, now dean of Northern Baptist Seminary, with whom I team-taught the course in Interpreting the New Testament, and to whom I owe so much that has gone into this book. But much I learned simply by sitting with a piece of text and hammering out the questions on my own.

The impetus for writing the book came initially from my colleague Douglas Stuart, whose similar experience with OT exegesis led him to write the prior companion volume to this one (*Old Testament Exegesis;* Westminster Press, 1980). Soon after Professor Stuart's book appeared, I wistfully voiced the desire to James Heaney of The Westminster Press that I would someday like to write the NT companion volume. Dr. Heaney exercised the proper pressure that finally resulted in "someday" becoming a deadline to be met with a manuscript.

Because this is a companion volume to Professor Stuart's book, I have had his always at my side, and I have purposefully tried to follow his outline as much as possible. Some students, who have already used *Old Testament Exegesis* with profit, at times will even find some verbatim repetition. I make no apologies for that; at many points the two disciplines intersect, and the two volumes are intended to be companions. But because OT and NT exegesis are in fact different disciplines, there are also some obvious differences in the format of the two books. The most notable differences are these: (*a*) I have included a second chapter in which several of the details of the outline given in Chapter I are elaborated. This second chapter is intended to teach students how to use certain key tools and how to wrestle with the basic *components of* exegesis. (*b*) Chapter IV (comparable to Professor Stuart's Chapter III) on aids and resources has been keyed to two bibliographies already extant. It did not seem necessary to duplicate this material when several such adequate helps are already available.

Students will soon learn that not everyone will do—or teach—exegesis in precisely the same way. This book attempts to take that into account. The steps given here are not hard-and-fast rules; they are guidelines. If another ordering of steps suits you better, or is followed by your own teachers, then by all means adapt to suit your own needs. What I have tried to provide is a guide to all the steps necessary to do good exegesis. To that end I trust it will be useful.

As with *Old Testament Exegesis,* this book assumes that exegesis requires a minimal knowledge of Greek. But it also is written to encourage the use of Greek by those whose knowledge of the language has grown rusty. Those students without knowledge of Greek will be able to use much of the guide, especially Chapter I. But as you will see in Chapter II, many of the crucial things require some working knowledge of the original language. Here we have offered translations of the Greek so that you might benefit as much as possible from this material. In fact, if you take the time to learn well the Greek alphabet, you will be able to use most of the tools discussed in that chapter. It is hoped that this book will encourage you eventually to acquire a knowledge of the language itself.

I would also like to reiterate here the need to have on hand two of the books Professor Stuart mentions in his Introduction:

Frederick W. Danker, *Multipurpose Tools for Bible Study;* 3d ed. (St. Louis: Concordia Publishing House, 1970);

Richard N. Soulen, *Handbook of Biblical Criticism;* 2d ed. (Atlanta: John Knox Press, 1981).

These books will be excellent supplements to the present one, Danker's being a more thorough examination of the tools mentioned in Chapters II and IV, and Soulen's being a mine of definitions and explanations for nearly all the exegetical terms and techniques you will ever run across.

Finally, acknowledgment must be made of others besides Professors Scholer and Stuart who have contributed to this book. I am indebted to Professor Robert A. Guelich of Northern Baptist Seminary for some initial encouragement and especially for some helpful insights in using the Greek synopsis; to my colleague Dr. Rod Whitacre for generous interaction on the whole, and especially for material on the section on grammatical analysis; to my former student and sometime colleague Gerry Camery-Hoggatt for helpful suggestions at every stage, and especially for material on the documentation of secondary sources. My other two NT colleagues, Royce G. Gruenler and J. Ramsey Michaels, also joined in several hours of vigorous discussion of many parts. Special thanks for the expert typing skills of Holly Greening, Corinne Languedoc, and Anne Swetland.

PREFACE
TO THE SECOND EDITION

THE WARM WELCOME WITH WHICH the first edition of this book was
received was both gratifying and the certain evidence that such a
book was needed. Now—a decade later—a revised edition is called
for, not because the basic elements or methods of exegesis have
changed, but because much else has happened in ten years. Four mat-
ters in particular have called for this new edition.

First, I have spent the past six years teaching exegesis in the con-
text of Regent College (Vancouver, B.C.), where the composition of
our student body has forced me to rethink how this material can best
be adapted for those who work with the English Bible only. Although
many of our students are pursuing career church ministries, the
majority are not, and our basic exegesis course is designed to cover
both OT and NT, for both M.Div. and Diploma students, the major-
ity of whom do not have Greek. I still require all students to learn the
Greek alphabet (as suggested in the Preface to the First Edition), so
that they may use the better tools, and I also require them to do
assignments that force hands-on use of the various primary sources
(in translation) noted in Step 8; but I also have made some adjust-
ments for the sake of non-Greek students, both in the ordering of the
steps and in bringing them more quickly to the secondary literature,

especially commentaries. These adjustments are now reflected in this revised edition.

Second, there has been a staggering amount of new secondary literature produced during the past decade. This new edition, therefore, allows me the opportunity to update the resources in Chapter IV. Not only so, but even the items mentioned in the first Preface need to be updated. Thus in addition to the volumes by Marshall and Harrington, the following very important books should be noted (and probably purchased):

> David A. Black and David S. Dockery (eds.), *New Testament Criticism and Interpretation* (Grand Rapids: Zondervan Publishing House, 1991).
>
> Hans Conzelmann and Andreas Lindemann, *Interpreting the New Testament: An Introduction to the Principles and Methods of N.T. Exegesis*; trans. by S. S. Schatzmann of *Arbeitsbuch zum Neuen Testament*, 8th Ger. ed. (Peabody, Mass.: Hendrickson Publishers, 1988).

The latter book, despite its English subtitle, not only deals with "principles and methods" but also offers major sections on backgrounds, content overviews, and the issues regarding the interpretation of Jesus and early Christianity.

At a much more practical level, and therefore especially for the sake of the English Bible users of this book, useful discussions of many of the matters addressed in the present book can be found in:

> F. Furman Kearley, Edward P. Myers, and Timothy D. Hadley (eds.), *Biblical Interpretation, Principles and Practice: Studies in Honor of Jack Pearl Lewis* (Grand Rapids: Baker Book House, 1986).

Third, during the past decade computer-aided research materials have burgeoned. It is hard to know how much of this material properly fits into a "student handbook," but at least some of the more readily available, or otherwise especially useful, items are noted in Chapter IV.

Fourth, when this book first appeared, rhetorical criticism was just beginning to make its presence felt in exegetical materials. Even

though the degree to which NT authors make use of these Hellenistic forms has probably been overstated by its practitioners, this area of study opens up new ways of hearing the NT letters and thus potentially offers many helpful insights into their interpretation. Thus, some discussion of rhetorical matters needed to be added (see I.9.3[E]), as well as some additional bibliography for further study.

As with the first edition, I am indebted to several people for their help in making this new edition possible. Here I record my thanks especially to my teaching assistant for 1991–92, James M. Leonard, whose help with students went far beyond all normal TA expectations, and who also reread the first edition with an especially critical eye toward its usefulness to students. I am also grateful to Dr. James M. Scott of Trinity Western University, who graciously made available to me his especially thorough, unpublished bibliography on "Lexical Resources for Greek, Latin and Christian Literatures," and who also supplied the necessary bibliography for computer-aided research tools.

ANALYTICAL

TABLE OF CONTENTS

(FOR CROSS-REFERENCE USE)

INTRODUCTION

THE TERM EXEGESIS is used in this book in a consciously limited sense to refer to the historical investigation into the meaning of the biblical text. The presupposition lying behind this task is that the biblical books had "authors" and "readers," and that the authors intended their readers to understand what they wrote (see, e.g., 1 Cor. 5:9–11; 1 John 2:1; see the Appendix). Exegesis therefore answers the question, What did the biblical author mean? It has to do both with *what* he said (the content itself) and *why* he said it at any given point (the literary context)—as much as that might be discovered, given our distance in time, language, and culture. Furthermore, exegesis is primarily concerned with intentionality: What did the author *intend* his original readers to understand?

Historically, the broader term for the science of interpretation, which included exegesis, was *hermeneutics*. But since hermeneutics has come to focus more on meaning as an existential reality, that is, what these ancient sacred texts mean for us at a later point in history, I have chosen to limit any use of the term to this more restricted sense of "contemporary meaning" or "application."

This book is primarily concerned with the exegetical process itself. Thus the *immediate* aim of the biblical student is to understand the biblical text. Exegesis, however, should not be an end in itself. Exegetical

essays put forward as "sermons" are usually as dry as dust, infor-
mative, perhaps, but seldom prophetic or inspirational. Therefore,
the *ultimate* aim of the biblical student is to apply one's exegetical
understanding of the text to the contemporary church and world.
Hence this guide also includes some suggestions for moving "from
text to sermon."

The process of doing exegesis and of writing an exegesis paper is
determined in part by the reason(s) one comes to a particular text.
Basically, there are three such reasons:

1. a methodical working of one's way through an entire biblical
    book;
2. an attempt to resolve the difficulties in a well-known *crux*, or
    problem passage (1 Cor. 7:14; 15:29; etc.);
3. preparation for next Sunday's sermon or lesson or for other
    related pastoral concerns.

Professors and writers of commentaries usually approach the text
for the first reason. In the classroom, students are also involved in this
process and frequently write their exegesis papers "in the course of
things." It is hoped that more and more pastors will also learn to
work exegetically through whole books, not only for immediate
teaching or preaching purposes but also for creating a deep reservoir
of biblical material in order to inform their entire ministry.

Many student exegesis papers are also written for the second reason.
It is hoped that what is learned in trying to resolve "problem passages"
will carry over to reason 3 (preaching or pastoral concerns), the most
common—and urgent—reason ministers approach the biblical text.
Because of this, an entire chapter is devoted to learning how to exegete
in "short form," for sermon preparation. But one cannot learn to do
"short form" well who has not first learned well the whole process.

The guidelines in Chapter I are written from the perspective of rea-
son 2 (dealing with problem passages). Also included (in Step 1) are
additional helps for those whose approach is reason 1 (working
through an entire book).

The first thing one must note of any biblical text is elementary, but
it is also the crucial matter, for it determines much of the rest. *What
kind of literature are you exegeting?* The NT is composed basically of
four types (genres):

1. The *Epistles*, for the most part, are comprised of *paragraphs* of argument or exhortation. Here the exegete must learn, above all else, to trace the flow of the writer's argument in order to understand any single sentence or paragraph.
2. The *Gospels* are comprised of *pericopes*, individual units of narrative or teaching, which are of different kinds, with different formal characteristics, and which have been set in their present contexts by the evangelists.
3. *Acts* is basically a series of connected shorter *narratives* that form one entire narrative interspersed with *speeches*.
4. The book of *Revelation* is basically a series of carefully constructed *visions*, woven together to form a complete apocalyptic narrative.

Although they have many things in common, each of these genres also has its own peculiar exegetical problems and "rules." Therefore, in Chapter I the guide is divided into four parts: (A) some initial steps common to all the genres, (B) some special steps peculiar to each of the genres, (C) some further steps common to all, and (D) some concluding remarks about application.

It is assumed that the guide is not necessarily to be read through in a sitting but that it will be used in conjunction with the actual work of exegesis. Therefore, if you are exegeting a passage from the Epistles, you should follow the first eight steps common to all (I.1–8), then follow the three steps peculiar to the Epistles in part B (I.9 [E] to 11 [E]), then skip to part C for Steps 12–15 (I.12–15). Do the same for a paper on the Gospels, Acts, or Revelation. It should be noted that at Step 15, "Write the paper," guidelines again differ for a passage from the Epistles or the Gospels. Because Chapter I does not "read right through" for any of the genres, the student will probably find it useful to refer regularly to the schematic diagram found at the beginning of that chapter.

Remember as you use this guide that *all the steps do not apply equally to all NT passages*. For example, some passages will have no textual problems at all, while for others the resolution of the textual question will be a major consideration in understanding. For still other texts, the crucial matter will be contextual or lexical or an insight from the historical or social-cultural context. There is no way to know in advance what questions a particular passage will raise. What you

need to do is to go through *all* the steps; but as you become familiar with a passage, it will tend to become clear to you how to assign the relative weight of each step and its subpoints.

A final word to those who use only the English Bible. First, you need to take heart that you can learn to do exegesis as well as anyone else. Knowing Greek gives one obvious advantages in several matters of detail. But the person without Greek who is willing to do a bit of extra work can enter into the full joys of this discipline. You must take seriously the need to learn the Greek alphabet; that will give you direct access to most of the better tools, especially when it comes to the study of words.

Second, the English Bible portion of Step 3 is the absolutely essential matter. Here you will learn not only how to become thoroughly acquainted with your passage but also how to discover what needs to be investigated. This is your entry point into the content questions. The point of this exercise is *not* to make choices between the various translations as to which one you prefer! Rather, it is to lead you to the secondary sources where these matters are discussed. But the goal is to learn the method well enough so that even here you can learn to have confidence in making up your own mind.

Third, you will help yourself immensely if you read widely in the secondary literature for each step listed in Chapter IV. Items that are especially helpful for beginning students in these various disciplines are carefully marked.

In time, you may find it possible to learn the Greek language itself, at least at a very basic level. If you do, you will find to your delight that it is not nearly as difficult as you have imagined or as some have suggested.

1

GUIDE FOR FULL EXEGESIS

Be sure to read the Introduction first!

HE KEY TO GOOD EXEGESIS is the ability to ask the right questions of
the text in order to get at the author's intended meaning. Good
exegetical questions fall into two basic categories: questions of
content (what is said) and of *context* (why it is said).

The contextual questions are of two kinds: historical and literary.
Historical context has to do both with the general historical-socio-
logical-cultural *setting* of a document (e.g., the city of Corinth, its
geography, people, religions, social environment, economy) and with
the *specific occasion* of the document (i.e., why it was written). Liter-
ary context has to do with why a given thing was said at a given point
in the argument or narrative.

The questions of content are basically of four kinds: textual criti-
cism (the determination of the actual wording of the author), lexical
data (the meaning of words), grammatical data (the relationship of
words to one another), and historical-cultural background (the rela-
tionship of words and ideas to the background and culture of the
author and his readers).

Good exegesis, therefore, is the happy combination—or careful
integration—of all these data into a readable presentation. The aim of

WRITING AN EXEGESIS PAPER
A SCHEMATIC

STEP 1:

Survey the historical context in general.

STEP 2:

Confirm the limits of the passage.

STEP 3:

Become thoroughly acquainted
with your paragraph/peri-cope.

STEP 4:

Analyze sentence structures and syntactical relationships.
(See II.1)

STEP 5:

Establish the text.
(See II.2)

STEP 6:

Analyze the grammar.
(See II.1 and 3)

STEP 7:

Analyze significant words.
(See II.4)

STEP 8:

Research the historical-cultural background.
(See II.5)

Go to Steps 9–11 on the basis of the literary genre of your passage.

EPISTLES

STEP 9 (E):

Determine the formal character of the epistle.

STEP 10 (E):

Examine the historical context in particular.

STEP 11 (E):

Determine the literary context.

GOSPELS

STEP 9 (G):

Determine the formal character of the pericope or saying.

STEP 10 (G):

Analyze the pericope in a Gospel synopsis.
(See II.6)

STEP 11 (G):

Analyze the pericope in its narrative context.

ACTS

STEP 10 (A):
Research the historical
questions.

STEP 11 (A):
Determine the literary
context.

*Complete the exegesis by
going through Steps 12–15.*

STEP 12:
Consider the broader biblical
and theological contexts.

STEP 13:
Consult secondary literature.

STEP 14 (optional):
Provide a finished transla-
tion.

STEP 15:
Write the paper.

THE REVELATION

STEP 9 (R):
Understand the
formal character
of the Revelation.

STEP 10 (R):
Determine the
historical context.

STEP 11 (R):
Determine the literary
context.

such a presentation is not originality or uniqueness but as close an approximation of the author's original intention as careful investigation can bring us. The schematic on the preceding pages gives you an overview of the process. The rest of the chapter leads you through each of the steps.

NOTE WELL: As you go through the steps in this chapter, you need to be continually aware of the companion bibliography in Chapter IV. In some cases you will need to read widely in order to understand the distinctive features or nature of that step.

A. Initial Steps for All Genres

At the very beginning of the exegetical process, after you have determined the literary genre in which the text exists (see the Introduction), you need to have a provisional idea of what is going on, both in the whole document in general and in your own paragraph (or pericope) in particular. To do this well, several initial steps are necessary.

Step 1. Survey the historical context in general.

Before the investigation of any sentence, paragraph, or other subsection of a document, one always needs to have a good sense about the entire document. Who is the author? Who are the recipients? What is the relationship between them? Where do the recipients live? What are their present circumstances? What historical situation occasioned this writing? What is the author's purpose? What is the overall theme or concern? Does the argument or narrative have an easily discerned outline?

It is to your great advantage, if time permits, to do this work for yourself; in a book study course this will be done in the process of the course. But for the exegesis of a "problem passage," you will often want to get right at the passage. Therefore, it is important to consult a content-oriented survey and a critical introduction (see Chapter IV.1).

NOTE: If you are approaching the text for reason 1, that is, methodically working your way through a book (see Introduction), there is *no* substitute for doing this work for yourself. In this case you should do the following:

1.1. *Read the entire document through in English in one sitting.*

There is no substitute for this step. You never start exegeting a book at chapter 1, verse 1. The first step always is to read the entire document through. You need a provisional sense of the whole before analyzing any of its parts, and you gain such a sense by reading it through. [NOTE: One can read a letter the size of Philippians aloud (a good exercise, by the way) in about thirteen minutes, so one ought to read shorter documents through several times in successive days before starting on an exegesis project.]

After the first reading, go back through it a second time in skim fashion and make notes of the following (with references):

1.1.1. Discover everything you can about the recipients. Are they Jews or Gentiles? or a combination? What relation do they have with the author? Are there any hints of their socioeconomic situation?

1.1.2. Discover everything you can about the purpose. Does the author *explicitly* say anything about it? What is implied?

1.1.3. Note special emphases or concerns that emerge. What words or ideas are frequently repeated? What unusual vocabulary recurs? What, if anything, might these tell you about the occasion or purpose?

1.1.4. Work out an annotated outline of the whole book (to be revised on further study).

After you feel somewhat at home with the document as a whole, then proceed to the next steps.

1.2. *Check your observations against the secondary literature.*

Now go to the sources mentioned in Chapter IV and see whether you missed some insights. If there are significant differences between your observations and those in your NT survey or introduction, go back over the biblical document with the book in hand to see what the reasons are for the differences.

Step 2. Confirm the limits of the passage.

Determine whether the passage you have chosen for exegesis is a genuine, self-contained unit. Even if you are exegeting only a single

sentence, that sentence must be placed in its own paragraph or pericope. To do this, check the paragraphing of the two primary critical editions of the Greek text (NA[27] and UBS[4]; you will notice that they sometimes differ) against two or more modern translations (e.g., NRSV and TNIV). Where any of these differ, you must tentatively decide for yourself what the basic unit is. The final decision on this matter will become a part of the whole exegetical process.

Step 3. Become thoroughly acquainted with your paragraph/pericope.

NOTE WELL: For Steps 3 through 7, some differences in method exist for those who use Greek and those who do not. The special instructions for those who use English Bible only are found in brackets following the steps for those with Greek.

For those who use *Greek:* It would be to your great advantage also to read through the instructions for those who must work through the same procedures in the English Bible. If you are aiming toward or are already involved in professional ministry, you may find these materials helpful in teaching others in the church how to do the basic steps in the exegetical process.

For those who use *English:* Before skipping down to your part of the various steps, you should read through the part for Greek exegesis. This will give you an idea both of what must be done for those who know the original language and of what kinds of methodological differences exist for you. NOTE WELL: (1) Even though you may never learn Greek, it will be to your great advantage to learn the Greek alphabet; by so doing, you will be able to consult and use most of the better tools; (2) even if you cannot enter fully into matters that have strictly to do with the Greek language, it is to your great advantage to read as widely as possible from the bibliography in Chapter IV, so that you may at least understand the kinds of matters that are being discussed in the commentaries as you read them.

3.1. *Make a provisional translation.*
   [For English Bible see Step 3.3]

The first essential matter is to become thoroughly acquainted with your paragraph. Nothing will better help you do this than to read

through your paragraph in Greek and make a *provisional* translation. For rapid reading of the Greek, learn to use either Kubo or Zerwick-Grosvenor (see IV.3). Read the Greek text through several times, until you are sufficiently familiar with the *content* of the passage to be able to translate it without the lexical-grammatical aid. Then write out your translation, using your aid if you need to. Remember, this is not a finished translation. The purpose of this step is primarily to familiarize yourself with the *content* of your paragraph.

3.2. *Make a provisional list of exegetical difficulties.*

As you write out your translation, make a separate list of textual, grammatical, and lexical items that will need special study. For example, are there textual variations that make a difference in how one understands the text? Note especially any and all variations in the apparatus of UBS[4], since these were selected on the basis of their significance for translation. Which matters of grammar surfaced as you tried to translate? Which were noted in your translational aid (Zerwick-Grosvenor)? Are there theologically loaded words? Are some words used repeatedly in this passage? Are there words in the passage that do not occur frequently in this author's writings?

NOTE: As a final step to your exegesis (Step 14), before the actual writing of the paper, you may be required to come back to this step and offer a finished translation, reflecting the conclusions of your exegesis. Even if you are not so required, it is good practice to learn to do this.

NOTE WELL: The next step (3.3) is the substitute step (for 3.1 and 3.2) for those without Greek; but those who use Greek may find it a helpful exercise as well, so don't skip over it too quickly.

3.3. *Read the paragraph through in several translations.*

The best way for you to become acquainted with the paragraph and to discover what in the paragraph needs special study is to *read the paragraph through in at least seven translations*. As with the person using Greek, the aim of this exercise is to help you become thoroughly familiar with the paragraph while discovering those places

where further work will be needed in terms of Steps 5 through 7. To do this well, you will need to do the following:

3.3.1. Secure at least seven different translations (preferably the KJV, NASB, NRSV, TNIV, GNB, REB, NJB (or NAB) [although any number of other modern translations will serve as well in place of the final three; see the bibliography in IV.3 for these choices]). You may wish to photocopy the appropriate paragraph from each of the translations, so that you can freely mark them up if you choose to do so.

3.3.2. Mark well the differences between/among your translations. You may do this either with colored markers on your photocopies or, preferably, by making a list of the differences and supporting translations at every point.

3.3.3. Determine which of these differences is exegetically significant. That is, determine which differences are merely synonyms or matters of taste and which make a genuine difference in meaning. This is your way of getting at Step 3.2 above, "Make a provisional list of exegetical difficulties." The point is that whenever translations have truly significant differences between/among them, this is a sure indication that some exegetical difficulty lies behind the differences. This step will become easier with much practice. But you should be prepared to include items such as the difference between "minister" and "servant" in a passage like 1 Tim. 4:6, since "minister" in English probably presupposes much more about Timothy's "office" than the actual data of the text allow.

3.3.4. Try to determine whether the differences are matters of textual criticism (Step 5), grammar (Step 6), or lexicography (Step 7). This will also come easier with practice. [You should note that most of the marginal notes in your translations (except for the NASB) reflect matters of textual criticism.]

Step 4. *Analyze sentence structures and syntactical relationships.* (See II.1)

It is crucial very early on in the exegesis of your passage that you also have a good sense of the flow of the argument (or narrative) and that you recognize the basic structures and syntax of each sentence.

To do this well, there is no substitute for writing out the passage in its entirety in a structured form. There are three advantages to such a structural display of the passage. First, it forces you to make tentative grammatical decisions, especially about syntactical relationships. Second, it enables you to visualize the structure of the passage and to recognize patterns (e.g., resumptions, contrasts, parallels, chiasm). Third, it provides a tentative outline of the argument.

4.1. *Make a sentence flow.* (See II.1.1; pp. 41–58)

The best way to write out the text is in the form of a sentence flow, with marginal annotations tracing the flow of the argument. Although such work is a highly individual matter, the suggestions given in Chapter II can serve as useful guidelines.

[FOR ENGLISH BIBLE READERS: You should read carefully through the material in Chapter II.1. If you have difficulty with some of the grammatical/syntactical concepts, read carefully the pages in Nunn, noted in IV.4. As you can see from the illustrations in II.1, this exercise can be performed in English as well as in Greek.]

4.2. *Make a sentence diagram.* (See II.1.2)

At times the grammar of a given sentence is so complex that it is useful to diagram its constituent parts. Many will prefer to diagram all the sentences of the passage rather than to learn a new system, such as writing out a sentence flow. The advantage of the diagram is that it forces one to identify grammatically every word in the passage. The disadvantage is that one diagrams only one sentence at a time and thereby may fail to visualize the whole passage or to recognize various structural patterns in the argument.

As you complete these first four steps, two things should have happened:

a.   You should now have a good idea about both the content and the larger context of the paragraph.
b.   You should have isolated some of the problem areas that need closer examination.

You are now ready for a closer analysis of the passage (refer back to the provisional list in 3.2). The next four steps isolate the basic content questions that need resolution. Each of these steps is elaborated in detail in Chapter II. If you have already learned the procedures outlined in that chapter, then you simply need to work them out for the purposes of your paper. If not, then you will need to take the time to learn each of these procedures and see how they apply to your passage. Once the basic procedures are learned well, then Chapter II can serve as a handy reference guide or checklist.

[FOR ENGLISH BIBLE READERS: With Steps 5–7 (but not Step 8) you now come to materials where you will need to consult outside help almost from the beginning. To make your secondary sources as useful as possible, however, you should do the following:

[a. Read as carefully as possible the materials in Chapter II and as widely as possible the suggested overview readings in Chapter IV. Your concern here is for understanding, that is, what scholarship itself is about in the three areas of textual criticism, grammar, and lexicography. You will be most limited in doing your own work at Steps 5 and 6 (text and grammar), but the limitation should only be one of not knowing the Greek language. You can come to understand the nature of textual and grammatical decisions as well as those who know the language if you read carefully from the suggested readings. Your concern here is to be able to enter into full understanding of the *reasons given for choices* in your commentaries or other secondary sources that discuss the exegetical questions in your passage.

[b. For the actual resolution of these matters, you will need to look at several commentaries or other secondary sources (see the bibliography in IV.13). Here you need to read widely enough to get a good sense of the options and the differences among scholars. You will quickly discover that some matters are more difficult to resolve than others. In the final analysis, you must weigh the arguments of others, pro and con, and then try to come to some resolution for yourself on the basis of their arguments. This is why you need first to follow the suggestion in (a) above, so as to become knowledgeable of the discipline and the issues being discussed.]

Step 5. Establish the text. (See II.2)

The first concern of the interpreter of any ancient text is the textual one. What words did the author use, and in what order? The science that seeks to recover the original form of hand-produced documents is called *textual criticism,* which has become a very technical and complex field of study. With a small amount of concerted effort, however, student exegetes can learn enough so as (1) to feel at home with textual discussions (e.g., in articles and commentaries) and (2) to feel somewhat comfortable in making their own textual decisions.

To do your own textual criticism, you will need to become familiar with the apparatuses (textual information in the footnotes) of both the NA[27] and UBS[4]. A full explanation of the use of these apparatuses and a discussion of the criteria for making textual choices are given in II.2.

What is emphasized in Chapter II needs to be noted here: Not all textual decisions have exegetical significance. But you need to become familiar enough with the discipline so that you can both discriminate what has significance from what does not and evaluate the textual decisions of others for yourself. In the exegesis paper itself, only those textual decisions need be discussed that actually affect the *meaning* of the passage.

Step 6. Analyze the grammar. (See II.1 and 3)

For your own purposes, you should decide the grammar for everything in your passage. But again, in your paper discuss only those items where exegetical decision is important or makes a difference in the meaning of a passage. Are any grammatical points in doubt? Could any sentences, clauses, or phrases be read differently if the grammar were construed differently? Are there genuine ambiguities that make a definite interpretation of some part of the passage impossible? If so, what at least are the possible options? Is the grammar anomalous (not what would be expected) at any point? If so, can you offer any explanation for the anomaly?

Step 7. Analyze significant words. (See II.4)

Be careful here. Do not let your paper become a collection of mini–word studies. Discuss the meaning of any word in accordance with

the guidelines in Chapter II. In your paper, discuss words on the basis of two criteria: (1) Explain what is not obvious. (2) Concentrate on key words and wordings.

Step 8. Research the historical-cultural background. (See II.5)

Involved in this step are a variety of concerns that include (1) the meaning of persons, places, events, and so forth mentioned in the passage; (2) the cultural-social milieu of the author and his readers; (3) the customs and practices of the author or speaker and his readers or listeners; (4) the thought world of the author and his readers; and (5) the frequent intertextuality (echoes of language and context of the OT) found in the NT writers.

The matter of intertextual echoes is especially crucial for understanding the Revelation, but it applies equally to the rest of the NT writers. These writers, including Luke (who was probably a Gentile), lived and breathed the language and ideas of the Old Testament, for the most part in its Greek expression, the Septuagint. Besides the specific help you can get from the books noted in Chapters II and IV, you need to learn to use the NA[27] and pay close attention to the references in the margins.

In your paper, as before, you need to decide which of these matters need to be elaborated, on the basis of (1) what is not obvious to your readers and (2) what makes a genuine difference in the meaning of the passage.

B. Special Considerations for Different Genres

At this point you are ready to wrestle with the questions of historical context (in particular) and literary context. However, the procedure here for exegeting the various genres differs considerably. The next steps, therefore, are discussed according to genre. At Step 12 all the genres return to the same track. It may be helpful at this point to refer frequently to the schematic diagram at the beginning of this chapter.

B (E). *Exegeting the Epistles*

Step 9 (E). Determine the formal character of the epistle.

9.1 (E). *Differences in Character*

Although all the NT documents from Romans to Jude (twenty-one in all) are epistles, they have some considerable differences in character. Some are totally ad hoc, very specifically occasioned (e.g., Philemon, 1 Corinthians, Jude, Galatians), while others appear more like tracts at large. It is important at this point to be sensitive to the degree that some are more like real "letters" and some more public and therefore real "epistles." This will especially affect your thinking at Step 10, having to do with the historical context in particular.

9.2 (E). *Epistolary Aspects*

It is also important to be aware of the various *epistolary* aspects of the ancient letter and to determine to which part of the letter your passage belongs. For example, is it a part of the thanksgiving or prayer? Is it part of the formal greeting? Is it part of the body proper? If it belongs to the more formal parts of the letter, how much has the form itself determined the content? Be sure to consult the bibliography in Chapter IV if you are not well acquainted with ancient literary practices, including such a common matter as letter writing.

9.3 (E). *Rhetorical Features*

To lesser or greater degrees, the writers of the epistles used the various rhetorical forms of the Greco-Roman world. In the case of Paul in particular, one must be aware of these rhetorical devices and ask oneself about both their nature and their significance. Thus one needs to be aware of changes of mood or of forms of argumentation. Does your paragraph exhibit a sudden outburst of unanswered questions? Does it display a sudden change in the form of argumentation? Is it primarily indicative, imperative, or interrogative? Does the author seem to be engaging in "straight talk"? or perhaps irony? or hyperbole? Are there any of the elements of diatribe? Do any of the parts, or the whole itself, exhibit chiasm? Is your paragraph part of the argument, or is it appeal or perhaps application? For these matters, one must do some reading in the items listed in Chapter IV.

In some cases, the entire letter may follow the patterns of classical rhetorical argumentation. Again, for these matters you need to

consult the bibliography in Chapter IV. Read widely enough to become acquainted with both the art and the forms of ancient rhetoric. Then think through for yourself how much the *form* impacts on the actual meaning of the text.

Step 10 (E). *Examine the historical context in particular.*

Since the Epistles are all *occasional* documents (i.e., they were occasioned by some *special* circumstance, either from the reader's side or from the author's), it is important to try to reconstruct the nature of the situation to which your major subsection of the letter is a response. To do this well, you should attempt the following:

10.1 (E). *Reading for Details*

Read the subsection through several times. As you read, pay close attention to the details of the text. As best you can, try to imagine what it would have been like to be sitting in an early Christian community hearing the letter read for the first time.

10.2 (E). *Audience*

Make a list of everything that tells you something about *the recipients and their situation.* What is said explicitly? What is implied? Are they involved in behavior that needs correcting? Is the problem one of theological misunderstanding? or lack of understanding? Are they in need of comfort? exhortation? correction? If a specific problem is involved, has it come from outside the believing community or risen from within? Is there any hint as to how the author has learned of the situation?

10.3 (E). *Key Words*

Make another list of *key words and repeated phrases* that indicate the subject matter of the section. What words appear most often in the whole section? Check your concordance to see if there is an unusual incidence of them here. Does the author's vocabulary itself suggest anything about the nature of the problem?

10.4 (E). *Summary Description*

Try at this point, in a tentative way, to *write a paragraph that puts all*

these data into a coherent expression of the problem or situation of the readers.

This step will usually be an important consideration in your final presentation of the exegesis. Be sure to come back to it after you have worked your way through Step 11, because your analysis of the answer should adequately correspond to your analysis of the historical situation.

Step 11 (E). *Determine the literary context.*

To do this, one must learn to THINK PARAGRAPHS. Even though your exegesis paper is keying in on only one of the paragraphs or sub-paragraphs in a larger section, you should try to trace the argument of the whole section, paragraph by paragraph.

For your specific text, you have now come to the absolutely essential exegetical question: *What is the point* of this paragraph or exhortation? What is the point of this sentence? On the basis of what the author has said up to here, *why* does he now say this? This is why it is so important to trace the argument carefully right up to the point of your sentence or paragraph (although a full detailing of the whole argument does not need to be included in the paper itself). For exegesis, it is not enough to work out all the details in Steps 5–8. One must also be able to offer a cogent explanation as to how all this fits into the author's ongoing argument.

To do this well, you should try to do two things:

11.1 (E). *Logic and Content*

In a compact way, write out the *logic* and *content* of your paragraph. In your own words, *describe* (briefly) *what* the author has said and *how* his argument develops.

The concern here is with *what* is being said. Who is now being addressed? What issue is now being spoken to? What is the absolutely central concern? Does your description include *everything* in the paragraph? Have you given proper weight to each item?

11.2 (E). *Content and Argument*

In another sentence or two, explain *how* this content contributes to the argument. The concern here is with the purpose or intent of the para-

graph in the author's argument or flow of thought. Why do you think it is said right at this point? What is the relationship of this paragraph to what has just been said? How does it prepare for what is to come?

One cannot overemphasize the need for you to discipline yourself to do this exercise. No matter how well you do the details in the previous steps, you will never do good exegesis until you do this step well. The fault of most commentaries lies right here. They frequently handle the content questions well but all too often fail to help the reader understand the *point* of the biblical author's words in a given context.

Before going on to Step 12 (p. 31), be sure to go back and think your way through Steps 10 and 11 together. Is your understanding of the answer an adequate response to the historical situation as you have described it? Does it now need some revision? Could you now make a convincing case for your exegesis as an adequate understanding of the situation to which the author is writing and his response to it? The excellence of your exegesis stands or falls here.

B (G). *Exegeting the Gospels*

Before going through the contextual questions for exegeting the Gospels, it is necessary to make some preliminary notes about the *nature* of this genre, which in turn requires the articulation of some prior working hypotheses about the materials in the Gospels and the interrelationships among the Gospels.

a. *The Nature of the Gospels*

The Epistles have basically a one-dimensional historical and literary context. That is, the author is presenting his own argument (or exhortation)—even when he draws on traditional material—that speaks directly to the situation of the recipients. Thus:

Paul (54 C.E.) ————→ Corinth (54 C.E.)

The Gospel writers, by way of contrast, have a two- or three-dimensional historical context, which in turn affects their literary context. That is, they are handing on, now in the permanent form of writing, the sayings of and narratives about Jesus (level 1) that are available to them as they have been preserved in the church's tradition (level 2) [for example, compare 1 Cor. 11:23: "I received from the Lord what I

also handed on to you" (written in 54 C.E.) with Luke 22:17–20 (written ca. 75 C.E.?)]. The Gospel writer's own contribution (level 3) is that of selectivity, adaptation, and arrangement (although such activity was already at work in the period of oral transmission). Thus:

Jesus (30 C.E.)

Oral transmission (30–100 C.E.)

and written sources (50?–80 C.E.)

Luke (75 C.E.) --> Theophilus

(Gentile believers)

(75 C.E.)
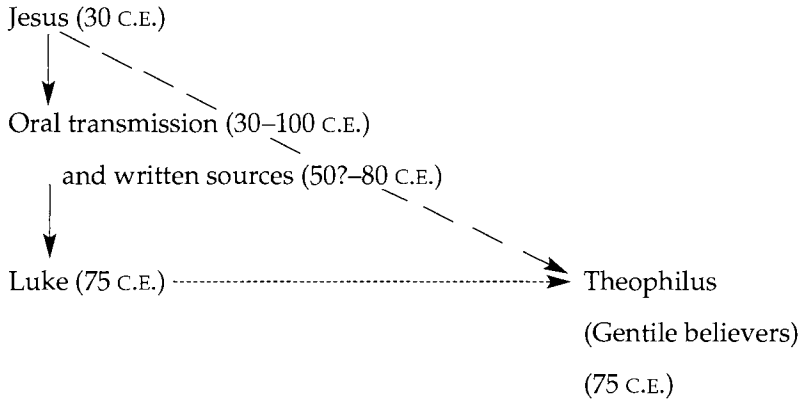
Thus it is *Jesus* with whom Theophilus is being brought face to face, but Jesus *mediated* through the memory of the early church and through Luke.

The exegetical process is further complicated (or perhaps aided) by the fact that there are four Gospels, the first three of which, at least, have some kind of literary interrelationship.

These two factors, that the Gospels are two- or three-dimensional and that there are four of them, require some prior working hypotheses about the Gospel materials and the Gospels themselves. The following hypotheses are the convictions of the author on which the various steps of exegesis will be predicated. It should be noted that they are the shared convictions of the vast majority of NT scholars. It should also be noted that it is not possible *not* to have working hypotheses on these matters—even if one has never articulated them. If you differ with these hypotheses, you will have to articulate your own and adapt the steps accordingly.

b. *Some Working Hypotheses*

1. It is reasonable to assume that during the period of oral transmission the individual units of material (pericopes), composed of

narratives and sayings, were transmitted largely independently of
one another. Similarly, one may assume that many sayings were pre-
served as teaching per se and thus were frequently transmitted with-
out their original historical context (cf. Paul's use of the sayings
material in 1 Cor. 7:10 and 9:14). Thus it is a reasonable working
hypothesis that the present arrangement of the pericopes is in large
measure the work of the evangelists themselves. This seems to be
confirmed, to use but one example, by the fact that the sayings col-
lected by Matthew in Matt. 10:5–42, as instructions for the ministers
of the kingdom, are found in Luke in considerably different settings,
in the following sequence: Luke 9:2–5; 10:3; 12:11–12; 6:40; 12:2–9;
12:51–53; 14:25–27; 17:33; 10:16.

2. Although no one of the Gospels was written to be read along-
side the others (with the possible exception of John, according to
Clement of Alexandria's view), it is almost certain that the Synoptic
Gospels at least were not written independently of one another.
Although three or four solutions to the Synoptic problem currently
vie for acceptance, the view of the majority of scholars, and the one
assumed in this book, is (*a*) that Mark was written first, (*b*) that
Matthew and Luke *independently* used Mark in writing their own
Gospels, and (*c*) that Matthew and Luke also had access to large
quantities of other traditional materials, some of which they had in
common (known as Q but probably not a single, unified source).

3. The evangelists themselves selected, adapted, and arranged the
materials not simply to *record* or *preserve* the life and teachings of
Jesus but also to *present* Jesus to their readers with their own distinc-
tive concerns and from their distinctive points of view.

c. *The Task of Exegesis*

Given the nature of the Gospels and these three working hypothe-
ses, it is further assumed that the task of exegesis is primarily to
understand a passage in its present context in a given Gospel. But this
has two aspects. First, the evangelist is recording the life and teach-
ing of *Jesus*; thus part of the task is to try to see what the evangelist
understood to have been said or to have happened. But second, since
he selected/adapted/arranged in *this* way, you also want to try to see
its meaning in the present context of the Gospel. Thus, the primary
task of exegesis is not to reconstruct a Life of Jesus but to interpret a

passage within its present literary context in a given Gospel, while also taking into consideration what one knows from other passages about the "life of Jesus."

The alternative to this view of the task is to concentrate on a pericope or saying per se in an attempt to understand what it meant in the original setting of Jesus. As you will see by what follows, this is an important part of the exegetical task, but it is only a halfway house if one does not move back to the Gospels themselves, since this is the only *certain* context one has.

With these preliminary matters in view, we may now proceed to the actual steps in the exegetical process.

Step 9 (G). *Determine the formal character of the pericope or saying.*

For this section especially, you will need to consult the bibliography in Chapter IV. The outline assumes a certain amount of knowledge of these matters.

9.1 (G). *Identify the general literary type.*

Is your pericope or sentence a narrative or a saying? Or is it a combination of the two—a pronouncement story? Each of these types functions in a different way.

9.2 (G). *Identify the specific literary form.*

9.2.1. If your pericope is a *narrative,* is it a miracle story? Does it have all the formal characteristics of such stories? Is it a story about Jesus? Or about John the Baptist? About such a narrative you might ask, why was it preserved in the tradition? What important thing about Jesus does it tell you by the fact of its preservation? More important, how does the narrative now function in the evangelist's narrative? to reinforce a teaching? as one in a series that illustrate some aspect of Jesus' mission or message?

9.2.2. If your passage is a *saying,* what kind of saying is it? Is it a parable? a similitude? an apocalyptic saying? a wisdom saying? a prophetic utterance? a piece of legal material? Does it have poetic elements? chiasm? Does it employ overstatement? irony? metaphor?

paradox? How much does the analysis of form help you identify the original audience? How much does it play a part in understanding? For example, a proverb with metaphors such as Matt. 24:28 ("Wherever the corpse is, there the vultures will gather," NRSV) is *not* intended to be allegorized. The whole proverb has a single point, and the metaphor of carcass and vultures is trying to point to a reality about the consummation of the kingdom. The exegetical question is, *What* is it saying about the consummation? suddenness? inevitability? visibility?

> ### *Step 10* (G). *Analyze the pericope in a Gospel synopsis.*
> ### (See II.6)

Because each of the Gospel writers selected, adapted, and arranged the traditional material available to him, it is sometimes helpful for the exegesis of any one of the Gospels to see the pericope in your Gospel as it is related to the other Gospels. To do this, one must learn to use a Gospel synopsis, as outlined in II.6. The primary purpose of this step is to help you get at the various contextual questions: the historical context of the evangelist and his readers, the historical context of Jesus, the literary/narrative context of the Gospel.

This analysis consists of three questions. [NOTE: "Triple tradition" means the pericope is found in Mark–Matthew–Luke; "double tradition" means Matthew–Luke; "single tradition" means it is found in only one of the Gospels—Matthew or Luke.]

10.1 (G). *Selectivity*

This question has simply to do with the fact that the pericope *is* found in your Gospel. Is it also found in one or more of the others? Is its inclusion related to the known special interests of the evangelist?

10.2 (G). *Adaptation*

The question here has to do with isolating the author's adaptation of the pericope to his Gospel from the traditional material he had available to him. Here in particular, as with 10.3 (G), you need to consult Chapter II (II.6.3 and 6.6). These two steps are important because

they frequently serve to put you in touch with the prism through which the evangelist is viewing Jesus and his teaching.

Has your author added or omitted anything? What verbal changes has he made? Are they merely stylistic? Are they more substantive? Do the changes reveal the author's interests? his unique emphases? Does the adaptation of your pericope align with a series of such changes, either in the larger context of your pericope or in the whole Gospel? If so, do these give you any hints about his and/or his readers' historical situation? That is, do they show patterns that might reflect the evangelist's special interests in writing the story of Jesus?

10.3 (G). *Arrangement*

The question here has to do with its present literary context. Here, as with 10.2 (G), you need to consult Chapter II.

The question of arrangement is: Why is the saying (pericope) included *here?* Is it in the same context in the other Gospel(s)? If different, is it in a similar or different kind of context (i.e., eschatological, teaching on discipleship, etc.)? Does the present context, in comparison with the other(s), tell you something about the Gospel writer's special interests?

One must be careful here. It is altogether possible that an evangelist included a pericope at a given point simply because it was already in that context in the tradition itself (see, e.g., how much of Mark the other evangelists did not rearrange), and therefore he may "mean" nothing by its present arrangement. But even so, each evangelist has written a complete narrative, and one may assume that everything has its role in the narrative that he is offering his readers.

In this regard, one needs to exercise proper caution about Mark and John. That is, they too may have followed sequences already available in their sources and therefore may not always have special meaning to their arrangement. Since the vast majority of materials (mostly sayings) in the double tradition are not in sequence, however, one may assume the same thing regularly also to be true of Mark and John (i.e., that the sequencing is their own). And again, in the end what counts most for exegesis is the author's present narrative and how the pericope fits into that.

10.4 (G). *Consider possible life settings in the ministry of Jesus.*

After you have carefully worked through the details of your peri-
cope in the synopsis and have thus thought through the possible sig-
nificance it has for the evangelist and his readers, you may wish to
ask the further question about Jesus' own historical context. This is
especially true with regard to the sayings (teaching) of Jesus, since so
many of them were transmitted in the oral tradition apart from their
original historical context and have been given their present literary
context by the evangelists. It is therefore of some exegetical impor-
tance to analyze the sayings as to their possible life setting in the min-
istry of Jesus.

This analysis can best be done in terms of audience. Given the
nature of the *content* of the saying, was it most likely spoken origi-
nally to the disciples? to the crowds? to the Pharisees? Is the saying
best understood in the context of conflict? of discipleship?

Many times it will not be possible to determine this, and one must
simply accept the present context of the Gospels. But in cases, for
example, where Matthew or Luke have inserted something into the
Markan framework, or where Matthew and Luke have identical
materials in two different settings, one may frequently isolate the
material and, on the basis of content, offer a very plausible original
life setting for the saying. But note carefully:

a.   This is the most speculative part of the exegetical task, so learn
     to err on the side of caution.
b.   To recover the meaning in the life setting of Jesus is *not* the pri-
     mary aim of exegesis. Rather, it is to determine the meaning of
     the text in its *present* literary context. Thinking through this step
     is only to help you think about how the material has been used
     in the transmission of the material in the early church.

Step 11 (G). *Analyze the pericope in its narrative context.*

This is the ultimate goal of the exegesis of your pericope. When
all the previous steps have been carefully worked through, the sin-
gle most important thing for exegesis is to grapple with how the
pericope fits the immediate narrative purposes of the evangelist. In
the end, biblical exegesis has to do not with exegeting the historical
Jesus, as it were, but with the historical Jesus as he is now mediated

through the witness of the evangelists themselves. It is the biblical *book* that one exegetes, not the reconstructed story that lies behind the book.

To do this well, you will be helped by some reading in narratology from the list in Chapter IV. A good example of how narrative analysis works out in practice may be found in the commentary on Luke by Joel B. Green (NICNT), who also has some guidelines for this exercise in his introduction (pp. 11–20).

B (A). *Exegeting the Acts of the Apostles*

Exegesis of the Acts can be difficult for both students and pastors because of the two basic kinds of concerns one brings to the book: historical (What actually was happening in the life of the early church?) and theological/hermeneutical (What did all of this mean, and what does it mean for us today?). Good exegesis must be a combination of the historical and theological, without being predetermined by the hermeneutical question.

It is especially crucial in exegeting Acts to go back to Step 1 and have a good grasp of Luke's purpose. Such a careful review is a must before proceeding further and will correspond somewhat to Steps 9 (E) and 9 (G). The next two steps then cover the historical and theological concerns just noted.

Step 10 (A). *Research the historical questions.*

In reality, this step is very similar to Step 11.1 (E) for the Epistles. The concern here is with *what* is being said and therefore includes some of the content questions from Steps 5–8. Thus, in a concise manner, you should try to write out *what* precisely Luke has told us in a given narrative. Who are the main characters in the narrative? What are they now doing? Are there any persons, places, or other names or ideas that you should look up in your Bible dictionary?

Step 11 (A). *Determine the literary context.*

Now we come to the crucial matter for the exegesis of Acts. What is the point of this narrative or speech? How is it related to what has just been narrated? How does it function in Luke's total narrative, which includes both his Gospel and Acts? Why has he included it here (the question of selectivity)? Are there any peculiarities in the

narrative or speech, in comparison with others in Acts, that may give clues to Luke's special interests here?

Before moving on to Steps 12–15, one should note two cautions in exegeting Acts:

1. The speeches, by and large, may be exegeted very much like the Epistles. In their *present* form, however, they reflect Lukan style and vocabulary (much like Luke's rewriting of Mark). Therefore, in the style of Hellenistic historians, following Thucydides, Luke reports essentially what was said at a given point, but he is responsible for the speech in its present form. Here especially, then, the contextual question—Why is a speech included here?—is a very important one.

2. One must be extremely cautious of overexegeting Acts either by making too much of silence (how Luke did *not* say something) or by assuming that absolute precision was being sought after. It is the nature of Hellenistic historians to paint vivid pictures of real events and not necessarily to offer the dry chronicle of a police report. This is history that is also story.

B (R). *Exegeting the Book of Revelation*

The Revelation has all too often been a closed book, partly because of the inherent difficulties with the apocalyptic mold in which it is cast and partly because so much speculative application has been made by people who do not understand apocalyptic. At the same time, it is especially important to understand the historical context and the theological concerns that drive the book from beginning to end. On both matters, there is no better book than:

> Richard Bauckham, *The Theology of the Book of Revelation* (Cambridge: Cambridge University Press, 1993).

Because of our general lack of acquaintance with the literary form of the Revelation, you would do well to consult two or three good commentaries as you do your own work. You should perhaps have all three of the following:

> David E. Aune, *Revelation*, WBC 52, 3 vols. (Nashville: Thomas Nelson Publishers, 1997–98).
> Gregory K. Beale, *The Book of Revelation*, NIGTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1999).

Robert H. Mounce, *The Book of Revelation*, rev. ed., NICNT (Grand
Rapids: Wm. B. Eerdmans Publishing Co., 1998).

It is also of extreme importance to pay close attention to Step 8
when exegeting the Revelation, since even though John rarely actu-
ally cites the OT, there is hardly a sentence that does not have very
clear echoes of OT passages. At this point it is crucial that you use the
NA[27] Greek text and look up the passages that are listed in the mar-
gins. This will not only open up a whole world of exegetical possi-
bilities for you, but it will also help you see how thoroughly "biblical"
John is in his thinking and language. You will have no better guide in
these matters than Beale's commentary.

Step 9 (R). *Understand the formal character of the Revelation.*

Before exegeting any single vision (or letter) in the Revelation, you
need a good understanding of the formal literary character of the
book, which is a unique, finely blended combination of three distinct
literary types. On this matter, read:

J. R. Michaels, *Interpreting the Book of Revelation* (Grand Rapids:
Baker Book House, 1992), pp. 21–27.

Since the apocalyptic *images* are often the most difficult items for
exegesis, proper guidelines and cautions need to be added here.

9.1 (R). *Determine the source or background of the image.*

Here you will do well to consult Aune or Beale. Is this image
related to the OT? Is it used elsewhere in apocalyptic? ancient
mythology? contemporary culture? Is the image a standard image of
apocalyptic, or is it a "fluid" image (like the lion–lamb in Revelation
5 or the two women in Revelation 12 and 17)?

9.2 (R). *Determine the present use of the image.*

Is the present use by John identical with or different from its
source? Has it been "broken" and thus transformed into a new image?
Are there any internal clues as to John's intent in the use of the image?
Does John himself interpret the image? If so, hold this firmly as a

starting point for understanding others. Does the image refer to something general, or is it intended to refer to some specific thing or event?

9.3 (R). *See the visions as wholes.*

You must be extremely careful to see the visions as "whole cloth" and not allegorically to press all the details. In this matter the visions are like the parables. The whole vision is trying to say something; the details are either (*a*) for dramatic effect (Rev. 6:12–14) or (*b*) to add to the picture of the whole so that readers will not mistake the points of reference (Rev. 9:7–11). Thus the details of the sun turning black as sackcloth and the stars falling like late figs in 6:12–14 probably do not "mean" anything, since these are an echo of Isa. 34:4. Along with other parts of the vision, all of which are adapted from several OT passages, they simply make the whole vision of the earthquake more impressive. In Rev. 9:7–11, however, the locusts with crowns of gold, human faces, and women's long hair help fill out the picture in such a way that the original readers could hardly have mistaken what was in view—the barbarian hordes at the outer edges of the Roman Empire, whom Rome greatly feared (even though the vision as a whole is adapted from Joel 1 and 2).

Step 10 (R). *Determine the historical context.*

It is especially important that one recognize also the epistolary and prophetic elements in the Revelation. Thus, as you approach any single vision (or letter), you must always be aware of the two foci—the persecution of the church and the judgment of God against the persecutors. The letters and the visions depicting the church's suffering belong to the history of the author and his readers. The visions of God's coming wrath are, in typically prophetic fashion, to be held in tension between history and eschatology (temporal judgment against the backdrop of eschatological judgment).

On the question of the historical situation and the purpose of the book, you should read Beale, pp. 28–33.

Step 11 (R). *Determine the literary context.*

To determine the literary context of any vision, you must first work out for yourself an adequate frame of reference for the whole. The

Revelation for the most part is easily outlined in its major sections (chaps. 1–3, 4–5, 6–7, 8–11, 12–14, 15–16, 17–18, 19–22). One of the major exegetical questions has to do with how these sections are related to each other so as to form the whole. On this matter, read Beale, pp. 108–70, and Mounce, pp. 45–49.

After that, the question of the literary context of any letter or vision, or part thereof, is precisely as it is with the Epistles (Step 11 [E]).

C. Further Steps Common to All

Step 12. *Consider the broader biblical and theological contexts.*

As you begin to draw together all of your discoveries and especially begin to focus on the point, or "message," of your passage, you will want to fit it into its broader biblical and theological contexts.

How does the passage function dogmatically (i.e., as teaching or conveying a message) in the section, book, division, Testament, Bible—in that order? How does it or its elements compare to other Scriptures that address the same sorts of issues? To what is it similar or dissimilar? What hinges on it elsewhere? What other elements in Scripture help make it comprehensible? Why? How? Does the passage affect the meaning or value of other Scriptures in a way that crosses literary or historical lines? What would be lost or how would the message of the Bible be less complete if the passage did not exist?

Similarly theologically, where does the passage fit within the whole corpus of revelation comprising Christian (dogmatic) theology? To what doctrine or doctrines does the passage relate? What, in fact, are the problems, blessings, concerns, confidences, and so forth about which the passage has something to say? How does the passage speak to these? How clearly are they dealt with in the passage? Is the passage one that raises apparent difficulties for some doctrines while solving others? If so, try to deal with this situation in a manner that is helpful to your readers.

What does the passage contain that contributes to the solution of doctrinal questions or supports solutions offered elsewhere in Scripture? How major or minor is the passage's contribution? How certain can you be that the passage, properly understood, has the theological significance you propose to attach to it? Does your approach agree

with that of other scholars or theologians who are known to have addressed themselves to the passage?

Step 13. Accumulate a bibliography of secondary sources and read widely.

13.1. Investigate what others have said about the passage.

Even though you will have consulted commentaries, grammars, and many kinds of other books and articles in the process of completing the preceding steps, you should now undertake a more systematic investigation of the secondary literature that may apply to your exegesis. For the exegesis to be your work and not merely a mechanical compendium of others' views, it is wise to do your own thinking and to arrive at your own conclusions as much as possible prior to this step. Otherwise, you are not so much doing an exegesis of the passage as you are evaluating others' exegeses—and therefore helping to guarantee that you will not go beyond that which they have achieved.

Now, however, is the proper time to ask what various scholars think about the passage. (For the accumulation of your bibliography, see Chapter IV.) As you read, be alert to the following questions: What points have they made that you overlooked? What have they said better? What have they given more weight to? Can you point out things that they have said that are questionable or wrong? If, in your opinion, other commentators are incorrect, point this out using the footnotes for minor differences and the body of the paper for more significant ones.

13.2. Compare and adjust.

Have the conclusions of other scholars helped you change your analysis in any way? Do they come at the passage or any aspects of it in a manner that is more incisive or that leads to a more satisfying set of conclusions? Do they organize their exegesis in a better way? Do they give consideration to implications you hadn't even considered? Do they supplement your own findings? If so, do not hesitate to revise your own conclusions or procedures in the preceding steps, giving proper credit in each case. But never feel that you must cover

in your exegesis everything that the others do. Reject what does not seem germane, and limit what seems out of proportion. You decide, not they.

NOTE: A student is not bound to reproduce slavishly the interpretations of others, but you *are* bound to assess critically what you read. Before you can say, "I disagree," you must be able to say, "I understand." It is axiomatic that before you level criticism you should be able to state an author's position in terms that he or she would find acceptable. After that, you may proceed in any of six directions:

a. Show where the author is *misinformed.*
b. Show where the author is *uninformed.*
c. Show where the author is *inconsistent.*
d. Show where the author's treatment is *incomplete.*
e. Show where the author *misinterprets* through faulty assumptions or procedures.
f. Show where the author *makes valuable contributions* to the discussion at hand.

13.3. *Apply your discoveries throughout your paper.*

Do not include a separate section of findings from secondary literature in any draft of your paper. Do not view this step as resulting in a single block of material within the paper. Your discoveries should produce additions or corrections or both at many points throughout the exegesis. Try to be sure that a change or addition at one point does not contradict statements made elsewhere in the paper. Consider the implications of all changes. For example, if you adjust the textual analysis on the basis of your evaluation of something in the secondary literature, how will this affect the translation, lexical data, and other parts of the exegesis? Aim for consistency and evenness throughout. This will affect considerably the reader's ability to appreciate your conclusions.

13.4. *Know when to quote.*

One of the common difficulties with student papers is a strong tendency to overquote. For the most part, the use of quotations should be limited to the following four instances:

13.4.1. Quote when it is necessary or important to use the very words of an author so as not to misrepresent.

13.4.2. Quote when it is necessary for a clear or convincing presentation of an option.

Many times a quotation of this kind will stand at the beginning of a section or paragraph as a point of departure.

13.4.3. Quote when it is useful for the psychological impact on the reader.

For example, it is often useful to quote some well-known authority who holds the opinion you are contending for. Sometimes this is especially helpful if what is said may be contrary to one's ordinary expectations.

13.4.4. Quote when an author clearly says something better than you could, or when it is said in a clearly memorable way.

13.5. *Know the uses of annotation.*

One must learn to give due credit to secondary sources in footnotes (or endnotes or backnotes [notes on the back of the preceding typewritten page]) and bibliography. It is axiomatic that one *always* documents a *quote* or *reference* to an opinion or source. Notes may also be used—often to make your essay more readable or to show that it is more fully informed—in the following instances:

13.5.1. Use notes to list additional bibliographical material.

This helps your reader know that you are aware of others who share the same or similar opinion(s). It also gives the reader further help for his or her own independent study.

13.5.2. Use notes to compare differing opinions.

Sometimes it is crucial to your paper to cite differing opinions in the body of your text, but frequently such differences may be explained more conveniently in the notes.

13.5.3. Use notes to acknowledge technical difficulties that are important but beyond the scope of the paper or beside the immediate point.

13.5.4. Use notes to develop peripheral arguments or implications.

13.5.5. Use notes to display longer lists of primary source citations or references or for diagrams.

13.5.6. Use notes to refer to another section of the paper.

Step 14. Provide a finished translation (optional).

When your research is complete and you are ready to write the final draft, place the finished translation immediately after the text. Use annotations (footnotes) to explain choices of wording that might be surprising or simply not obvious to your reader. You are not obliged, however, to explain any word that was also chosen by several modern versions. Use the footnotes to tell the reader other possible translations of a word or phrase that you consider to have merit. Do this especially wherever you find it difficult to choose between two or more options.

Step 15. Write the paper.

While it is true that many formats are acceptable for the actual writing of the paper, the following guidelines represent the basic logic of the paper—and may be followed with some confidence.

15 (E). _For the Epistles_

15.1 (E). *Problems*

If the passage is a "problem passage," or one that has known differences of opinion, the problem or differences of opinion should be set out in the first paragraph or two. Keep this brief but be complete enough that the reader will have a good overview of the issues.

15.2 (E). *Contexts*

If the passage raises no significant differences of opinion, the opening paragraphs should set your passage in both its historical and literary contexts.

   a. Give the historical context first—but do not spend a lot of time, if any, on matters of general introduction. Describe the historical situation as much as necessary, but do not make this the whole paper!

    b.   Trace the argument up to your passage. *Very briefly* (don't rein-vent the wheel) set out the overall argument, then specifically indicate the steps that lead to your paragraph.

15.3 (E). *Overview*

Then present an overview of your passage. What is the *point* of this paragraph? What is its own logic and contribution to the argument? (You will note that this is basically a rewriting of Step 11 [E], above.)

15.4 (E). *Argument*

Finally, trace the argument itself in some detail, judiciously deter-mining what from Steps 5–8 needs to be made a part of the body of the paper and what needs to be referred to in a footnote.

15.5 (E). *Conclusion*

Conclude in whatever way you can best tie the whole together.

15 (G). *For the Gospels*

The writing task here is most often determined by what kind of pericope or saying one is dealing with.

15.1 (G). *Opening*

Usually the opening will be problem oriented, and sometimes with a summary of scholarly options.

15.2 (G). *Context*

In coming to the pericope or saying itself, one should usually begin by determining, if possible, whether the present literary context is the responsibility of the evangelist or the tradition (i.e., one should note carefully where and how it appears in other Gospels).

15.3 (G). Sitz im Leben Jesu

Next you should discuss from the literature the various theories or ramifications as to the life setting of Jesus. This portion will often include:

   a.   a discussion of authenticity, pro and con;
   b.   various matters of content (text, words, etc.), including especially the historical-cultural background;
   c.   a discussion of the probable "original" form of the material, especially the sayings.

But do not spend an inordinate amount of time on (*a*) and (*b*). For example, in most exegesis papers, one may assume authenticity if one is so disposed, but it is then proper to add a footnote to acknowledge those scholars who may think otherwise, and why.

15.4 (G). *Meaning*

Finally, one must discuss the meaning of the pericope in its present form and context, including a discussion of its meaning as the evangelist has used it. This, after all, is the canonical level and is the "meaning" that is to be proclaimed.

D. The Application

In some seminary courses, you will also be asked to include a sermon or a sermon précis with your exegesis. In such an event, you come to the task that is at once more difficult and more rewarding—moving from the first century to the present century, without abandoning your exegesis but without rehashing it (as though that were preaching). The task is to take the *point* (or the several points) of the passage as you have exegeted it and to make that point a living word for a present-day congregation. This requires a lively imagination and the hard work of thinking, as well as the skill of having done the exegesis well. Since preaching is both art and event, as well as solid exegesis, there are no "rules" for writing the sermon. But here are some suggestions.

1. Biblical preaching from the New Testament is, by definition, the task of bringing about an encounter between people of today and the Word of God that was first spoken in the first century. The task of the exegete is to discover that Word and its meaning to the first-century church; the task of the preacher is to know well the people to whom that Word is now to be spoken again. Thus, good sermons will begin at either place: (*a*) with the biblical text that is then brought to

bear on the people (but this must be done with consummate skill, so as not to bore the people to death until you get to where they are) or (*b*) with the needs of the people to which this text is going to speak (this tends to be the "safer" route).

2. Before writing out the sermon, one should sit down and hammer out three things—in writing—as guidelines for the sermon:

a.   The *main point or points* of the biblical text that you want to proclaim. [Caution: Do not feel compelled to touch every exegetical point—only those that contribute to *this* sermon.]

b.   The *purpose* of the present sermon, that is, how the above points are seen to be applicable.

c.   The *response* that one hopes the sermon will achieve.

3. By now an outline should have emerged. You will do well to write out the outline and keep it in view, along with the three guidelines, as you write.

4. If the course requirement calls for a précis, or summary, do all of the above and give enough of the content so that your professor can not only see your outline but "feel" the urgency of your message.

II

Exegesis
and the Original Text

T HIS CHAPTER IS FILLED with a variety of aids to exegesis that must
be worked in at various points in the process outlined in Chap-
ter I. The purpose for doing this in a second chapter is twofold:
(1) to keep the student exegete from getting bogged down with
details in Chapter I, lest there one fail to see the forest for the trees;
and (2) to offer a real "how-to" approach to these components—how
to read the textual apparatus of the Greek text, how to get the most
possible good from an entry in the BDAG *Lexicon*, and so on.

For many, going through this material will be like the experience
of a Pentecostal trying to worship in a liturgical church. At the begin-
ning, such a person can hardly worship because he or she doesn't
know when to turn the page or when to kneel. But once the proper
kinetic responses are learned, one can concentrate on worship itself.
So it is here. These details must be learned. At first they will seem to
get in the way or, perhaps worse, seem to be the whole—or most sig-
nificant part—of the process. But once they are learned well, the times
to "stand or kneel" will become more automatic.

In contrast to Chapter I, here I will give several *examples* of how to
go about the process. The various sections of this chapter are intended
to function something like a manual; this means the sections are not
"easy reading," any more than any manual is. Each of the sections is

written with the intent that you should (1) have "hands-on" experience with the various methods and tools and (2) therefore work with the tools themselves, not simply read about them here.

Those without knowledge of Greek will find they can work with most of these materials, except for Sections 2 and 3. For Section 2, you are encouraged to read carefully the bibliographic items noted at the beginning. If you have learned the Greek alphabet, you should also be able to make your way through this section for yourself—at least to see what actually goes into the process. Section 3 is the one part where you cannot work without knowledge of the language. But again, the section has been written so that if you make yourself well acquainted with grammatical terminology and then read the section through slowly and carefully, you will be able to glean a great deal and especially to have a basic understanding of grammatical discussions in the commentaries as you read them.

Sections 1, 4, 5, and 6 can all be done by those without Greek. I do not say it will be easy going; but if you wish to learn the exegetical process, you must be able to do these various steps. Hence you might as well learn to do it in the same way as those who work with the original language. Much experience with these methods and materials in the classroom has made it abundantly clear that students without Greek who are intent to learn how to do exegesis do all these steps just as well as those work with the language.

NOTE WELL: In contrast to the way you read most books, where section headings are skipped over to go immediately to the reading of the material, in this chapter *you will need to read the titles of each section and subsection with care*. In most cases they also serve as the topic sentence for the paragraph(s) that follow(s).

For Sections 2–4, you should also be aware of an especially helpful book that guides you through all the resource tools and shows you how to use them:

Cyril J. Barber, *Introduction to Theological Research* (Chicago: Moody Press, 1982).

Section II.1

The Structural Analysis
(See I.4)

T HE PURPOSE OF STEP 4 in the exegetical process is to help you visualize the structures of your paragraph and the flow of the argument, as well as to force you to make some preliminary grammatical decisions (on questions of grammar and how *syntax* is involved, see below in Section II.3). What you are after here is the big picture, the *syntactical* relationships of the various words and word groups. In Section 3, below, we will examine the various grammatical questions related to morphology—the significance of case, tense, and so forth (exegetical Step 6).

Since the present process is something of an individualized matter, there is no right or wrong here. But the procedure outlined below can be of immense and lifelong benefit if you will take the time to learn it well. Obviously, you may—and should—adapt it to your own style. Whatever you do must finally be practical and useful to you.

1.1. *Make a sentence flow.*

Probably the most helpful form of structural analysis is to produce a sentence-flow schematic. This is a simplified form of diagramming whose purpose is to depict graphically by coordination and by indentation and subordination the relation between words and clauses in a

passage. One begins in the upper left margin with the subject and pred-
icate of the first main clause and allows the paragraph to "flow"
toward the right margin by lining up coordinate elements under one
another and indenting subordinate or modifying elements. A sentence-
flow analysis therefore will include the following steps (1.1.1 through
1.1.5, below), which are illustrated primarily from 1 Cor. 2:6–7.

Those without Greek should be able to follow the process without
too much difficulty. For your convenience I have included very literal
and "wooden" English "translations." Thus, even without Greek you
should be able to follow the procedure (provided, of course, that you
know something about English grammar). You will find this a helpful
exercise, even from an English translation, provided that you use one
of the more literal translations, such as the NASB or NRSV—although
even here some of the syntactical decisions will have been made for
you. Therefore, you may find it useful to consult a Greek-English
interlinear, where an English equivalent appears above (or below)
each Greek word of a provided Greek text. See, as the best example:

> J. D. Douglas (ed.), *The New Greek-English Interlinear New Testament*
> (Wheaton, Ill.: Tyndale House Publishers, 1990).

[NOTE: You will probably want to do your initial work on scratch
paper, so that you can arrange and rearrange the sentences until you
see the coordinations, balances, subordinations, contrasts, etc.]

1.1.1. *Start with the subject, predicate, and object.*

It is usually most helpful to begin at the top left corner with the
subject (if expressed) and predicate of the first main clause along
with the object (or predicate noun). In most instances, it is helpful to
rearrange the Greek into the standard English order: subject–
verb–object. Thus in 1 Cor. 2:6 one should begin the first line as
follows:

λαλοῦμεν σοφίαν   (It is not imperative that one rearrange the
We speak wisdom   word order, but you will notice when you
                      come to v. 7 that these words are repeated,
                      and you will want to present them as
                      coordinate elements.)

There are two exceptions to this ordinary procedure:

a. One should be careful not to destroy an author's emphases or chiasms achieved by word order. Thus 1 Cor. 6:1 should begin:

τολμᾷ τις ὑμῶν
Dare any one of you?

and in 1 Cor. 3:17 one will probably wish to keep Paul's chiastic structure (subject-object-verb/verb-object-subject):

(A)	(B)	(C)	(B)	(A)
εἴ τις	τὸν ναόν	φθείρει		
	τοῦ θεοῦ			
		φθερεῖ	τοῦτον	ὁ θεός
If anyone	the temple	destroys		
	of God			
		will destroy	this one	God

b. The last example also illustrates the second exception, namely, when the author's sentence *begins* with an adverb clause (especially εἰ, ἐάν, ὅτε, ὅταν, ὡς; if, when, since), it is usually best to begin the flow with this clause—even though grammatically it is a subordinate unit.

1.1.2. *Subordinate by indentation.*
One should subordinate by indentation all adverbial modifiers (i.e., adverbs, prepositional phrases [including most genitives], participial phrases, other adverb clauses), adjective clauses, and noun clauses, preferably under the word or word group being modified.

a. *Adverbs* (example: 1 Thess. 1:2):
εὐχαριστοῦμεν   τῷ θεῷ
              πάντοτε

We give thanks   to God
              always

b. *Prepositional phrases* (example: 1 Cor. 2:6):

λαλοῦμεν   σωφίαν
    ἐν τοῖς τελείοις

We speak   wisdom
    among the mature

c. *Genitives* (example: 1 Cor. 2:6):

σοφίαν
   οὐ   τοῦ αἰῶνος τούτου
   οὐδὲ   τῶν ἀρχόντων
           τοῦ αἰῶνος τούτου

wisdom
   not   of this age
   nor   of the rulers
           of this age

NOTE WELL: Unlike the sentence diagram, an adjective or possessive pronoun in most cases (as in the above example) will naturally accompany the noun it modifies.

d. *Adverbial participles* (example: 1 Thess. 1:2):

εὐχαριστοῦμεν . . .
    ποιούμενοι μνείαν

We give thanks . . .
    when we make mention

e. *Adverb clause* (example: 1 Cor. 1:27):

ὁ θεὸς   ἐξελέξατο τὰ μωρὰ
              τοῦ κόσμου
      ἵνα   (See 1.1.4 below
   καταισχύνῃ τοὺς σοφούς   for conjunctions)

God chose the foolish things
          of the world
    in order that
   he might shame the wise

f. Adjective clause (example: 1 Cor. 2:6, where an attributive participle functions as an adjective clause):

τῶν ἀρχόντων   of the rulers
         τοῦ αἰῶνος τούτου   of this age
      <u>τῶν</u> καταργουμένων   <u>who</u> are being set aside

g. Noun clause (example: 1 Cor. 3:16, where the ὅτι clause functions as the object of the verb):

οὐκ οἴδατε   <u>ὅτι</u>
                ἐστε   ναός
                          τοῦ θεοῦ;

Do you not know <u>that</u>
        you are the temple
           of God?

NOTE WELL: In narratives, where one has direct discourse, the whole direct discourse functions similarly—as the object of the verb of speaking. Thus Mark 4:11:

ἔλεγεν αὐτοῖς·
           τὸ μυστήριον   δέδοται
               τοῦ βασιλείας   ὑμῖν

He was saying to them:
          The mystery   is given
             of the kingdom   to you

h. Infinitives create some difficulties here. The basic rule is: If the infinitive is complementary, keep it on the same line as its modal; if it functions as a verbal or nominal clause, subordinate as with other clauses. Thus 1 Cor. 3:1:

κἀγὼ οὐκ ἠδυνήθην   λαλῆσαι
                           ὑμῖν

And I was not able   to speak
                       to you

but 1 Cor. 2:2:

ἔκρινα
    εἰδέναι   οὔ τι
      ἐν ὑμῖν

I determined
    to know   not a thing
      among you

1.1.3. *Coordinate by lining up.*

One should try to visualize all coordinations (e.g., coordinate clauses, phrases, and words, or balanced pairs or contrasts) by lining them up directly under one another, even if at times such coordinate elements appear much farther down in the sentence or paragraph. Note the following illustrations:

1 Cor. 2:6 and 7 should begin at the left margin:

λαλοῦμεν σοφίαν   We speak wisdom

λαλοῦμεν σοφίαν   We speak wisdom

In the οὐ . . . οὐδὲ (not . . . nor) phrases of v. 6, one may present the balance in one of two ways, either by coordinating the two genitives themselves:

σοφίαν
    οὐ   τοῦ αἰῶνος τούτου
    οὐδὲ   τῶν ἀρχόντων
           τοῦ αἰῶνος τούτου

wisdom
    not   of this age
    nor   of the rulers
          of this age

or by coordinating the phrase "of this age," which occurs again at the end of v. 7:

σοφίαν
οὐ   τοῦ αἰῶνος τούτου
οὐδὲ   τῶν ἀρχόντων
                           τοῦ αἰῶνος τούτου

wisdom
not   of this age
nor   of the rulers
                           of this age

At 1.1.2e above, you will note that we subordinated ἵνα (in order that) but lined up ἐξελέξατο τὰ μωρά (he chose the foolish things) and καταισχύνῃ τοὺς σοφούς (he might shame the wise). In this way the intended contrasts are immediately made visible.

NOTE: The problem of coordination and subordination is more complex when there are several elements that modify the same word(s), but which themselves are not coordinate. Thus in 1 Cor. 2:7 there are two prepositional phrases that both modify προώρισεν (he predetermined) but are not themselves coordinate. Here again is a matter of personal preference. Either coordinate

ὁ θεὸς προώρισεν   God predetermined
            πρὸ τῶν αἰώνων   before the ages
            εἰς δόξαν ἡμῶν   for our glory

or, preferably, place the second item slightly to the left of the first (so as not to suggest subordination of one to the other)

ὁ θεὸς προώρισεν   God predetermined
            πρὸ τῶν αἰώνων   before the ages
         εἰς δόξαν ἡμῶν   for our glory

NOTE: Coordinate conjunctions between words or phrases can be set apart, either between the lines or to the left, but this should be done as unobtrusively as possible. Thus 1 Cor. 2:3, either

ἐν ἀσθενείᾳ		in weakness
καὶ		and
ἐν φόβῳ		in fear
καὶ		and
ἐν τρόμῳ πολλῷ		in much trembling

or

	ἐν ἀσθενείᾳ			in weakness
καὶ	ἐν φόβῳ		and	in fear
καὶ	ἐν τρόμῳ πολλῷ		and	in much trembling

1.1.4. *Isolate structural signals.*

All structural signals (i.e., conjunctions, particles, relative pro-
nouns, and sometimes demonstrative pronouns) should be isolated
either above or to the left and highlighted by underlining, so that one
can draw lines from (for example) the conjunction to the preceding
word or word group it coordinates or subordinates.

NOTE: This is an especially important step, because many of the
crucial syntactical-grammatical decisions must be made at this point.
For example, is this δέ consecutive (signaling continuation) or adver-
sative (implying antithesis)? To what does this οὖν (therefore) or γάρ
(for) refer? Is it inferential (drawing a conclusion) or causal (giving a
reason), and on the basis of what that has been said above? Does this
ὅτι or ἵνα introduce an appositional clause (epexegesis) or an adverb
clause?
Thus in 1 Cor. 2:6:

<u>δέ</u>		<u>but</u>	
λαλοῦμεν	σοφίαν	We speak	wisdom

(In a notation [see 1.1.6 below], one should indicate something like
this: This is an adversative δέ, probably to all of 1:18–2:5 but espe-
cially to 2:4–5, where Paul has denied having spoken in words of per-
suasive wisdom.)
Also further in v. 6:

λαλοῦμεν σοφίαν	We speak wisdom
|	|
ἐν τοῖς τελείοις	among the mature
|	|
<u>δὲ</u>	<u>but</u>
σοφίαν . . .	wisdom . . .

Also in v. 6, note that the τῶν with καταργουμένων functions as a relative pronoun. Thus:

τῶν ἀρχόντων	of the rulers
τοῦ αἰῶνος τούτου	of this age
<u>τῶν</u> καταργουμένων	<u>who</u> are being set aside

1.1.5. *Color-code recurring words or motifs.*

When the entire paragraph has been thus rewritten, one might want to go back and color-code the recurring motifs in order to trace the themes or ideas crucial to the flow of the argument. Thus the final display of 1 Cor. 2:6–7 should look something like this:

<u>δὲ</u>
λαλοῦμεν   σοφίαν
  ἐν τοῖς τελείοις
      <u>δὲ</u>
      σοφίαν
           οὐ   τοῦ αἰῶνος τούτου
           οὐδὲ τῶν ἀρχόντων
                  τοῦ αἰῶνος τούτου
                  <u>τῶν</u> καταργουμένων

<u>ἀλλὰ</u>
λαλοῦμεν   σοφίαν
  ἐν μυστηρίῳ   θεοῦ
      <u>τὴν</u> ἀποκεκρυμμένην
      <u>ἣν</u>
          ὁ θεὸς προώρισεν
               πρὸ τῶν αἰώνων
               εἰς δόξαν ἡμῶν

ἦν
οὐδεὶς   ἔγνωκεν
    τῶν ἀρχόντων
           τοῦ αἰῶνος τούτου

But
we speak   wisdom
    among the mature
        but
        wisdom
            not   of this age
            nor   of the rulers
                 of this age
                     who are being set aside
But
we speak   wisdom
    in a mystery   of God
              which had been hidden
              which
                 God predetermined
                       before the ages
                     for our glory
              which
                 none   knew
                     of the rulers
                       of this age

NOTE: There are three motifs that should be isolated:

1. Paul and the Corinthian believers: λαλοῦμεν (we speak), ἐν τοῖς τελείοις (among the mature), λαλοῦμεν (we speak), εἰς δόξαν ὑμῶν (for our glory);
2. those who, by contrast, are of this age: οὐ τοῦ αἰῶνος τούτου (not of this age), οὐδὲ τῶν ἀρχόντων, etc. (nor of the rulers, etc.), τῶν καταργουμένων (who are being set aside), οὐδεὶς ἔγνωκεν, etc. (none of the rulers, etc., knew);
3. the descriptions of the wisdom of God: σοφίαν θεοῦ (wisdom of God), ἐν μυστηρίῳ (in a mystery), τὴν ἀποκεκρυμμένην (which had been hidden), ἣν ὁ θεὸς προώρισεν πρὸ τῶν αἰώνων (which God predetermined before the ages).

1.1.6. *Trace the argument by annotation.*

The following examples are given not only to illustrate the process but also to show how such structural displays aid in the whole exegetical process.

Example 1. In the following sentence flow of Luke 2:14, one can see how the structures might be differently arranged, and how an argument from structure might help the textual decision to be made in Step 5 of the exegetical process (I.5). You will note that the NA[27] text correctly sees this verse as a piece of Semitic poetry (distinguished, you will recall, by parallelism, not necessarily by meter or rhyme) and sets it out thus:

> δόξα ἐν ὑψίστοις θεῷ
> καὶ ἐπὶ γῆς εἰρήνη
>   ἐν ἀνθρώποις εὐδοκίας

There is a textual variation between εὐδοκίας (gen. = of goodwill) and εὐδοκία (nom. = goodwill). If the original text were εὐδοκία (nominative), then one would have what might appear to be three balanced lines:

δόξα θεῷ	Glory to God
ἐν ὑψίστοις	in the highest
<u>καὶ</u>	<u>and</u>
εἰρήνη	peace
ἐπὶ γῆς	on earth
εὐδοκία	goodwill
ἐν ἀνθρώποις	among people

But a more careful analysis reveals that the poetry breaks down at a couple of points by this arrangement. First, only the δόξα line has three members to it. This is not crucial to the poetry, but the second item is crucial, that is, the presence of καί between lines one and two, and its absence between lines two and three. If the original text is εὐδοκίας (genitive), however, good parallelism is found:

δόξα	Glory
θεῷ	to God
ἐν ὑψίστοις	in the highest
<u>καὶ</u>	<u>and</u>
εἰρήνη	peace
ἐπὶ γῆς	on earth
ἐν ἀνθρώποις	among people
εὐδοκίας	of goodwill

In this case εὐδοκίας does not break the parallelism; it merely serves as an adjecival modifier of ἀνθρώποις (people): either characterized by goodwill or favored by God (see II.3.3.1). Note also that I have tried to keep the actual parallels coordinate (to God / among people; in the highest / on earth).

Example 2. Frequently, key exegetical decisions are forced upon you in the process of making the sentence flow. It is probably best to consult the aids right at this point (see II.3.2) and try to come to a decision, even though such matters will finally be taken up as part of Step 6 (see II.3 below). Thus, in 1 Thess. 1:2–3 there are three such decisions, which have to do with the placement of the modifiers:

1. Where does one place πάντοτε (always) and περὶ πάντων ὑμῶν (for all of you)? with εὐχαριστοῦμεν (we give thanks) or μνείαν ποιούμενοι (making mention)?

2. Where does one place ἀδιαλείπτως (unceasingly)? with μνείαν ποιούμενοι (making mention) or μνημονεύοντες (remembering)? Neither of these affects the meaning too greatly, but it will affect one's translation (e.g., compare the TNIV and the NRSV on the second one). But the third one is of some exegetical concern.

3. Who is ἔμπροσθεν τοῦ θεοῦ (in the presence of God)? Is Paul remembering the Thessalonians before God when he prays? Or is Jesus now in the presence of God?

Decisions like these are not always easy, but basically they must be resolved on the basis either of (*a*) Pauline usage elsewhere, or (*b*) the best sense in the present context, or (*c*) which achieves the better balance of ideas.

Thus the first two may be resolved on the basis of Paul's usage. In 2 Thess. 1:3 and 2:13 and 1 Cor. 1:4, πάντοτε unambiguously goes with a preceding form of εὐχαριστεῖν. There seems to be no good reason to think it is otherwise here. So also with ἀδιαλείπτως, which in Rom. 1:9 goes with μνείαν . . . ποιοῦμαι.

But the decision about ἔμπροσθεν τοῦ θεοῦ is not easy. In 1 Thess. 3:9, Paul says he rejoices ἔμπροσθεν τοῦ θεοῦ. This usage, plus the whole context of 1 Thess. 1:2–6, tends to give the edge to Paul as the one who is remembering them ἔμπροσθεν τοῦ θεοῦ, despite its distance from the participle it modifies.

Thus the text will be displayed as follows:

εὐχαριστοῦμεν   τῷ θεῷ
          πάντοτε
          περὶ πάντων ὑμῶν

     ποιούμενοι μνείαν
               ἀδιαλείπτως
               ἐπὶ τῶν προσευχῶν ἡμῶν

     μνημονεύοντες   ὑμῶν   τοῦ   ἔργου
                              τῆς πίστεως
               καὶ   τοῦ   κόπου
                              τῆς ἀγάπης
               καὶ   τῆς   ὑπομονῆς
                              τῆς   ἐλπίδος
                                   τοῦ κυρίου   ἡμῶν
                                        Ἰησοῦ Χριστοῦ
     ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν

We give thanks   to God
          always
          for all of you

     making mention
               unceasingly
               in our prayers

     remembering your work
                         of faith
               and   labor
                         of love
               and   endurance
                         of hope
                              in our   Lord
                                   Jesus Christ
          in the presence of our God and Father

Example 3. The following display of 1 Thess. 5:16–18 and 19–22 shows how the structure itself and the choices made at II.1.1.3 and 1.1.4 lead to a proper exegesis of the passage.

χαίρετε
        πάντοτε
προσεύχεσθε
        ἀδιαλείπτως
εὐχαριστεῖτε
        ἐν παντί

→ <u>γὰρ</u>

→ <u>τοῦτο</u> θέλημα
                θεοῦ
            ἐν Χριστοῦ Ἰησοῦ
            εἰς ὑμᾶς

Rejoice
        always
pray
        without ceasing
give thanks
        in all things

→ <u>for</u>

→ <u>this</u> is the will
                of God
            in Christ Jesus
            for you
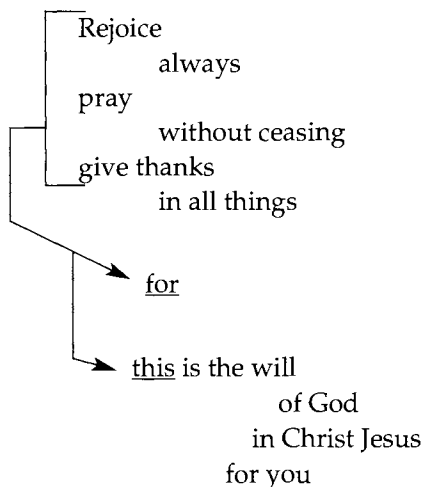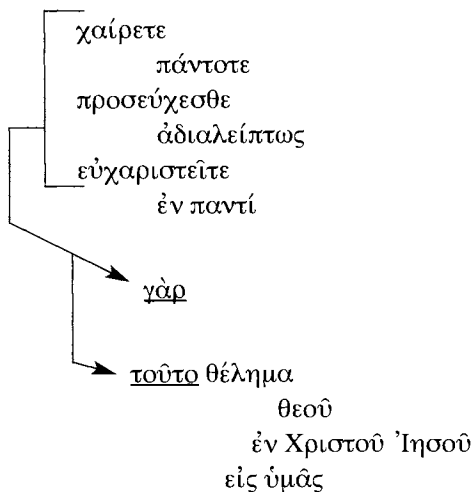
The question here is whether τοῦτο (this) refers only to the third member above or, more likely, to all three members.

It should become clear by this display that we do not here have three seriatim imperatives but a *set* of three, all of which are God's

will for the believer. That observation leads one to expect a grouping in the next series as well, which may be displayed thus:

μὴ σβέννυτε   τὸ πνεῦμα
μὴ ἐξουθενεῖτε   προφητείας

δὲ

δοκιμάζετε   πάντα
κατέχετε   τὸ καλὸν
ἀπέχεσθε
        ἀπὸ παντὸς εἴδους
                πονηροῦ

Do not quench the Spirit
do not despise prophesyings

but

test all things
    hold fast   the good
    abstain
        from every form
                of evil
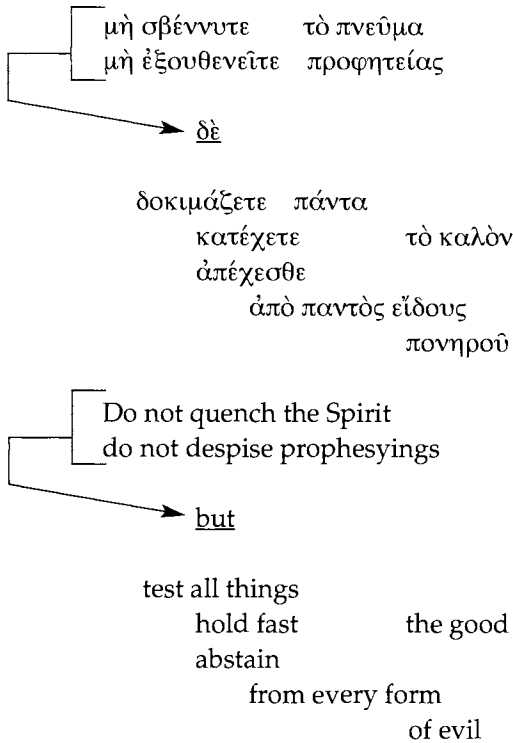
Note how crucial the adversative δέ (but) is to what follows. Note also that the last two imperatives are not coordinate with δοκιμάζετε (test) but are coordinate with each other as the two results of δοκιμάζετε.

Finally, one may wish to redo the whole in a finished form and then trace in the right margin the flow of the argument by annotation, as in the following example.

Example 4. The following display of 1 Cor. 14:1–4 shows how all the steps come together in a finished presentation of the structure of a paragraph (v. 5 has been omitted for space reasons), including the annotations:

(1)   διώκετε τὴν ἀγάπην[1]

      <u>δὲ</u>[2]

      ζηλοῦτε τὰ πνευμάτικα
         <u>μᾶλλον δὲ</u>[3]
         <u>ἵνα</u>
           προφητεύητε
            <u>γὰρ</u>[4]

(2)   ὁ λαλῶν γλώσσῃ   λαλεῖ[5]
                           οὐκ   ἀνθρώποις
                           ἀλλὰ   θεῷ

                 <u>γὰρ</u>

                   οὐδεὶς ἀκούει

                      <u>δὲ</u>

                   λαλεῖ μυστήρια
                         πνεύματι

          <u>δὲ</u>[6]

(3)   ὁ προφητεύων   λαλεῖ
                             ἀνθρώποις
                        οἰκοδομὴν
                  καὶ   παράκλησιν
                  καὶ   παραμυθίαν

(4)   ὁ λαλῶν γλώσσῃ   οἰκοδομεῖ   ἑαυτόν[7]
          <u>δὲ</u>
    ὁ προφητεύων   οἰκοδομεῖ   ἐκκλησίαν

(1)   Pursue love[1]

      <u>and</u>[2]

      desire spiritual gifts
         <u>but rather</u>[3]
           <u>that</u>
            you might prophesy
              <u>for</u>[4]

(2) the one who speaks in tongues   speaks[5]

                                                   not to people
                                                   but to God

                    for

                          no one understands

                              but

                        he   speaks mysteries
                                by the Spirit

                but[6]

(3) the one who prophesies   speaks

                                      to people
                                   edification
                                and exhortation
                                and consolation

(4) the one who speaks in tongues
                        edifies himself[7]

             but

    the one who prophesies
                      edifies the church
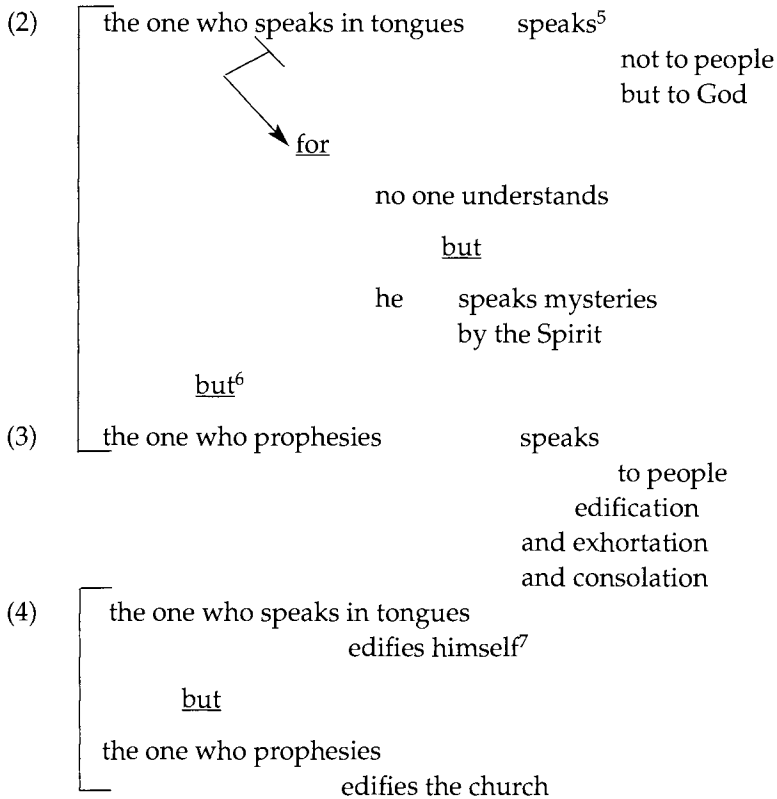
Three themes need to be color-coded: προφητεύειν (prophesy), λαλεῖν γλώσσῃ (speak with tongues), οἰκοδομ- (edify, edification).

Notes:

1. This imperative follows hard on the heels of chap. 13.

2. The δέ here is consecutive and picks up the thrust of chap. 12 (see the repeated ζηλοῦτε from 12:31).

3. But now Paul comes to the real urgency, which is not really hinted at until now. He wants intelligible gifts in the community, and he singles out prophecy to set in contrast to tongues, which is the issue in Corinth.

4. γάρ will be explanatory here, introducing the reason why μᾶλλον δὲ ἵνα . . .

5. Paul begins with their favorite, tongues, and explains why it

needs to be cooled in the community. But he clearly affirms tongues for the individual. The tongues speaker (*a*) speaks to God and (*b*) speaks mysteries by the Spirit (cf. 14:28b). Cf. v. 4, where Paul also says that one who speaks in tongues edifies oneself.

6. But in church one needs to learn to speak for the benefit of others. (The three nouns, which are the objects of the verb, function in a purposive way and give guidelines for the validity of spiritual utterances; but the only one to be picked up in the following discussion is οἰκοδομή [building up].)

7. One more time, but now with οἰκοδομή as the key to the contrast. Note that the edifying of oneself is not a negative for Paul—except when it happens in the community.

1.2. *Make a sentence diagram.*

At times the grammar and syntax of a sentence may be so complex that one will find it convenient to resort to the traditional device of diagramming the individual sentences. The basic symbols and procedures for this are illustrated in many basic grammar books. See Harry Shaw, *Errors in English and Ways to Correct Them*, 2d ed. (New York: Barnes & Noble, 1970), pp. 383–90. This technique is particularly helpful for English exegesis and may serve to clarify the Greek text as well.

Section II.2

Establishing the Text
(See I.5)

The first kinds of materials from your "provisional list of exegetical difficulties" (see I.3.2) that need investigation have to do with the original text. Which of the variants found in the manuscript tradition most likely represents the actual words of the biblical author? This section is intended to help you learn the process for making such decisions. Since this tends to be a very technical field of study, your first concern should be to understand the material well enough so that you feel comfortable with the textual discussions in the various secondary sources.

Our hands-on concerns in this section are two: (1) to teach you how to read the apparatuses in the two basic editions of the Greek New Testament, Nestle-Aland, *Novum Testamentum Graece*, 27th ed. (NA[27]), ed. B. and K. Aland et al. (Stuttgart: Deutsche Bibelgesellschaft, 1993), and the United Bible Societies' *The Greek New Testament*, 4th ed. (UBS[4]), ed. B. Aland et al. (New York: United Bible Societies, 1993); and (2) to illustrate the process of making textual decisions by going through the several steps. The illustrations will be taken from the three sets of variants in John 3:15 and 13.

2.1. *Learn well some basic concepts about NT textual criticism.*

The discussion in this section assumes you have read carefully one of the following surveys:

Gordon D. Fee, "The Textual Criticism of the New Testament," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1979), vol. 1, pp. 419–33.

Bruce M. Metzger (ed.), *A Textual Commentary on the Greek New Testament*, 2d ed. (New York: United Bible Societies, 1994), pp. 1*–16*.

Michael W. Holmes, "Textual Criticism," in *New Testament Criticism and Interpretation*, ed. D. A. Black and D. S. Dockery (Grand Rapids: Zondervan Publishing House, 1991), pp. 101–34.

For a more thorough study of all the matters involved in this discipline, you will want to look at one or both of the following:

Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3d enlarged ed. (New York: Oxford University Press, 1992). [JAF 94]

Kurt Aland and Barbara Aland, *Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, 2d ed., trans. E. F. Rhodes (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1989).

It is not our intention here to go over all that material again. However, some basic matters need to be learned well:

2.1.1. The word *variant* or *variation unit* refers to those places where two or more Greek manuscripts (MSS) or other evidence, when read side by side, have differences in wording.

2.1.2. All variants are either *accidental* (slips of eye, ear, or mind) or *deliberate* (in the sense that the copyist either consciously or unconsciously tried to "improve" the text he was copying).

2.1.3. Every variation is one of four kinds:

1. *Addition:* A scribe (copyist) added one or more words to the text he was copying. In NA^{27} the siglum for "additions" is $^{\top}$ (see p. 52* in the NA^{27} Introduction). This means that the MSS listed in the apparatus *after* this siglum have some additional words that are *not* found in the MSS followed by NA^{27} at this point.

2. *Omission:* A scribe omitted one or more words from the text he was copying. In NA^{27} the sigla $^{\circ}$ and $^{\square\backslash}$ are used for "omissions"

(° for one word; ᵒˋ for two or more). (It should be noted that it depends on one's perspective as to whether a word is "added" or "omitted." If MS A has a word not found in MS B, then either A "added" something to a text like B or, conversely, B "omitted" something from a text like A.)

3. *Transposition:* A scribe altered the word order (or sometimes sentence order) from that of the text he was copying. In NA^{27} the siglum for transpositions is ⌐¹ (or sometimes ⌐, when "substitution" is also involved).

4. *Substitution:* A scribe substituted a word or words for one or more found in the text he was copying. The siglum for this is either ⌐ (for one word) or ⌐ (for two or more words).

2.1.4. The *causes* of variation are many and varied. *Accidental* variations are basically the result of slips of eye, ear, or mind. *Deliberate* variations may be for a variety of reasons: harmonization, clarification, simplification, improvement of Greek style, or theology. You need to be aware that the vast majority of "deliberate" variants were attempts to "improve" the text in some way—to make it more readable and/or understandable.

2.1.5. The *goal* of textual criticism is to determine which reading at any point of variation is most likely the original text, and which readings are the errors.

NOTE WELL: Not all textual variants in the NA^{27} apparatus have *exegetical* significance, in the sense that the *meaning* of the text is affected in some way. The task of Step 5 in the exegetical process (I.5) is to establish the original text for *all* variation units; but only those that will affect the meaning are to be discussed in your paper, and even then one must learn to discriminate between those variants that require substantial exegetical discussion and those that may be noted only in passing. The ability to discriminate will come with experience. Some suggestions will emerge in the discussion that follows.

2.2. *Set out each of the textual variants along with its supporting evidence.*

Although with much practice you may learn to do this simply by looking at the apparatuses, it is best at the beginning to write out

3 ἀπεκρίθη ᵀ Ἰησοῦς καὶ εἶπεν αὐτῷ· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. 4 λέγει πρὸς αὐτὸν ᴼ[ὁ] Νικόδημος· πῶς δύναται ⸀ἄνθρωπος γεννηθῆναι γέρων ὤν⸃; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5 ἀπεκρίθη ᵀ Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις ⸀γεννηθῇ ἐξ ᴰὕδατος καὶ⸖ πνεύματος, οὐ δύναται ⸀εἰσελθεῖν εἰς⸃ τὴν βασιλείαν ⸀τοῦ θεοῦ⸃. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. 7 μὴ θαυμάσῃς ὅτι εἶπόν σοι· δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ᾽ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ ᵀ τοῦ πνεύματος. 9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· πῶς δύναται ταῦτα γενέσθαι; 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια ⸀πιστεύσετε; 13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπουᵀ. 14 Καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, 15 ἵνα πᾶς ὁ πιστεύων ⸀ἐν αὐτῷ⸃ ᵀ ἔχῃ ζωὴν αἰώνιον. 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν ᵀ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπ-

Jc 1,17! · 1J 4,7!
1P 1,23 · Mt 18,3

Ez 36,25-27 1K
6.11; 12,13 Tt 3,5!
2P 1,11

1,13 R 8,5-9
1K 15,50 G 6,8

8,14; 14,17 Eccl
11,5 Sir 16,21

L 1,34

9,30 R 2,20s

32; 5,19; 8,26.38.
40; 15,15 1J 1,1-3
L 22,67! l Sap 9,16

1K 15,40!
31; 6,62; 20,17
Prv 30,4 Dt 30,
12 Bar 3,29
4Esr 4,8 Sap 18,
15s E 4,9s · 1,51!
R 10,6 · 31; 6,62
Nu 21,8s · 8,28;
12,32.34 Is 52,13 ·
36
R 5,8
18; 1,14.18 R 8,
32 H 11,17 1J 4,9 ·
5,24!

¶ 3,3 ᵀο א A N Δ Θ f¹³ 33. 579. l 2211 pm ¦ txt 𝔓⁶⁶.⁷⁵ B K L Wˢ Γ Ψ 050. 083 f¹ 565. 700. 892. 1241. 1424. l 844 pm • 4 ᴼ 𝔓⁶⁶.⁷⁵ B L N Wˢ Θ Ψ 050. 579. l 2211 pm ¦ txt א A K Γ Δ f¹.¹³ 565. 700. 892. 1241. 1424. l 844 pm ¦ ⸀ 2 1 3 4 𝔓⁶⁶ pc j ¦ 1 3 4 2 א pc ¦ ανθ. γεν. ανωθεν γερ. ων H pc aur e f • 5 ᵀο B L N f¹³ 33. 1424 al ¦ ⸀renatus fuerit lat; Orˡᵃᵗ ¦ ᴰ[Wendt cj] ¦ ⸖ (3) ιδειν א* pc aur boᵐˢ ¦ ⸀ των ουρανων א* 0141 pc e • 8 ᵀ (5) του υδατος και א it sʸˢ·ᶜ • 12 ⸀-ευετε 𝔓⁷⁵ 050. 083. 579. l 2211 pc aur ff² l vgᵐˢˢ boᵖᵗ • 13 ᵀο ων (ος ην e sʸᶜ) εν τω ουρανω A(*) Θ Ψ 050 f¹.¹³ 𝔐 latt sʸᶜ·ᵖ·ʰ boᵖᵗ; Epiphᵖᵗ ¦ ο ων εκ του ου-νου 0141 pc sʸˢ ¦ txt 𝔓⁶⁶.⁷⁵ א B L T Wˢ 083. 086. 33. 1241 pc co; Eus Epiphᵖᵗ • 15 ⸀επ αυτω 𝔓⁶⁶ L pc ¦ εις (επ A) αυτον 𝔓⁶³ᵛⁱᵈ א A Θ Ψ 086 f¹.¹³ 33 𝔐 ¦ txt 𝔓⁷⁵ B T Wˢ 083. (579). l 2211ᵖᵗ pc aur c l r¹ vgˢᵗ·ʷʷ ¦ ᵀ (16) μη αποληται αλλ 𝔓⁶³ A Θ Ψ f¹³ 𝔐 lat sʸˢ·ᵖ·ʰ boᵐˢ ¦ txt 𝔓³⁶.⁶⁶.⁷⁵ א B L T Wˢ 083. 086 f¹ 33. 565. l 2211ᵖᵗ pc a fᶜ sʸᶜ co • 16 ᵀαυτου 𝔓⁶³ א² A L T Θ Ψ 083. 086 f¹.¹³ 33 𝔐 latt sy; Did ¦ txt 𝔓⁶⁶.⁷⁵ א* B Wˢ

these data for yourself. Let us begin with the variants in John 3:15 in the Nestle-Aland text (which is included on p. 62 for your convenience). The first of these is signaled by the marks ⸋ around ἐν αὐτῷ (in him), the second by the mark ᵀ following αὐτῷ.

For the first variation unit (ἐν αὐτῷ, etc.) you will find three basic variants listed in the apparatus, with supporting evidence. Note that two further variants are to be found in parentheses: according to UBS⁴, 579 read αὐτῷ only, while A reads ἐπ᾽ αὐτόν. [NOTE: The parentheses around A at this point in the NA²⁷ apparatus means that the Greek word or words in the parentheses should substitute (or, with a plus sign, should be added) for the immediately preceding word(s) and thus form another variant; note that A is then included in the listing for the basic variant.] This means that the editors consider A to be supporting the variant εἰς αὐτόν; however, this is problematic, so for textual purposes the ἐπ᾽ αὐτόν should be considered yet another variant. You should also note that in NA²⁷ the reading of the text, when it does appear in the apparatus, is always listed as the final item. This information can now be displayed as follows:

(1) ἐν αὐτῷ   𝔓⁷⁵ B Wˢ 083 pc aur c l r¹ vgˢᵗ·ʷʷ
    (in him)
(2) ἐπ᾽ αὐτῷ   𝔓⁶⁶ L pc
    (on him)
(3) αὐτῷ   579
    (him)
(4) εἰς αὐτόν   𝔓⁶³ᵛⁱᵈ ℵΘΨ 086 f¹·¹³ 33 𝔐
    ("into" him)
(5) ἐπ᾽ αὐτόν   A
    (on him)

The supporting evidence can be interpreted by reading pp. 54*–59* and 63*–76* in the Introduction to NA²⁷, and by checking the manuscript information given on pp. 684–718. Thus, for example, variant 1 is supported by 𝔓⁷⁵ (a third-century papyrus), B (a fourth-century uncial), Wˢ (the text supplied from another source for this fifth-century uncial), 083 (a sixth–seventh century uncial), plus a few others and four Old Latin MSS. (See pp. 96–180 in the Alands' *Text* for helpful information on the various MSS.) In this way one can briefly analyze

the support for each of the variants. Note that the Gothic 𝔐 listed for variant 4 includes the vast majority of the later Greek MSS (see p. 55*).

[A word about the witness of P⁶³ and the siglum ᵛⁱᵈ (= apparently): This sixth-century papyrus fragment has a lacuna (hole) that makes it not quite possible to determine whether the preposition before αὐτόν is ΕΙΣ or ΕΠ'. Earlier editors, including the NA²⁶, thought it most likely resembled an ἐπ', which is still found in the apparatus of UBS⁴. But more recent studies have assumed that since it also reads the additional words μὴ ἀπόληται ἀλλ', it most likely supports the majority text here as well.]

Similarly, the second variation unit can be displayed thus. (The 16 in parentheses in the apparatus indicates that the editors consider the variant a likely assimilation to v. 16.)

(1)   μὴ ἀπόληται ἀλλ'   𝔓⁶³ A ΘΨ f¹³ 𝔐 lat syˢ·ᵖ·ʰ· boᵐˢ
      (should not
      perish but)

(2)   *omit*   𝔓³⁶ 𝔓⁶⁶ 𝔓⁷⁵ ℵ B L T Wˢ 083 086 f¹ 33 565
                           pc a fᶜ syᶜ co

In this case there are additional witnesses from the versions. For example, variant 2 is supported by Old Latin MS "a" (fourth century) and the corrector of Old Latin MS "f" (f itself is a sixth-century MS), plus one of the Old Syriac (the Curetonian) and the Coptic versions (except for a MS of the Bohairic).

For more information about further supporting witnesses, one can turn to the UBS⁴. Because this edition was prepared primarily for translators, it has fewer variation units in its apparatus; those that do appear were chosen basically because they were judged to have exegetical/translational significance. Also for translational purposes, the two variation units have been combined into one in the apparatus. Two things should be known about this additional evidence:

a.   Although the UBS Greek and versional evidence is generally highly reliable, there are occasional conflicts with NA²⁷ (as with 𝔓⁶³ᵛⁱᵈ in this example). In such cases Nestle-Aland can be expected to be the more reliable, since its apparatus was reworked rather thoroughly for this edition.

b.   The editors of the UBS text indicate that they have thoroughly reviewed the patristic evidence and therefore that "the infor-

mation provided is as reliable as any information in this difficult area can be" (p. 19*). Reality, however, falls far below this ambitious statement. The use of uncritical editions of some Fathers and the general lack of evaluation of this evidence puts it in some jeopardy (a case in point being the four listings of Cyril of Alexandria). On this whole question, see G. D. Fee, "The Use of Greek Patristic Citations in New Testament Textual Criticism: The State of the Question," in *Studies in the Theory and Method of New Testament Textual Criticism*, with Eldon J. Epp (Studies and Documents 45: Grand Rapids: Wm. B. Eerdmans Publishing Co., 1993), pp. 344–59. Thus the UBS patristic evidence must be used with great caution, especially if one wants to make a point of it in some way.

For still further information about supporting evidence, one might consult the edition by Tischendorf [JAF 122] or, if one is especially eager, that by von Soden [JAF 121]. Keys to the reading of these two apparatuses can be found in J. Harold Greenlee, *An Introduction to New Testament Textual Criticism*, rev. ed. (Peabody, Mass.: Hendrickson Publishers, 1995). [JAF 89]

You are now prepared to evaluate the variants on the basis of the external and internal criteria (see Metzger's *Textual Commentary*, pp. 10*–14*). Before proceeding, however, it should be noted that the first variant in John 3:15 would *not* have been an easy one for a student to have resolved on his or her own. It was chosen partly for that reason—to acquaint the student with the kinds of questions that need to be asked and the kinds of decisions that need to be made.

2.3. *Evaluate each of the variants by the criteria for judging external evidence.*

These criteria are given in Metzger's *Textual Commentary*, pp. 11*–12*. Basically, they are four:

2.3.1. *Determine the date of the witnesses favoring each variant.*

The concern here has chiefly to do with the earlier evidence—all of the cursives date from the tenth century and later. Do some of the variants have earlier supporting evidence than others? Does one of the variants have the majority of early witnesses? Do any of the variants have *no* early support?

2.3.2. *Determine the geographical distribution of the witnesses (especially the earlier ones) favoring each variant.*

The importance of this criterion is that if a given variant has early and geographically widespread support, it is highly probable that this reading must be very early and near to the original, if not the original itself.

2.3.3. *Determine the degree of textual relatedness among the witnesses supporting each variant.*

This criterion is related to 2.3.2. Here, one is trying to determine whether the witnesses for a given variant are all textually related or whether they come from a variety of textual groups. If, for example, all the witnesses for one variant are from the same text type, it is possible—highly probable in many instances—that that variant is a textual peculiarity of that family. For a partial listing of evidence by text type, see Metzger's *Textual Commentary*, pp. 14*–16*.

2.3.4. *Determine the quality of the witnesses favoring each variant.*

This is not an easy criterion for students to work with. Indeed, some scholars would argue that it is an irrelevant, or at least subjective, criterion. Nonetheless, some MSS can be judged as superior to others by rather objective criteria—few harmonizations, fewer stylistic improvements, and so forth. If you wish to read further about many of the more significant witnesses and their relative quality, you should find either Metzger's or the Alands' handbook to be helpful.

You may find it helpful at this point to rearrange the external evidence in the form of a diagram that will give you an immediate visual display of supporting witnesses by date and text type. The easiest way to do this is to draw four vertical columns on a sheet of paper for the four text types (Egyptian, Western, Caesarean, Byzantine), intersected by six horizontal lines for the centuries (second, third, fourth, fifth, sixth–tenth, eleventh–sixteenth). Then simply put the external evidence in the appropriate boxes, one display for each variant.

When these criteria are applied to the first variation unit in John 3:15, variants 1 and 4 emerge as the most viable options, with variant 1 slightly favored, mostly because of the well-established high quality of P^{75} and B, and because the earliest evidence for variant 4 is in

the "Western" tradition, which is notorious for harmonizations (in this case to v. 16).

In the case of the second variation unit the evidence is weighted overwhelmingly in favor of the shorter reading (lacking μὴ ἀπόλη-ται ἀλλ') as the original text.

As important as this evidence is, however, it is not in itself deci-sive; so one needs to move on to the question of internal evidence.

2.4. *Evaluate each of the variants on the basis of the author's style and vocabulary (the criterion of intrinsic probability).*

This is the most subjective of all the criteria and therefore must be used with caution. It also has more limited applicability, because often two or more variants may conform to an author's style. Nonetheless, this is frequently a very important criterion—in several ways.

First, in a somewhat negative way the criterion of author's usage can be used to eliminate or at least to suggest as highly suspect one or more of the variants, thus narrowing the field of options. Second, sometimes it can be the decisive criterion when all other criteria seem to lead to a stalemate. Third, it can support other criteria when it can-not be decisive in itself.

Let us see how this criterion applies to the first variation unit in John 3:15. First, you must ask the question, Which of the variants best comports with Johannine style? In this case, and often in others, you should also be aware of which of the options is better or worse Greek. There are several ways to find this out: (1) Several matters of usage can be discovered by reading the BDAG *Lexicon* (see II.4) or by check-ing one of the advanced grammars (see II.3.2.1). (2) The fourth vol-ume of Moulton and Howard's *Grammar,* Nigel Turner on *Style* (II.3.2.1), has much useful information on these matters. (3) Most important, you can discover much on your own by a careful use of your concordance (see the bibliographic note following II.4.3). (4) For those who use computers, the ultimate tool in this regard is the soft-ware program called *Gramcord* (see the bibliographic entry in IV.6).

In this case, by checking out πιστεύω (believe) in your concor-dance, you will discover that in John's Gospel this verb takes as its object either αὐτῷ (him) or εἰς αὐτόν (into him) but never the other

three options. You should also note that ἐπ' αὐτῷ or ἐπ' αυτόν is used
by other NT writers. A look at the BDAG *Lexicon* or at one of the
advanced grammars will reveal similar patterns, namely, that πισ–
τεύω may take as its object either αὐτῷ (him) or one of the preposi-
tional forms εἰς αὐτόν (into him), ἐπ' αὐτῷ (on him), or ἐπ' αὐτόν (on
him), but that ἐν αὐτῷ (in him) is rare.

On the basis of Johannine style, therefore, one may properly rule
out ἐπ' αὐτῷ and ἐπ' αὐτόν. Those seem to be corruptions of one of
the other two. But what shall we do with ἐν αὐτῷ, which ordinarily
is never used as the object of πιστεύω (and never so by John) but
which has the best external evidence? The answer must be that it is
not the object of πιστεύω at all but goes with the following ἔχῃ ζωὴν
αἰώνιον (might have eternal life), designating the source or basis of
eternal life. A check with the concordance reveals that such usage *is*
Johannine, since a similar expression, in this word order, is found in
5:39 (cf. 16:33).

Thus we have with this criterion narrowed down the options to ὁ
πιστεύων εἰς αὐτόν (the one who believes in him) or ἐν αὐτῷ ἔχῃ
ζωὴν αἰώνιον (in him may have eternal life), both of which are
Johannine.

It should be noted, finally, that this criterion is not always useful
in making textual choices. For example, the words μὴ ἀπόληται ἀλλ'
(should not perish but) are obviously Johannine, since they occur in
v. 16. But their absence in v. 15 would be equally Johannine.

2.5. *Evaluate each of the variants by the criteria of transcriptional probability.*

These criteria have to do with the kinds of mistakes or changes
copyists are most likely to have made to the text, given that one of the
variants is the original. They are conveniently displayed in Metzger's
Textual Commentary, pp. 12*–13*. You should note two things about
them: (1) Not all the criteria are applicable at the same time for any
given unit of variation. (2) The overarching rule is this: The reading
that best explains how the others came into existence is to be pre-
ferred as the original text.

By these criteria we may note that the variant ἐν αὐτῷ now
emerges rather clearly as the original text in John 3:15.

First, it is the more difficult reading. That is, given the high frequency of πιστεύειν εἰς αὐτόν (to believe in him) in John, it is easy to see how a copyist would have missed the fact that ἐν αὐτῷ (in him) belongs with ἔχῃ ζωὴν αἰώνιον (might have eternal life) and, also recognizing that ὁ πιστεύων ἐν αὐτῷ was not normal Greek, would have changed ἐν αὐτῷ to the more common form. The fact that ὁ πιστεύων ἐν αὐτῷ would be such poor Greek usage also explains the emergence of ἐπ' αὐτῷ and ἐπ' αὐτόν. That is, both of these are "corrections" that witness to an original text with ἐν αὐτῷ, not εἰς αὐτόν.

Conversely, there is no good explanation why a scribe would have changed εἰς αὐτόν to any of the other forms, since ὁ πιστεύων εἰς αὐτόν makes perfectly good sense and since no one seems to have made this change elsewhere in John.

Second, the variant εἰς αὐτόν can also be explained as a harmonization to v. 16. This would especially be true in those instances where the words μὴ ἀπόληται ἀλλ' were also assimilated from v. 16 so that the prepositional phrase could belong *only* with ὁ πιστεύων and was no longer available to go with ἔχῃ ζωὴν αἰώνιον. Again there seems to be no good explanation, given the firm text in v. 16, for why anyone would have changed εἰς αὐτὸν ἔχῃ μὴ ἀπόληται ἀλλ' to read ἐν αὐτῷ, especially with the inherent difficulties it presents when it immediately follows πιστεύων.

But one can explain how an *author* would have done it. He did not even think of ἐν αὐτῷ as following ὁ πιστεύων. Once he had written ὁ πιστεύων (the one who believes), he moved on to emphasize that in the Son of Man the believer will have eternal life. Thus he wrote ἐν αὐτῷ following ὁ πιστεύων but never intended it to go with that verb form. But later scribes missed John's point and "corrected" the text accordingly.

You should note here how all three sets of criteria (external evidence, intrinsic probability, and transcriptional probability) have converged to give us the original text. In your exegesis paper, the addition of μὴ ἀπόληται ἀλλ' may be relegated to a footnote that reads something like this: "The Old Latin MSS, followed by the later majority of Greek witnesses, add μὴ ἀπόληται ἀλλ', as an assimilation to v. 16. The addition could only have happened in Greek after ἐν αὐτῷ had been changed to εἰς αὐτόν." By contrast, you would

need to discuss the ἐν αὐτῷ / εἰς αὐτόν interchange in some measure because the very meaning of the text is affected by it.

One should note, finally, that after much practice you can feel confidence in making your own textual choices. That is, you must not feel that the text of NA[27] is always correct and therefore is the text you must exegete.

An example might be the variation unit in John 3:13. Briefly, you will note that the external evidence does favor the text of NA[27]. But at II.2.4 one must take the point of view of a second-century scribe. Which is more likely? That he had a text like NA[27] and *added* ὁ ὢν ἐν τῷ οὐρανῷ (the one who is in heaven) for christological reasons? (If so, one might further ask what could have impelled him to do so right at this point.) Or that he had those words in his text but understood v. 13 to be the words of Jesus in dialogue with Nicodemus? If the latter is the case, the scribe must have wondered: How could the One speaking to Nicodemus also have said the Son of Man was at that time ὁ ὢν ἐν τῷ οὐρανῷ (the one who is in heaven)? So he simply omitted those words from his copy. The minority of the UBS[4] committee thought this to be the more likely option. You will have to make up your own mind. But you can see from this how integral to exegesis the questions of textual criticism are.

Section II.3

The Analysis of Grammar (See I.6)

A second kind of exegetical decision that must be made for any given passage concerns grammar (see Steps 4 and 6 in the exegetical process, outlined in Chapter I). Grammar has to do with all the basic elements for understanding the relationships of words and word groupings in a language. It consists of morphology (the systematic analysis of classes and structures of words—inflections of nouns, conjugations of verbs, etc.) and syntax (the arrangements and interrelationships of words in larger constructions). Many of the basic syntactical decisions need to have been made in constructing the sentence-flow schematic (Section 1, above). This section is designed to help you with grammatical questions that arise on the basis of morphology.

As suggested in Chapter I, you should ideally decide the grammar for everything in your passage; however, in your paper you will discuss *only* those matters that have significance for the meaning of the passage. Hence one of the problems in presenting the material in this section is, on the one hand, to highlight the need for solid grammatical analysis but, on the other hand, not to leave the impression—as is so often done—that exegesis consists basically of deciding between grammatical options and lexical nuances. It does make a difference to understanding whether Paul intended ζηλοῦτε in 1 Cor. 12:31 to be

an imperative (desire earnestly), with a consecutive δέ (so now), or an indicative (you are earnestly desiring), with an adversative δέ (but). It also will make a difference in translation whether the participle ὑποτιθέμενος (pointing out) in 1 Tim. 4:6 is conditional (TNIV, RSV) or attendant circumstance (NEB), but in terms of Paul's *intent*, the differences are so slight as not even to receive attention in most commentaries. So part of the need here is to learn to become sensitive to what has exegetical significance and what does not.

The problems are further complicated by the fact that the users of this book will have varying degrees of expertise with the Greek language. This section is written with those in mind who have had some beginning Greek and who thus feel somewhat at home with the basic elements of grammar, but who are still mystified by much of the terminology and many of the nuances. The steps suggested here, therefore, begin at an elementary level and aim at helping you use the tools, and finally work toward your being able to discriminate between what has significance and what does not.

3.1. *Display the grammatical information for the words in your text on a grammatical information sheet.*

A grammatical information sheet should have five columns: the biblical reference, the "text form" (the word as it appears in the text itself), the lexical form (as found in BDAG), the grammatical description (e.g., tense, voice, mood, person, number), and an explanation of the meaning and/or usage (e.g., subjective genitive, infinitive of indirect discourse). At the most elementary level, you may find it useful to chart every word in your text (less the article). As your Greek improves, you will do a lot of this automatically while you are at exegetical Step 3 (the provisional translation; see I.3.1). But you still may wish to use the grammatical information sheet—for several reasons: (1) to retain any lexical or grammatical information discovered by consulting the secondary sources; (2) to isolate those words that need some careful decision making; (3) to serve as a check sheet at the time of writing, in order to make sure you have included all the pertinent data; (4) to serve as a place for speculation or debate over matters of usage.

In the column "use/meaning," you should give the following information:

    for nouns/pronouns: case function (e.g., dative of time, subjective
       genitive); also antecedent of pronoun
    for finite verbs: significance of tense, voice, mood
    for infinitives: type/usage (e.g., complementary, indirect discourse)
    for participles: type/usage
       attributive: usage (adjective, substantive, etc.)
       supplementary: the verb it supplements
       circumstantial: temporal, causal, attendant circumstance, etc.
    for adjectives: the word it modifies
    for adverbs: the word it modifies
    for conjunctions: type (coordinate, adversative, time, cause, etc.)
    for particles: the nuance it adds to the sentence

3.2. *Become acquainted with some basic grammars and other grammatical aids.*

For you to address some of the "usage" matters in 3.1, as well as to make some of the decisions in 3.3 and 3.4, you will need to have a good working acquaintance with the tools.

Grammatical helps may be divided roughly into three categories: (1) intermediate grammars, (2) advanced grammars, (3) other grammatical aids. We begin with the intermediate grammars, because these are the tools you use as a student, and they are most likely the ones you will use throughout your life as a pastor.

3.2.1. *Intermediate Grammars*

The purpose of the intermediate grammar is to systematize and explain what the student has learned in his or her introductory grammar. Pride of place now goes to:

> Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan Publishing House, 1996).

This is easily the most important grammar now in use for exegetical work. The author gives numerous examples (and one must remember that he is also an interpreter) of how various syntactical matters affect one's understanding of the text. If you use Greek at all, this is the grammar to purchase. But you may also find the abbreviated version to be helpful for quick reference:

Daniel B. Wallace, *The Basics of New Testament Syntax: An Interme-diate Greek Grammar* (Grand Rapids: Zondervan Publishing House, 2000).

Other grammars in this category include:

James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham, Md.: University Press of America, 1979).
Robert W. Funk, *A Beginning-Intermediate Grammar of Hellenistic Greek*, 2d ed., 3 vols. (Missoula, Mont.: Scholars Press, 1973).
A. T. Robertson and W. H. Davis, *A New Short Grammar of the Greek Testament*, 10th ed. (New York: Harper & Brothers, 1933; reprint, Grand Rapids: Baker Book House, 1977).

Students tend to find Brooks and Winbery an especially helpful tool.

3.2.2. *Advanced (Reference) Grammars*

These grammars are the ones used by the scholars. They are some-times not of much help to the student because they assume a great deal of knowledge both of grammar in general and of the Greek lan-guage in particular. But the student must become acquainted with them, not only in the hope of using them someday on a regular basis but also because they will be referred to often in the literature.
Here pride of place goes to:

Friedrich Blass and Albert Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. Robert W. Funk (Chicago: University of Chicago Press, 1961). [JAF 203]

The other major grammar is:

James H. Moulton and W. F. Howard, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark): vol. 1, *Prolegomena*, by Moul-ton, 3d. ed., 1908; vol. 2, *Accidence and Word-Formation*, by Moul-ton and Howard, 1929; vol. 3, *Syntax*, by Nigel Turner, 1963; vol. 4, *Style*, by Turner, 1976. [JAF 208]

An older reference grammar, which is often wordy and cumbersome but which students will find useful because so much is explained, is:

A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 4th ed. (Nashville: Broadman Press, 1934). [JAF 209]

3.2.3. *Other Grammatical Aids*

The books in this category do not purport to be comprehensive grammars, but each has usefulness in its own way.

For the analysis of Greek verbs, one will find a great deal of help in:

Ernest D. Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 3d ed. (Edinburgh: T. & T. Clark, 1898; reprint, Grand Rapids: Kregel Publications, 1976).

Two especially useful books that come under the category of "idiom books," offering helpful insight into any number of Greek usages, are:

C. F. D. Moule, *An Idiom Book of New Testament Greek*, 2d ed. (Cambridge: Cambridge University Press, 1963). [JAF 207]

Max Zerwick, *Biblical Greek Illustrated by Examples* (Rome: Biblical Institute Press, 1963). [JAF 212]

For the analysis of genitives on the basis of linguistics rather than classical grammar, you will find an enormous amount of helpful information in:

John Beekman and John Callow, *Translating the Word of God* (Grand Rapids: Zondervan Publishing House, 1974), pp. 249–66.

For a particularly helpful analysis of prepositions and their relation to exegesis and theology in the NT, see:

Murray J. Harris, "Appendix: Prepositions and Theology in the Greek New Testament," in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan Publishing House, 1978), vol. 3, pp. 1171–1215.

3.3. *Isolate the words and clauses that require grammatical decisions between two or more options.*

This is a step beyond 3.1, in that most words are straightforward in their respective sentences and seldom require any kind of exegetical decision based on grammar. As with other matters, such discernment is learned by much practice. Nonetheless, grammatical decisions must frequently be made. Such decisions, which will make an exegetical difference, are of five kinds.

3.3.1. *Determine the "case and why" of nouns and pronouns.*

The decisions here most frequently involve genitives and datives. One should regularly try to determine the usage when these two cases occur. This is especially true of genitives, because they are so often translated into English by the ambiguous "of." Notice, for example, the considerable difference in 1 Thess. 1:3 between the NRSV's "steadfastness of hope" (whatever that could possibly mean) and the TNIV's more helpful "endurance inspired by hope" (cf. Rom. 12:20, "coals of fire" [KJV], with "burning coals" [NRSV, TNIV]; cf. Heb. 1:3, "the word of his power" [KJV], "his word of power" [RSV], with "his powerful word" [NRSV, TNIV]). On these matters you will find both Wallace and Brooks-Winbery to be helpful.

Frequently such choices considerably affect one's understanding of the text; and opinions will differ. Paul's (apparently varied) use of "the righteousness of God" (= the righteousness that God gives? or the righteousness God has in himself and his actions?) is a well-known case in point. Another example is the εἰς κρίμα τοῦ διαβόλου in 1 Tim. 3:6. Does this mean "a judgment contrived by the devil" (NEB, now changed in the REB) or "the same judgment as the devil" (TNIV)?

3.3.2. *Determine the tense (Aktionsart), voice, and mood of verb forms.*

The examples here are legion. Is βιάζεται in Matt. 11:12 middle ("has been forcefully advancing" [NIV]) or passive ("has been subjected to violence" [TNIV, NEB])? Does Paul "mean" anything by the two present imperatives (the first a prohibition) in Eph. 5:18? Does the ἀποστερεῖτε in 1 Cor. 7:5 have the force of *"stop* abusing one another (in this matter)"?

Here in particular, however, one must be careful of overexegeting. For example, in the subjunctive, imperative, and infinitive moods, the common "tense" in Greek is the aorist. Therefore, an author seldom "means" anything by such usage. Nor does that necessarily imply that using the present *does* "mean" something (e.g., πιστεύητε [that you might believe] in John 20:31). But that, of course, is what exegesis is all about at this point—what are the possibilities, and what most likely did the author *intend* by this usage (if anything at all)? Deciding that there is no special meaning to be found in some usages is also part of the exegetical process.

3.3.3. *Decide the force or meaning of the conjunctive signals (conjunctions and particles).*

Here is an area that is commonly overlooked by students, but one that is frequently of considerable importance in understanding a text. One of the more famous examples is the εἰ καὶ . . . μᾶλλον in 1 Cor. 7:21 (= "if indeed"? or "even if"?). In 1 Thess. 1:5, as another example, one must decide whether the ὅτι in v. 5 is causal or epexegetical (appositional)—again, note the difference between TNIV and NEB (the latter changed in the REB).

It is especially important that you do not too quickly go over the common δέ (but, now, and). Its frequency as a consecutive or resumptive connective causes one sometimes to miss its clearly—and significantly—adversative force in such passages as 1 Tim. 2:15 or 1 Thess. 5:21.

3.3.4. *Decide the force or nuances of prepositions.*

Here especially, one must avoid the frequent trap of creating a "theology of prepositions," as though a theology of the atonement could be eked out of the difference between ὑπέρ (on behalf of) and περί (concerning). But again, there are times when the force of the prepositional phrases makes a considerable difference in the meaning of a whole sentence. This is especially true, for example, of the ἐν (in/by) and εἰς (into/so as to) in 1 Cor. 12:13 or the διά (through/in the circumstance of) in 1 Tim. 2:15.

3.3.5. *Determine the relationship of circumstantial (adverbial) participles and infinitives to the sentence.*

Again, one must avoid overexegeting. Sometimes, of course, the adverbial sense of the participle is clear from the sentence and its context (e.g., the clearly concessive force of ζῶσα [even though she lives] in 1 Tim. 5:6). As noted earlier, however, although decisions here may frequently make a difference in translation, they do not always affect the meaning. The reason for this, as Robertson correctly argues (*Grammar*, p. 1124), is that the *basic* intent of such a participle is attendant circumstance. If the author's concern had been cause, condition, or concession, he had unambiguous ways of expressing that. So, while it is useful to train oneself to think what nuance might be involved, one needs also to remember not to make too much of such decisions.

The question of *how* one goes about making the decisions neces-sary at this step is very closely related to what was said about the placement of certain modifiers in II.1.1.6 (example 2). Basically the steps are four:

    a.   Be aware of the options (what we have been talking about right along).
    b.   Consult the grammars.
    c.   Check out the author's usage elsewhere (here you will want to make large use of your concordance).
    d.   Determine which option finally makes the best sense in the pre-sent context.

3.4. *Determine which grammatical decisions need discussion in your paper.*

This step "calls for a mind with wisdom," because it will be one of the things that makes a difference between a superior and a passable paper. The clear determining factor is: Discuss only those grammati-cal matters that make a difference in one's understanding of the text. Some items simply do not carry the same weight as others and may be safely relegated to a footnote. But when the grammatical questions are crucial to the meaning of the whole text (as with many of the above examples); or when they make a significant difference in per-spective (e.g., Are the occurrences of διαβόλου [the devil] in 1 Tim. 3:6 and 7 subjective or objective?); or when they add to one's under-standing of the flow of the argument as a whole (e.g., δέ and διά in 1 Tim. 2:15), then such discussion should be found in the body of the paper.

Section II.4

The Analysis of Words
(See I.7)

I N ANY PIECE OF LITERATURE, words are the basic building blocks for conveying meaning. In exegesis it is especially important to remember that *words function in a context*. Therefore, although any given word may have a broad or narrow *range of meaning*, the aim of word study in exegesis is to try to understand as precisely as possible what the author was trying to convey by his use of *this* word in this context. Thus, for example, you cannot legitimately do a word study of σάρξ (flesh); you can only do a word study of σάρξ in 1 Cor. 5:5 or in 2 Cor. 5:16, and so on.

The purpose of this section is (1) to help you learn to isolate the words that need special study, (2) to lead you through the steps of such study, and (3) to help you use more fully and efficiently the two basic tools for NT word study. Before going through these steps, however, it is important to raise two cautions.

First, avoid the danger of becoming "derivation happy." To put it simply, to know the etymology, or root, of a word, however interesting it may be, almost *never* tells us anything about its meaning in a given context. For example, the word ἐκκλησία (church) indeed derives from ἐκ + καλέω ("to call out from"), but by the time of the NT that is *not* within its range of meanings. And in any case, NT usage had already been determined by its prior use in the LXX, where it was

consistently used to translate the term "the congregation" of Israel. Therefore, it does not mean "the called-out ones" in any NT context.

Second, avoid the danger of overanalysis. It is possible to make too much of the use of specific words in a context. Biblical authors, like ourselves, did not always carefully choose all their words because they were fraught with significance. Sometimes words were chosen simply because they were already available to the author with his intended meaning. Furthermore, words were sometimes chosen for the sake of variety (e.g., John's interchange of ἀγαπάω [love] and φιλέω [love]), because of wordplay, or because of alliteration or other stylistically pleasing reasons.

Nonetheless, the proper understanding of many passages depends on a careful analysis of words. Such analysis consists of three steps.

4.1. *Isolate the significant words in your passage that need special study.*

To determine which are "the significant words," you may find the following guidelines helpful:

4.1.1. Make a note of those words known beforehand or recognizable by context to be theologically loaded. Do not necessarily assume you already know the meaning of ἐλπίς (hope), δικαιοσύνη (righteousness), ἀγάπη (love), χάρις (grace), and so forth. For example, what does "hope" mean in Col. 1:27, or χάρις in 2 Cor. 1:15, or δικαιοσύνη in 1 Cor. 1:30? In these cases in particular, it is important to know not only the word in general but also the context of the passage in particular.

4.1.2. Note any words that will clearly make a difference in the meaning of the passage but seem to be ambiguous or unclear, such as παρθένων (virgins) in 1 Cor. 7:25–38, σκεῦος (vessel = wife? body? sexual organ?) in 1 Thess. 4:4, διάκονος (minister/servant/deacon) in Rom. 16:1, or the idiom γυναικὸς ἅπτεσθαι (lit., to touch a woman = to have sexual relations) in 1 Cor. 7:1.

4.1.3. Note any words that are repeated or that emerge as motifs in a section or paragraph, such as οἰκοδομέω (edify) in 1 Cor. 14, or

ἄρχοντες (rulers) in 1 Cor. 2:6–8, or καυχάομαι (boast) in 1 Cor. 1:26–31.

4.1.4. Be alert for words that may have more significance in the context than might at first appear. For example, does ἀτάκτως in 2 Thess. 3:6 mean only to be passively lazy, or does it perhaps mean to be disorderly? Does κοπιάω in Rom. 16:6 and 12 mean simply "to labor," or has it become for Paul a semitechnical term for the ministry of the gospel?

4.2. *Establish the range of meanings for a significant word in its present context.*

Basically, this involves four possible areas of investigation. But *note well* that words vary, both in importance and usage, so that not all four areas will need to be investigated for every word. One must, however, be alert to the possibilities in every case. Note also, therefore, that the order in which they are investigated may vary.

4.2.1. Determine the possible usefulness of establishing the *history* of the word. This first step is "vertical." Here you are trying to establish the use of a word *prior* to its appearance in your NT document. How was the word used in the past? How far back does it go in the history of the language? Does it change meanings as it moves from the classical to the Hellenistic period? Did it have different meanings in Greco-Roman and Jewish contexts?

The opening caution must be brought forward here. This part of the investigation is to give you a "feel" for the word and how it was used historically in the language; it may or may not help you understand the word in its present NT context.

Most of this information is available in your BDAG *Lexicon*. In the examples that follow, I will show you how to get the most possible use out of BDAG.

The next three steps are "horizontal," that is, you are trying to learn as much as you can about the meaning of your word in roughly contemporary literature or in some of the earlier literature. You might think of these "steps" in terms of concentric circles, in which you move (in terms of NT usage) from the outermost circle of pagan

literary and nonliterary texts (the papyri), to Jewish literary texts (Philo, Josephus), to Jewish biblical texts (LXX, the Pseudepigrapha), to other NT usage, to other usage by the same author, to the immediate context itself.

4.2.2. Determine the range of meanings found in the Greco-Roman and Jewish world *contemporary* with the NT. What meaning(s) does the word have in what different kinds of Greco-Roman *literary* texts? Do the *nonliterary* texts add any nuances not found in the literary texts? Is the word found in Philo or Josephus, and with what meaning(s)? Was it used by the LXX translators? If so, with what meaning(s)?

4.2.3. Determine whether, and how, the word is used elsewhere in the NT. If you are working on a word from a paragraph in Paul, is he the most frequent user of the word in the NT? Does it have similar or distinctive nuances when used by one or more other NT writers?

4.2.4. Determine the author's usage(s) elsewhere in his writings. What is the range of meanings in this author himself? Are any of his usages unique to the NT? Does he elsewhere use other words to express this or similar ideas?

4.3. *Analyze the context carefully to determine which of the range of meanings is the most likely in the passage you are exegeting.*

Are there clues in the context that help to narrow the choices? For example, does the author use it in conjunction with, or in contrast to, other words in a way similar to other contexts? Does the argument itself seem to demand one usage over against others?

A Bibliographic Note

To do the work required in Step 4.2, you will need to have a good understanding of several tools. It should be noted, however, that in most cases you can learn much about your word(s) by the creative use of two basic tools: a lexicon and a concordance.

For a lexicon you should use the following:

Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BDAG), 3d ed., ed. Frederick W. Danker (Chicago: University of Chicago Press, 2000). [JAF 173]

This third edition of Bauer is a considerable improvement over the first two editions—so much so that if you have not yet purchased a lexicon, this one is a must (rather than a secondhand second edition, for example). Based on Bauer's sixth German edition, and keeping all its best features, under the editorship of Professor Danker "Bauer" has become much more user friendly. If you do own the second (or first) edition(s), however, you will be able to follow the present discussion, because most of the *pertinent* information is there—even though it has been thoroughly rearranged. In any case, one look at the example on p. 86 will show you how much easier it now is to find the necessary data as you work through an entry.

For a concordance, use either of the following:

H. Bachmann and H. Slaby (eds.), *Computer-Konkordanz zum Novum Testamentum Graece von Nestle-Aland, 26. Auflage, und zum Greek New Testament*, 3d ed. (Berlin: Walter de Gruyter, 1980).

William F. Moulton and A. S. Geden, *A Concordance to the Greek Testament according to the Texts of Westcott and Hort, Tischendorf and the English Revisers*, 5th rev. ed. H. K. Moulton (Edinburgh: T. & T. Clark, 1978). [JAF 228]

Unfortunately, these are both expensive volumes. But one or the other should be used in exegesis, because they are true concordances (that is, they supply enough of the text for each word to help the user see the word in its context). The *Computer-Konkordanz* is to be preferred because (1) it is based on NA^{26}; (2) it gives a total of NT occurrences for each word; and (3) it repeats the whole text if a word occurs more than once in a verse. Moulton-Geden, by contrast, has the added usefulness of coding certain special uses of a word in the NT.

If you have access to a good library, you may wish to use the ultimate, but prohibitively expensive, concordance:

Kurt Aland (ed.), *Vollständige Konkordanz zum griechischen Neuen Testament*, 2 vols. (Berlin: Walter de Gruyter, 1975, 1983). [JAF 226]

This concordance gives the occurrences of a word in NA[26] as well as in the textual apparatus and the Textus Receptus. It also has coded special usages. Volume 2 gives two lists of word statistics: the number of uses for each word in each NT book, and a breakdown of the number of occurrences for each *form* of the word in the NT.

In the following examples you will have opportunity to learn how to use these, as well as several other, lexical tools.

Example 1: How to Use BDAG

In 1 Cor. 2:6–8, Paul speaks of the ἄρχοντες (rulers) of this age, who are coming to nothing (v. 6) and who crucified the Lord of glory (v. 8). The question is: To whom is Paul referring, the earthly leaders who were responsible for Christ's death or the demonic powers who are seen as ultimately responsible for it (or a combination of both—demonic powers working through earthly leaders)?

Let us begin our investigation by carefully working our way through BDAG (see the facsimile on p. 86). This example was chosen because it also helps you see that BDAG is a secondary source; that is, a lexicographer is an *interpreter* as well as a *provider* of the data. In this instance I happen to disagree with BDAG, but it will be equally clear that one cannot get along without it.

[NOTE FOR ENGLISH READERS: For those who do not know Greek but have learned the alphabet and can look up words, a couple of additional resources will help you get into the BDAG *Lexicon* in two easy steps:

[1. You need first to locate the Greek word that needs to be examined. There are two ways to go about this. The best way is to work from a Greek-English *interlinear*:

J. D. Douglas (ed.), *The New Greek-English Interlinear New Testament* (Wheaton, Ill.: Tyndale House Publishers, 1990).

Or you may prefer the more circuitous route (assuming the KJV) of using the coding system in

James Strong, *Exhaustive Concordance of the Bible* (Nashville: Abingdon Press, 1980).

If you use Strong, you also cut out the next step, since the "lexical" form is what is given in his "Dictionary" section. For help in using Strong, see Cyril J. Barber, *Introduction to Theological Research* (Chicago: Moody Press, 1982), pp. 72–75.

[2. If you use the interlinear, you will need to take the second step of finding the "lexical form" of the word (i.e., the form found in the lexicon itself). To do this you should use one of the following:

Harold K. Moulton (ed.), *The Analytical Greek Lexicon Revised* (Grand Rapids: Zondervan Publishing House, 1978).
Barbara Friberg and Timothy Friberg, *Analytical Concordance of the Greek New Testament—Lexical Focus* (Grand Rapids: Baker Book House, 1981).

These two tools basically offer the same kind of help. Moulton lists *in alphabetical order* every word as it appears in the Greek NT, with the corresponding lexical form and its grammatical description. The Fribergs do the same thing, but *in the actual canonical order.* The latter is thus keyed to help you find words at the very point where you are working in the New Testament itself.

[Thus by looking up ἄρχοντες you will discover that it is the nominative plural of ἄρχων, which is the word you will look up in the lexicon.]

What follows is an attempt to take you by the hand and lead you through the entry in BDAG. Thus you will want continually to refer to the entry in BDAG itself, which has been included here for your convenience. Before going through the entry in detail, however, you should take the time to become familiar with the lists of abbreviations found in BDAG on pp. xxxi–lxxix, since all entries are full of (necessary) abbreviations so as to keep the entries as brief as possible. The first list (pp. xxxi–xxxiii) will also remind you that this is a lexicon for both the New Testament and "other early Christian literature." But one of the significant differences between this and former editions is that NT references are now given in bold for easy sighting.

Let's begin by noting the overall format of the entry, which will be similar for all words that have at least a twofold range of meanings. The first paragraph always gives the two basic lexical data: (1) the entry itself (which [a] in the case of nouns is followed by the genitive

ἄρχων, οντος, ὁ (Aeschyl., Hdt.+) actually ptc. of ἄρχω, used as subst.: one who is in a position of leadership, esp. in a civic capacity.

❶ one who has eminence in a ruling capacity, *ruler, lord, prince*—ⓐ of earthly figures, οἱ ἄ. τῶν ἐθνῶν **Mt 20:25**; cp. B 9:3 (Is 1:10); οἱ ἄ. *the rulers* **Ac 4:26** (Ps 2:2). W. δικαστής of Moses (in quot. of Ex 2:14): **7:27, 35** and 1 Cl 4:10.

ⓑ of Christ ὁ ἄ. τ. βασιλέων τ. γῆς *the ruler of the kings of the earth* **Rv 1:5**;

ⓒ of transcendent figures. Evil spirits (Kephal. I p. 50, 22; 24; 51, 25 al.), whose hierarchies resembled human polit. institutions. The devil is ἄ. τ. δαιμονίων **Mt 9:34; 12:24; Mk 3:22; Lk 11:15** (s. Βεελζεβούλ.—Porphyr. [in Eus., PE 4, 22, 15] names Sarapis and Hecate as τοὺς ἄρχοντας τ. πονηρῶν δαιμόνων) or ἄ. τοῦ κόσμου τούτου **J 12:31; 14:30; 16:11**; ἄ. καιροῦ τοῦ νῦν τῆς ἀνομίας B 18:2; ὁ ἄ. τοῦ αἰῶνος τούτου (Orig., C. Cels. 8, 13, 13) IEph 17:1; 19:1; IMg 1:2; ITr 4:2; IRo 7:1; IPhld 6:2. (Cp. AscIs 1, 3; 10, 29.) At AcPlCor 2, 11 the ed. of PBodmer X suggests on the basis of a Latin version (s. ZNW 44, 1952–53, 66–76) that the following words be supplied between πολλοῖς and θέλων εἶναι: [ὁ γὰρ ἄρχων ἄδικος ὤν| (καὶ) θεὸς] (lat.: nam quia injustus princeps deus volens esse) *[the prince (of this world) being unjust] and desiring to be [god]* (s. ASchlatter, D. Evglst. Joh. 1930, 271f). Many would also class the ἄρχοντες τοῦ αἰῶνος τούτου **1 Cor 2:6–8** in this category (so from Origen to H-DWendland ad loc., but for possible classification under mng. 2 s. TLing, ET 68, ’56/57, 26; WBoyd, ibid. 68, ’57/58, 158). ὁ πονηρὸς ἄ. B 4:13; ὁ ἄδικος ἄ. MPol 19:2 (cp. ὁ ἄρχων τ. πλάνης TestSim 2:7, TestJud 19:4). ὁ ἄ. τῆς ἐξουσίας τοῦ ἀέρος **Eph 2:2** (s. ἀήρ, end). W. ἄγγελος as a messenger of God and representative of the spirit world (Porphyr., Ep. ad Aneb. [s. ἀρχάγγελος] c. 10) Dg 7:2; οἱ ἄ. ὁρατοί τε καὶ ἀόρατοι *the visible and invisible rulers* ISm 6:1.

❷ gener. one who has administrative authority, *leader, official* (so loanw. in rabb.) **Ro 13:3; Tit 1:9 v.l.** (cp. PsSol 17:36). For **1 Cor 2:6–8** s. 1b above.

ⓐ of Jewish leaders (Schürer, index; PLond III, 1177, 57 p. 183 [113 AD] ἀρχόντων Ἰουδαίων προσευχῆς Θηβαίων; IGR I, 1024, 21; Jos., Ant. 20, 11) of the high priest **Ac 23:5** (Ex 22:27). Of those in charge of a synagogue (IG XIV, 949, 2) **Mt 9:18, 23**; cp. ἄ. τῆς συναγωγῆς **Lk 8:41; Ac 14:2** D. Of members of the Sanhedrin **Lk 18:18; 23:13, 35; 24:20**; ἄ. τ. Ἰουδαίων (cp. Epict. 3, 7, 30 κριτὴς τῶν Ἑλλήνων) **J 3:1**; cp. **7:26, 48; 12:42; Ac 3:17; 4:5, 8** (ἄρχοντες καὶ πρεσβύτεροι as 1 Macc 1:26); **13:27; 14:5**. τὶς τῶν ἀρχόντων τ. Φαρισαίων *a member of the Sanhedrin who was a Pharisee* **Lk 14:1**. Of a judge **12:58**.

ⓑ of gentile officials (Diod. S. 18, 65, 6; s. the indexes to SIG and OGI) **Ac 16:19** (OGI 441, 59 and note); 1 Cl 60:2; MPol 17:2. W. ἡγούμενοι 1 Cl 60:4. W. βασιλεῖς and ἡγούμενοι 1 Cl 32:2.—B. 1324. DDD 153–59 (‘Archon’). EDNT. DELG s.v. ἄρχω. M-M. TW.

singular ending and the article, which together tell you gender and declension; [b] in the case of adjectives is followed by its feminine and neuter forms, thus giving you declension information; [c] in the case of verbs, but not always and not in bold, is followed by any irregular conjugational forms) and (2) a parenthesis that offers the history of the word (see Step 4.2.1, above) from its earliest known occurrences in Greek literature up to the time of the NT. Sometimes, as in the case of ἄρχων, there is also some additional helpful lexical information.

The next paragraphs offer the full range of possible meanings for the word in early Christian literature. The way these are set out is another dimension of the user-friendly nature of this edition. The basic range of meanings is set out in arabic numerals in reverse bold (i.e., bold background), while its basic meanings are presented in bold type. You will notice that the next level (subcategory) of meanings is given with circled English letters (In more complex entries, sub-subcategories are indicated by letters of the Greek alphabet.)

Our entry thus begins ἄρχων, οντος, ὁ. This tells you that the word is a masculine noun (by means of the ὁ) of the third declension. Next, in parentheses, you find the abbreviations Aeschyl., Hdt. + (see abbreviations section 5 [pp. xli–li]), which tells you that the word occurs in these two fifth-century B.C.E. writers, while the + means, "and from then on in the literature." This suggests that Step 4.2.1, above, may be skipped over in this case, since it is an obviously commonplace word that has a long history of usage. This parenthesis is then followed by information as to how the word came to be formed (the substantive use of the participle of ἄρχω), along with its basic generic meaning: "one who is in a position of leadership, esp. in a civic capacity."

Next you will note that Danker offers two basic "meanings" for ἄρχων in the NT, which reflect a somewhat hierarchical distinction in usage. You will also note that both usages are further divided into subcategories (three and two), which offer specific instances of the broader usage.

The first entry thus notes various instances of the basic historical meaning of *ruler, lord, prince*. The first subdivision ("a") gives instances both in the plural (Matt. 20:25; Acts 4:26; *Barn.* 9:3) and singular (Acts 7:27, 35), where the biblical authors are either citing the LXX or seem to be influenced by its language. The "b" subdivision picks up the

single instance where it is used of Christ ("as ruler of the kings of the earth"; Rev. 1:5).

The "c" subdivision is both the longest one and the one that needs closest scrutiny. Here are listed the instances where the word is used of supernatural beings, especially Satan. It is especially important to note that the only instance in this category where it is in the *plural*, and thus does *not* refer to Satan, is 1 Cor. 2:6–8. Danker follows Bauer in thinking that it belongs here but is properly cautious ("many would also class [our passage] in this category," a view that goes back as far as Origen).

The second entry has to do with "one who has administrative authority" and thus can be translated "leader, official." Since the subdivisions that follow distinguish Jewish and Gentile officials, the three instances where this cannot be ascertained are given first (Rom. 13:13; in a textual variant of Titus 1:9 [v.l. = *varia lectio*, meaning "variant reading"]; and our passage, 1 Cor. 2:6–8, which is listed in such a way as to indicate their own preference for the meaning in category 1.c [their "1b" is a typographical error]).

Next, look at the very end of the entry. Here you find the series of abbreviations B, DDD, EDNT, DELG, M-M and TW (see pp. li–lviii), which tell you that the word is discussed in these various reference works.

But now let us look more carefully at the evidence that BDAG has supplied. It will be of special importance here that you note two things: the *dates* of supporting evidence (see II.4.2.1 and 4.2.2, above) and the usage in the *singular and plural*. Thus BDAG begins by noting that the word is used "of transcendent figures," all of whom turn out to be "evil spirits . . . whose hierarchies resembled human polit[ical] institutions." Such a usage is found in Manichean manuscripts (see Kephal[aia] in the list of abbreviations on p. xlvi, which are not dated but cannot be earlier than the fourth century C.E.). In the NT the devil is called the ἄρχων of the demons in the Synoptic Gospels. The next parenthesis tells you to compare the entry Βεελζε–βούλ (Beelzebul) for further information related to this usage. A usage from Porphyry (third century C.E.) is also given in full. In John, the same usage occurs in a passage where the devil is called the ἄρχων of this world. Similar usages occur in Barnabas and Ignatius, as well as in scattered apocalyptic and apocryphal works (see the

next parenthesis). At this point we are told that many (from Origen to the commentary by H.-D. Wendland) interpret our passage as belonging here. But it is also noted that others would place it under the second listing above.

Here BDAG also singles out two discussions of this usage in 1 Cor. 2:6–8 found in volume 68 of the *Expository Times*. If you take the time to consult these, you will find that T. Ling argues for "human authorities," while W. Boyd argues for both, that is, human rulers controlled by demons, although the emphasis is clearly on the latter. Although this is not a complete bibliography, it does give you a starting point for further investigation.

The conclusion to the entry in BDAG gives further instances in *Barnabas, Martyrdom of Polycarp*, and Ephesians where Satan is variously designated as the "prince" of the ethereal authority (Eph. 2:2) or the "evil prince" (*Barn.* 4:13). Finally, BDAG gives a usage in Ignatius where, in the plural, ἄρχοντες refers to visible and invisible authorities; in this context, invisible ἄρχοντες must refer to spiritual beings, but not necessarily malevolent ones.

Now let us summarize what we have learned from BDAG:

1. In the singular, ἄρχων is used in the NT by Paul and others to refer to Satan.
2. Not counting our passage, the plural ἄρχοντες is used in the NT exclusively to refer to human rulers. This includes Rom. 13:3, the only other occurrence of the plural in Paul.
3. There is no evidence cited by BDAG, either in pre-Christian or contemporary literature, for ἄρχοντες (in the plural) with the meaning "demonic rulers."
4. The first clear usage of ἄρχοντες in the plural to refer to spiritual rulers, but not necessarily malevolent ones, is in Ignatius's letter to the Smyrneans (ca. 110 C.E.).
5. Scholars are divided as to what ἄρχοντες means in 1 Cor. 2:6–8.

The Use of Other Tools

From BDAG, therefore, we have gone through all the steps in II.4.2. At this point, however, one may wish to check further the available data at II.4.2.2, contemporary usage outside the NT. The really significant data here will come from Jewish sources. The place to begin

is always with the Septuagint (LXX), because it is such a basic source
for some nuances of Greek words that are part of the NT authors'
"biblical vocabulary." The most convenient text for the LXX is:

Alfred Rahlfs (ed.), *Septuaginta*, 2 vols. (Stuttgart: Württ. Bibelan-
stalt, 1959; reprint, New York: United Bible Societies, n.d.).

There is now a very important concordance available:

J. Lust, E. Eynikel, and K. Hauspie (eds.), *A Greek-English Lexicon
of the Septuagint*, 2 vols. (Stuttgart: Deutsche Bibelgesellschaft,
1992, 1996).

And then, you will need access to the standard concordance:

Edwin Hatch and Henry A. Redpath, *A Concordance to the Sep-
tuagint and the Other Greek Versions of the Old Testament (includ-
ing the Apocryphal Books)*, 3 vols. (Oxford: Clarendon Press,
1897; reprinted in 2 vols., Grand Rapids: Baker Book House,
1983).

If you take the time to look at these sources, you will find that in
the several hundred occurrences of this word in the plural in the LXX,
it always refers to earthly rulers of some kind.
Since BDAG also lists usage in the *Ascension of Isaiah* and *3 Corinthi-
ans* 3:11, you may wish to see for yourself that the singular ἄρχων
there refers only to Satan.
a. Here you will also want to use the concordance to the Pseude-
pigrapha:

Albert-Marie Denis, *Concordance Grecque des Pseudépigraphes d'An-
cien Testament* (Louvain: Université Catholique de Louvain,
1987).

Because of the importance of Josephus and Philo, who use this
word, it is important for you to be aware of two other tools.
b. There is a concordance to Josephus:

K. H. Rengstorf (ed.), *A Complete Concordance to Flavius Josephus*, 4
vols. (Leiden: E. J. Brill, 1973–). [JAF 455]

Here you will find that Josephus uses the word scores of times, always in reference to earthly rulers.

c. There is an index to Greek words in Philo:

Peder Borgen, Kåre Fuglseth, and Roald Skarsten (eds.), *The Philo Index: A Complete Greek Word Index to the Writings of Philo of Alexandria* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2000).

This tool is more difficult to use because it is only an index. But if one takes the time to check out the uses of ἄρχοντες in Philo, one again finds it limited to earthly rulers.

There are three other tools that you may wish to consult from time to time because they supply helpful data.

d. Since the NT uses the common Greek of the first century, it is also important to consult contemporary nonliterary usage. The chief tool for this is:

J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-literary Sources* (London: Hodder & Stoughton, 1914–1930; reprint, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974; reprint, New York: Gordon Press Publications, 1977). [JAF 180]

A new "Moulton-Milligan" is in process. For the published results of these materials thus far, see:

G. H. R. Horsely (ed.), *New Documents Illustrating Early Christianity: A Review of the Greek Inscriptions and Papyri*, vols. 1–5. (North Ryde, Australia: Ancient History Documentary Research Centre, Macquarie University, 1981–1989).

S. R. Llewelyn (ed.), *New Documents Illustrating Early Christianity: A Review of the Greek Inscriptions and Papyri*; vols. 6–8. (North Ryde, Australia: Ancient History Documentary Research Centre, Macquarie University, 1992–).

A look at the entry ἄρχων reveals again that only earthly rulers are referred to in these sources.

e. The lexicon for classical (and other) Greek usage is:

H. G. Liddell and R. Scott, *A Greek-English Lexicon,* 9th ed., rev. H. S. Jones and R. McKenzie (Oxford: Clarendon Press, 1940). [JAF 179]

This lexicon will augment the data available in BDAG, especially in giving the history of usage and range of meanings in Greek antiquity. As we have already learned, all pre-Christian Greco-Roman usages refer to earthly rulers.

f. In many instances, and our word is one of them, it will be of some importance to trace the usage in the early church. Here you will want to consult:

G. W. H. Lampe (ed.), *A Patristic Greek Lexicon* (Oxford: Clarendon Press, 1961–1968). [JAF 178]

In the case of ἄρχοντες it is of interest to discover how seldom the word is used of evil spirits in subsequent Christian literature. It is so used in the apocryphal *Acts of John* 1:4 and *Acts of Thomas* A.10. Otherwise the usage is limited basically to Gnostic and Manichean sources.

From the linguistic data alone, it would appear as if ἄρχοντες in 1 Cor. 2:6–8 refers to earthly rulers, since in terms of historical usage, the earliest known instance where it refers to malevolent spiritual "rulers" (demonic powers) is from the early third century C.E., where Origen so interprets our passage in this way. It is always possible, however, that this later usage had its origin with Paul in this passage. So we must resolve the issue finally at Step II.4.3, that is, by analyzing the context of 1 Corinthians 1–4, especially 2:6–16. Here you will want to consult the commentaries (see IV.13.3, especially Fee and Thiselton). What becomes clear in the context is that Paul is contrasting human and divine wisdom, the latter being perceived only by those who have the Spirit (2:10–14). Since the contrast in v. 14 is clearly with *human beings* who have *not* the Spirit and therefore see the divine wisdom as folly, there seems to be no good contextual reason of any kind to argue that the introduction to this set of contrasts (vv. 6–8) refers to other than human rulers, who as the "chief people" of this age represent those who cannot perceive the wisdom of God in the cross.

When you have finished all these steps on your own, then you are prepared to check your results with the one or more of the NT theological dictionaries. Pride of place goes to:

Gerhard Kittel and Gerhard Friedrich (eds.), *Theological Dictionary of the New Testament* (TDNT), 10 vols. including index vol. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964–1976). [JAF 252]

It is difficult to know how to guide your use of this "monumental" and "invaluable tool," as Joseph A. Fitzmyer (JAF) describes it. Because it is so thorough in most of its discussions, you may feel as though your own work were an attempt to reinvent the wheel. Nonetheless, it must always be remembered that this is a *secondary* source and must be read with the same critical eye as other secondary literature (see Step I.13). Thus, for example, in the article on ἄρχων (vol. 1, pp. 488–89), Gerhard Delling sees ἄρχοντες in 1 Cor. 2:6–8 as referring to the demons; however, he offers no argument for this, he simply asserts it. Therefore, by all means use "Kittel"—and buy the set if you have opportunity—but don't let it do all the thinking for you.

The other major works are:

Colin Brown (ed.), *The New International Dictionary of New Testament Theology* (NIDNTT), 3 vols. (Grand Rapids: Zondervan Publishing House, 1975–1978). [JAF 251]

Horst Balz and Gerhard Schneider (eds.), *Exegetical Dictionary of the New Testament* (EDNT), 3 vols. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1990–1992).

In contrast to TDNT, which arranges Greek words in alphabetical order, NIDNTT groups words according to related ideas. Thus for your word you will often need to use the index (vol. 3, pp. 1233–73). The ἄρχοντες of 1 Cor. 2:6–8 are discussed under an entry titled "Beginning, Origin, Rule, Ruler, Originator." Again, the author (H. Bietenhard) classifies them as demons. This is a useful work, however, which compacts a lot of material into each of its articles.

In keeping with TDNT, the EDNT discusses all words in their alphabetical order. In contrast to TDNT, this tool includes an entry for all words that appear in the NT and gives information that is especially pertinent for exegesis. In the case of ἄρχων, however, Otto Merk continues the tradition of confusing the singular with the plural.

Example 2: How to Use a Concordance

For the most part, the example just given brings you in touch with most of the steps and the necessary tools for doing word studies. We bypassed the concordance in this case because the lexicon served our purpose. Of course, a look at the concordance might also have been helpful so that you could see all the NT passages in their sentence contexts. The following brief example will further illustrate the usefulness of a concordance for word study.

In 1 Cor. 1:29 and 1:31, Paul uses καυχάομαι (boast/glory) twice, first pejoratively (God has deliberately set out to eliminate human "boasting" in his presence), then positively (it is precisely God's intent that people should "boast" in him). This contrast is not so clearly available in BDAG, but a look at a concordance can be a very fruitful exercise.

First, you will discover that the word group καυχάομαι-καύχημα-καύχησις (boast, boasting) is a predominantly Pauline phenomenon in the NT (55 of 59 occurrences).

Second, you should notice that the largest number of Pauline usages occur in 1 and 2 Corinthians (39 of 55) and that the vast majority of these are pejorative. ("Boasting" in human achievement, or "boasting" predicated on merely human [this-age] values, seems to have been a problem in Corinth.)

Third, you may also discover that when Paul does use the word group positively, he often "boasts" in things that stand in contradiction to human "boasting" (the cross, weaknesses, sufferings).

Finally, the paradox of his "boasting" in his apostleship will also be seen to relate to the above observation, namely, that God has called him and his churches into being. Therefore, he may boast in what God does even through Paul's own weaknesses.

Thus it is possible to learn much on one's own before or in conjunction with consulting BDAG. Furthermore, one can readily see how important this information is to the understanding of 1 Cor. 1:26–31. Just as God has deliberately set aside human wisdom by redeeming humankind through the scandal of the cross, so he has also set aside human wisdom by selecting such people as the Corinthian believers to constitute the new people of God. All of this, Paul says, was deliberate on God's part so as to eliminate "boasting"

in human achievement—precisely the kind of "boasting" that belongs to the wisdom of this age, into which the Corinthian believers have fallen. One's only ground for καύχησις in the time of the new creation is in Christ himself.

At this point you will want to return to BDAG and the other sources to determine the precise nuance of "boasting" itself.

SECTION II.5

HISTORICAL-CULTURAL BACKGROUND (SEE I.8)

THE VERY NATURE OF SCRIPTURE DEMANDS that the exegete have some skills in investigating the historical-cultural background of NT texts. The NT, after all, does not come in the form of timeless aphorisms; every text was written in a given first-century time/space framework. Indeed, the NT authors felt no need to explain what were for them and their readers common cultural assumptions. Only when provincial customs might not be understood in broader contexts are explanations given (e.g., Mark 7:3–4); but these instances are rare.

The lack of such help within the texts themselves is only to be expected, since most people who communicate with each other do so on the basis of shared assumptions that are seldom articulated. These shared assumptions have to do with common history (family or group stories), sociology (the relationships and social structures that determine everyday life), and culture (the values, often not articulated, that a group shares in order to function). Contemporary readers share very few of these assumptions, but at the same time we bring to the text another whole set of shared assumptions within our own culture(s).

These matters are the more complex for the reading of the New Testament because it is the product of two worlds: Jewish and Greco-Roman. This complexity can be seen simply by looking at its two pri-

mary figures, Jesus and Paul. While they shared a common history—the OT story of God and his people—which is assumed in everything they say and do, they were born and raised in quite different socio-cultural settings, evidenced first of all by their native tongues (Aramaic for Jesus, Greek for Paul) and then found in a whole variety of other, mostly sociological and cultural, differences.

When one turns to the communities to which the NT documents were written, one finds similar diversity in sociology and culture. The majority of NT documents were addressed to church communities in the Greco-Roman world, most of whose adherents would have been Gentiles. By conversion these people now shared the common history of the people of God—indeed, from Paul's perspective they were integral to the completion of that story, in keeping with the Abrahamic covenant (Gen. 12:2–3) as it had been articulated escha-tologically in the prophets, especially Isaiah. But their sociology (government, city/town structures, family structures, etc.) and their cultural assumptions on all sorts of deep-seated values (honor/shame, sexual morality, patron/client relationships, friendship, etc.) were of a considerably different kind from those shared by Jewish communities in Palestine who followed Jesus (just read James and 1 Corinthians side by side to sense the differences).

The problems that the modern exegete faces here are several. First, we have our own (mostly unrecognized) set of historical-social-cultural assumptions, which cause us unwittingly to read our ideas and customs back into the first century. So one of the difficulties lies in learning to become aware of what needs to be investigated, in over-coming the assumption that we know what the NT writers are say-ing. The second problem has to do with the immensity of the task of investigation and the paucity of material that is accessible. But even that which is available is mostly beyond the mastery of any one of us; thus we are dependent on others to do some of this work for us, and they will themselves be interpreters of the data. Third, part of the complexity of this issue is that, on the one hand, one needs to read widely on the larger historical-sociological-cultural issues that impact on these early Christian communities, while, on the other hand, there are specific matters that are related to the paragraph you are exegeting that need investigation. This leads to the questions, fourth, of how one goes about the process of investigation and, fifth,

of how to evaluate the significance of what has been discovered. This is obviously the (off-and-on) work of a lifetime. Fortunately, the last two decades of the twentieth century saw a spate of studies that are designed to guide one through these matters. My concern in this section is mostly to make you aware of some of this literature—and to remind you that such books continue to appear at a regular pace, so you need to keep alert to what continues to be available after the copyright date of this handbook.

5.1. *Be aware of various sources that give you access to the "world" of the New Testament.*

5.1.1. *General studies*

For an overview of the political, religious, and intellectual currents of first-century Judaism and Roman Hellenism, you will want to have access to one or more of the following:

> Everett Ferguson, *Backgrounds of Early Christianity*, rev. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1993).
> James S. Jeffers, *The Greco-Roman World of the New Testament Era: Exploring the Background of Early Christianity* (Downers Grove, Ill.: InterVarsity Press, 1999).
> Craig A. Evans and Stanley E. Porter (eds.), *Dictionary of New Testament Background* (Downers Grove, Ill.: InterVarsity Press, 2000).

For an introduction to how these kinds of questions affect NT texts, for the entire NT, see:

> Craig Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, Ill.: InterVarsity Press, 1993).

5.1.2. *Jewish backgrounds*

For Jewish backgrounds in particular, the following books should prove helpful:

> Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ 175 B.C.–A.D. 135): A New English Version Revised and Edited*, ed. Geza Vermes et al., 3 vols. (Edinburgh: T. & T. Clark, 1973, 1979). [JAF 410]

J. Julius Scott, *Customs and Controversies: Intertestamental Jewish Backgrounds of the New Testament* (Grand Rapids: Baker Book House, 1995).

Joachim Jeremias, *Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period* (Philadelphia: Fortress Press, 1967). [JAF 534]

The last of these books, like many other works, needs to be used with some caution, since Jeremias at times disregards the date of sources (see II.5.4.2). Another, more popular, work of this kind is:

J. Duncan M. Derrett, *Jesus's Audience: The Social and Psychological Environment in Which He Worked* (New York: Seabury Press, 1973).

Among the several books that try to help one get in touch with "Bible times," meaning manners and customs, any of the following will be useful:

Victor H. Matthews, *Manners and Customs in the Bible: An Illustrated Guide to Daily Life in Bible Times* (Peabody, Mass.: Hendrickson Publishers, 1988).

J. A. Thompson, *Handbook of Life in Bible Times* (Downers Grove, Ill.: InterVarsity Press, 1986).

Madeleine S. Miller and J. Lane Miller, *Harper's Encyclopedia of Bible Life*, 3d rev. ed. by Boyce M. Bennett and David H. Scott (New York: Harper & Row, 1978).

For background to the interplay between Judaism and Hellenism that set the stage for the Judaism of the first century, consult:

Martin Hengel, *Judaism and Hellenism: Studies in Their Encounter in Palestine during the Early Hellenistic Period*, 2 vols. (Philadelphia: Fortress Press, 1974). [JAF 400]

5.1.3. *Greco-Roman backgrounds*

The very complexity of the Greco-Roman side (Greece, Rome, and the provinces of all kinds) makes it impossible to select adequate bibliography in a book like this. With a little work in libraries one can uncover a wealth of material, both general and very specialized, in

various classical studies. A word of caution: One must be careful not to make sweeping generalizations about the whole pagan world on the basis of evidence from one part of that world.

For an overview that emphasizes this aspect of "backgrounds," see:

Helmut Koester, *Introduction to the New Testament*, vol 1: *History, Culture, and Religion of the Hellenistic Age*, rev. ed. (Minneapolis: Fortress Press, 1995).

For a useful bibliography here, one is well served by:

Daniel J. Harrington, *The New Testament: A Bibliography* (Wilmington, Del.: Michael Glazier, 1985), pp. 197–200.

Two other books of a popular nature that touch on matters of everyday life are:

Max Cary and T. J. Haarhoff, *Life and Thought in the Greek and Roman World* (London: Methuen & Co., 1940).
Harold Mattingly, *The Man in the Roman Street* (New York: W. W. Norton & Co., 1966).

One should also be aware of another massive work (to be well over thirty volumes when completed) dealing with the rise and fall of the Roman world:

Hildegard Temporini and Wolfgang Haase (eds.), *Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung* (Berlin: Walter de Gruyter, 1972–).

Although this work is being published in Germany, it includes articles in several languages. Many of the articles are by English-speaking scholars, in English, and may be useful in specific areas of interest.

5.2. *Be alert to specialized sociological-cultural studies.*

This burgeoning field of study calls for constant vigilance on the part of the exegete, to see what is available in the literature. For helpful introductions to the various aspects of this field of study, see one or more of the following:

John H. Elliott, *What Is Social-Scientific Criticism?* (Minneapolis: Fortress Press, 1993).

Carolyn Osiek, *What Are They Saying about the Social Setting of the New Testament?* rev. and expanded ed. (New York: Paulist Press, 1992).

John E. Stambaugh and David L. Balch, *The New Testament in Its Social Environment* (Philadelphia: Westminster Press, 1986).

For a splendid introduction to how various social-cultural values influence a wide range of matters for early Christian communities, see:

David A. deSilva, *Honor, Patronage, Kinship and Purity: Unlocking New Testament Culture* (Downers Grove, Ill.: InterVarsity Press, 2000).

For an equally useful guide to the interplay between households in the Greco-Roman world and early Christian households and house churches, see:

Carolyn Osiek and David L. Balch, *Families in the New Testament World: Households and House Churches* (Louisville: Westminster John Knox, 1997).

5.3. *Be alert to the New Testament use of the Old (including intertexuality).*

The most obvious and primary "background" at work in the NT writers is their common assumptions about the OT: that it is the primary "story" that gives meaning to the world and to their lives; that it is the unfolding of God's story as that works out through a people whom he has called, delivered from slavery, bound to himself through a covenant of law, given the promised land as their inheritance, given a king to rule over them as his regent, and among whom he chose to dwell in the temple on Mount Zion. It is simply not possible to read the NT well without being aware of how thoroughly these and other aspects of their primary story affect everything. Indeed, the NT writers think of Christ not so much as instituting something new but rather as "fulfilling"/bringing to consummation the eschatological dimension of the promises God made to his people in the former covenant.

It is therefore important that, as you engage in the exegesis of the NT, you always pause to ask how your passage is either explicitly or implicitly impacted by the OT. Recent studies have shown that there are few, if any, citations of the OT by the NT writers that do not carry an awareness of the OT context. Thus you would do well to read the entry by Moisés Silva on the "Old Testament in Paul" in the *Dictionary of Paul and His Letters* (see under 5.4.2, below) and then follow up by reading selectively from Silva's bibliography.

Equally important to the way the NT writers *cite* the OT is the phenomenon of *intertextuality* (echoes of the OT story or its language), which occurs throughout the NT and sometimes in the most unexpected ways. Take, for example, Luke's birth narrative in chapters 1–2. It begins (1:5–17) with clear echoes of the Hannah–Samuel story in 1 Samuel 1–3 (Samuel would eventually anoint God's chosen king); then, in the annunciation to Mary (1:26–38), Luke picks up clear echoes of the Davidic covenant (2 Sam. 7:14–15) regarding her announced Son. Her song then picks up echoes both from Hannah's song and from various psalms.

Or take the well-known "I am" sayings of Jesus about his being "the true vine" and "the true shepherd." To exegete these passages without awareness of the richness of this imagery for the OT people of God (e.g., Isa. 5:1–7; Ezek. 34:20–31) is to make them generic—and therefore bland horticultural or animal husbandry—images, rather than explicit "fulfillments" of key OT images that Jesus is deliberately thrusting on those who hear him.

Or take Paul's reference in Rom. 8:34 to Christ as "seated at the right hand of God" making intercession for us, an image full of deliberate echoes of the messianism of Ps. 110:1 that came especially to the forefront of the early Christians' understanding of the exalted Christ as Lord.

There are hundreds of such examples throughout the NT, but they climax in the over 250 such echoes in the Revelation, which are very intentional and exegetically determinative for passage after passage. As noted in Chapter I, the place to begin your exegesis here is with the cross-references in the margin of NA^{27}.

The best introduction to the phenomenon of intertextuality may be found in:

Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, Conn.: Yale University Press, 1989).

For a many-faceted critique of Hays and a sampling of a variety of studies on Paul's use of the Old Testament, see:

Craig A. Evans and James A. Sanders, *Paul and the Scriptures of Israel*, JSNTSS 83 (Sheffield: JSOT Press, 1993).

To see intertextuality at work on biblical texts, you might look at (for the Revelation):

Gregory K. Beale, *The Book of Revelation*, NIGTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1999), pp. 76–99.

or, for the echoes of the second exodus theme that seem to serve as a pattern for Mark's understanding of Jesus:

Rikki E. Watts, *Isaiah's New Exodus in Mark*, WUNT 2/88 (Tübingen: J. C. B. Mohr [Paul Siebeck], 1997; reprint, Grand Rapids: Baker Book House, 2000).

5.4. *Some guidelines for application to your specific passage.*

5.4.1. *Determine whether the cultural milieu of your passage is basically Jewish, Greco-Roman, or some combination of both.*

The purpose of this guideline is to serve as a constant reminder that the cultural milieu of the first century is very complex. For the most part, the Gospel materials will reflect Jewish backgrounds. But all the Gospels in their present form have a Gentile church or the Gentile mission as their ultimate audience. One can already see some cultural shifts at work in the Gospel materials themselves (e.g., Mark's comment on the food laws in 7:19 or the topographical shift in the parable of the wise and foolish builders from the limestone hills and chalk valleys of Judea and Galilee in Matt. 7:24–27 to a topography of plains and rivers in Luke 6:47–49). Thus, when Jesus speaks about almsgiving, divorce, oaths, and so forth, it is imperative to know Jewish culture on these points. But it would also be helpful to know the Greco-Roman culture on such matters, in order to be sensitive to the similarities or differences.

Likewise, with the Pauline Epistles, it is especially important to have a feeling for Paul's own essentially Jewish thought world. But because all his letters were written to basically Gentile churches situated in Greco-Roman culture, one must look for ways to understand that culture as well.

5.4.2. *Determine the meaning and significance of persons, places, events, institutions, concepts, or customs.*

This is what most people mean when they speak of "backgrounds." They want to know how and why people did things. Indeed, such information is crucial to the understanding of many texts. The secret to this step is to have access to a wide range of secondary literature, with the special caution that one learn regularly to check the references given in this literature against the primary sources. Some of this information can be found in some of the sources listed in 5.1, above.

For very specific matters in your text, you should first of all have access to one of the multivolumed Bible dictionaries. Pride of place now goes to:

> David Noel Freedman (ed.), *The Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992).

Although this is by far the best and most up-to-date of the Bible dictionaries, one will still find considerable usefulness either in the older standard:

> George A. Buttrick et al. (eds.), *The Interpreter's Dictionary of the Bible*, 4 vols. (Nashville: Abingdon Press, 1962), with its supplement:
> Keith Crim et al. (eds.), *The Interpreter's Dictionary of the Bible, Supplementary Volume* (Nashville: Abingdon Press, 1976). [JAF 240]

or in the recent revision of a previous older standard:

> Geoffrey W. Bromiley et al. (eds.), *The International Standard Bible Encyclopedia*, rev. ed., 4 vols. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979–1988).

You should also be aware of the three InterVarsity dictionaries (besides the one mentioned at 5.1.1, above). These cover a much

broader range of topics than the more traditional dictionaries, but they are full of top-rate articles and good bibliographies:

> Joel B. Green, Scot McKnight, and I. Howard Marshall (eds.), *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992).
>
> Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (eds.), *Dictionary of Paul and His Letters* (Downers Grove, Ill.: InterVarsity Press, 1993).
>
> Ralph P. Martin and Peter H. Davids (eds.), *Dictionary of the Later New Testament and Its Developments* (Downers Grove, Ill.: InterVarsity, 1997).

These and many others of InterVarsity's excellent resources are now available on a single CD-ROM.

5.4.3. *Gather parallel or counterparallel texts from Jewish or Greco-Roman sources that may aid in understanding the cultural milieu of the author of your passage.*

This is a step beyond 5.1 in that it gets you into some of the primary sources themselves (often by way of translation, of course). The purpose of such a collection of texts varies. Sometimes, as in the divorce passages, the purpose is to expose oneself to the various options in first-century culture; sometimes, as with a passage such as 1 Tim. 6:10, it is to recognize that the author is quoting a common proverb. But in each case, the point is for you to get in touch with the first-century world for yourself.

As you collect texts, be aware not only of direct parallels but also of counterparallels (antithetical ideas or customs), as well as those texts that reflect a common milieu of ideas. To get at this material, you should do the following:

5.4.3.1. *Be aware of the wide range of literature that makes up Jewish backgrounds.*

This material may be conveniently grouped into the following categories:

a. *The Old Testament and Septuagint.* For editions, see JAF 97–112.

b. *The Apocrypha.* For editions, see JAF 104–12. Good English translations may be found in the NRSV or the GNB.

c. *The Pseudepigrapha.* The standard English translation now is:

J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* (Garden City, N.Y.: Doubleday & Co., 1982). [JAF 446]

d. *The Dead Sea Scrolls.* The standard translation is:

Florentino García Martínez, *The Dead Sea Scrolls Translated: The Qumran Texts in English,* 2d ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1996).

For an invaluable collection of Qumran parallels (themes and subjects) to the New Testament, see:

H. Braun, *Qumran und das Neue Testament,* 2 vols. (Tübingen: J. C. B. Mohr [Paul Siebeck], 1966), vol. 2.

In addition, a new commentary series, the Eerdmans Commentaries on the Dead Sea Scrolls (ECDSS), was instituted in 2000 under the editorship of Martin G. Abegg and Peter W. Flint. The first volume is:

James R. Davila, *Liturgical Works* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2000).

e. *The Hellenistic Jewish writers Philo and Josephus.* The standard editions and translations are in the Loeb Classical Library (Harvard University Press).
f. *The rabbinic literature.* For texts and translations, see JAF, pp. 126–28. The standard edition of the Mishnah is by Danby (JAF 477), the Talmud by Epstein (JAF 478), and the midrashim by Freedman and Simon (JAF 479).
g. *The targumic literature.* For bibliography, see:

Daniel J. Harrington, *The New Testament: A Bibliography* (Wilmington, Del.: Michael Glazier, 1985), pp. 218–20.

If you are not acquainted with the date or significance of any of this literature, you should consult the two following introductions:

George W. E. Nickelsburg, *Jewish Literature between the Bible and the Mishnah: A Historical and Literary Introduction* (Philadelphia: Fortress Press, 1981).

R. C. Musaph-Andriesse, *From Torah to Kabbalah: A Basic Introduction to the Writings of Judaism* (New York: Oxford University Press, 1982).

5.4.3.2. Be aware of the range of literature that is available on the Greco-Roman side.

The largest and best collection of these authors is the Loeb Classical Library (Harvard University Press), which has both the Greek and Latin texts, along with an English translation—in over 450 volumes.

A project that has been going on for many years, called the Corpus Hellenisticum Novi Testamenti, has been collecting and publishing both parallels and counterparallels to the NT from many of these authors. Some of the more important of these that are now available are:

Dio Chrysostom (40–112 C.E.?)

G. Mussies, *Dio Chrysostom and the New Testament: Parallels Collected* (Leiden: E. J. Brill, 1971).

Lucian (ca. 120–180 C.E.)

Hans Dieter Betz, *Lukian von Samosata und das Neue Testament. Religionsgeschichtliche und paränetische Parallelen*, Texte und Untersuchungen 76 (Berlin: Akademie-Verlag, 1961).

Musonius Rufus (30–100 C.E.?)

P. W. van der Horst, "Musonius Rufus and the New Testament: A Contribution to the Corpus Hellenisticum," *Novum Testamentum* 16 (1974): 306–15.

Philostratus (ca. 170–245 C.E.)

G. Petzke, *Die Traditionen über Apollonius von Tyana und das Neue Testament*, Studia ad Corpus Hellenisticum Novi Testamenti, 1 (Leiden: E. J. Brill, 1970).

Plutarch (ca. 49–120 C.E.)

H. Almquist, *Plutarch und das Neue Testament: Ein Beitrag zum Corpus Hellenisticum Novi Testamenti*, Acta Seminarii Neotestamentici Upsaliensis, 15 (Uppsala: Appelbergs Boktryckeri, 1946).

Hans Dieter Betz, *Plutarch's Theological Writings and Early Christian Literature*, Studia ad Corpus Hellenisticum Novi Testamenti, 3 (Leiden: E. J. Brill, 1975).

―――――, *Plutarch's Ethical Writings and Early Christian Literature*, Studia ad Corpus Hellenisticum Novi Testamenti, 4 (Leiden: E. J. Brill, 1978).

Hans Dieter Betz and E. W. Smith Jr., "Contributions to the Corpus Hellenisticum Novi Testamenti; I: Plutarch, De E apud Delphos," *Novum Testamentum* 13 (1971): 217–35.

Seneca (ca. 4 B.C.–65 C.E.)

J. N. Sevenster, *Paul and Seneca*, Supplements to *Novum Testamentum*, 4 (Leiden: E. J. Brill, 1961).

Much of this material has now been conveniently gathered and put into canonical order in:

M. Eugene Boring, Klaus Berger, and Carsten Colpe (eds.), *Hellenistic Commentary to the New Testament* (Nashville: Abingdon Press, 1995).

5.4.3.3. *For specific texts, use key secondary sources as the point of departure.*

Again, there are no "rules" to follow here. One of the places to begin would be with some of the better commentaries (the Hermeneia series in English, *Études Bibliques* in French, or the Meyer or Herder series in German). Very often, pertinent references will appear either in parentheses in the text or in notes. A beginning point is available in the books by Keener and by Boring, Berger, and Colpe, noted above in 5.1.1 and 5.4.3.2, respectively.

For the rabbinic materials, there are two excellent sources:

Hermann L. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, 6 vols. (Munich: Beck, 1922–1961). [JAF 496]

This is a collection of texts from the rabbinic literature as they may reflect on background to the NT, arranged in NT canonical order. Although the texts are in German, an English-speaking student can

collect their references and go to the English translations (for their reference abbreviations, see vol. 1, pp. vii–viii). One must use caution here (see II.5.4.2), because this collection is not always discriminating. But it is nonetheless an invaluable tool.

> J. Bonsirven, *Textes rabbiniques des deux premiers siècles chrétiens pour servir à l'intelligence du Nouveau Testament* (Rome: Biblical Institute Press, 1955). [JAF 489]

This collection is by tractate in the Talmud. One can, however, use the indexes in the back to locate material for specific passages. Despite the title, not all the references date from the first two Christian centuries. Nonetheless, this also is a useful tool.

5.5. *Evaluate the significance of the background data for the understanding of your text.*

This is easily the most crucial step for exegesis; it is at the same time the most difficult to "teach" or to give "rules" for. What follows, therefore, are some suggestions and cautions as to the kinds of things you need to be alert to.

5.5.1. *Be aware of the kind of background information with which you are dealing.*

This guideline merely restates what was noted in II.5.3. Does your "background" passage offer a direct parallel to your NT passage? Is it a counterparallel or antithesis? Or does it reflect the larger cultural milieu against which your passage must be understood?

5.5.2. *As much as possible, determine the date of the background information.*

You must learn to develop a broad sensitivity here, for the "date" of the author of your parallel text may or may not make it irrelevant to your NT passage. For example, a writer of the second century C.E. may reflect the cultural or intellectual current of a much earlier time. Nonetheless, one must be wary, for example, of reading later Gnostic ideas back into the first century without corresponding contemporary evidence.

The problem of date is particularly acute for the rabbinic materials. Too often in NT scholarship there has been an indiscriminate use

of talmudic materials, without a proper concern for date. Of great help here will be:

> Jacob Neusner, *The Rabbinic Traditions about the Pharisees before 70 A.D.* 3 vols. (Leiden: E. J. Brill, 1971). [JAF 493]

5.5.3. *Be extremely cautious about the concept of "borrowing."*

For this plague on our house Samuel Sandmel coined the term *parallelomania.* NT scholarship has all too often been prone to turn "common language" into "influence," and "influence" into "borrowing." The point here is simply to raise a caution. Don't say, "Paul got this idea from . . . ," unless you have good reason to believe it and can reasonably support it. By contrast, you can very often legitimately state: "In saying this, Paul reflects a tradition (or idea) that can be found elsewhere in . . .".

5.5.4. *Be aware of diverse traditions in your background materials, and weigh their value for your passage accordingly.*

Does your biblical passage reflect conformity or antithesis to any of these traditions? Or does your passage reflect ambiguity? Again, one must use proper caution here. For example, 1 Tim. 2:14 says that Eve, because she was deceived, became a sinner. It is common to argue, in the light of some of the language in vv. 9–10 and 15, that this refers to a rabbinic and apocalyptic tradition that Satan seduced Eve sexually. But there is an equally strong contemporary tradition that implies she was deceived because she was the weaker sex. Furthermore, several other sources speak of her deception without attributing it to either cause. Caution is urged in the light of such diversity, especially when the author offers no hint as to his belief system on this matter.

5.5.5. *Be aware of the possibility of local peculiarities to your sources.*

This caution is especially true of Greco-Roman authors. In alluding to customs or concepts, does the author reflect what is a common, universal practice? or a local, provincial practice? Is he suggesting a norm or an exception to what is normal? For example, when Dio Chrysostom laments the decay of the custom of veiling (*Orationes* 33.48f.), is he reflecting his own tastes, the peculiar circumstances of Tarsus, or a more universal custom?

Finally, it should be noted by way of caution that much of our background literature has come down to us by chance circumstances, and that much of our information is pieced together from a variety of extant sources that reflect but a small percentage of what was written in antiquity. While it is proper to draw conclusions from what we have, such conclusions often need to be presented a bit more tentatively than NT scholarship is wont to do.

Despite these cautions, this is a rich treasure of material that will usually aid the exegetical task immeasurably. Therefore, let it be urged on you to read regularly and widely from the primary sources of antiquity. Such reading will often give you a feel for the period and will enable you to glean much in a general way, even when it does not necessarily yield immediate direct parallels.

Section II.6

The Analysis
of a Pericope
(See I.10 [G])

A̲s noted in chapter i, the analysis of any saying or narrative in a given Gospel consists of three basic questions: (1) Selectivity—is there any significance to the fact that this saying or narrative is found in the Gospel you are exegeting? (2) Adaptation—do any of the differences in language or word order between your Gospel and the others have significance for the meaning of your pericope in the Gospel you are exegeting? (3) Arrangement—is there any significance to its inclusion right at this point (the question of immediate literary context)?

The key to answering these questions lies in your learning to use a Gospel synopsis—on a regular basis. The steps in this section, therefore, are in two parts: 6.1 through 6.3 have to do with learning to use the synopsis itself; 6.4 through 6.7 have to do with the analysis of a pericope in light of the three basic questions noted above, based on what one may discover through a careful following of the procedure outlined in 6.3.

Note well: As pointed out in Chapter I, and again the end of this section, all this analysis is basically a preparatory step for the ultimate exegetical question: the hearing of the pericope in the narrative of a given Gospel.

6.1. *Select a synopsis.*

At the present time, there are four synopses you need to be aware of. The following discussion is based primarily on the first one. Since many students find the second to be useful, references to that synopsis are in brackets.

1. The most important synopsis for the serious study of the Gospels is:

> Kurt Aland (ed.), *Synopsis Quattuor Evangeliorum,* 9th ed. (Stuttgart: Deutsche Bibelstiftung, 1976). [JAF 125]

As the title indicates, this is a comprehensive synopsis of all four Gospels. It reproduces the NA^{26}/UBS^3 Greek text, with the NA^{26} textual apparatus. It also includes the full Greek text of noncanonical parallels (that is, parallels found in Jewish or Christian literature outside the NT) and a full translation of the *Gospel of Thomas.*

2. For students and pastors, the above synopsis has been edited a second time with an English translation (RSV) on the facing page:

> Kurt Aland (ed.), *Synopsis of the Four Gospels: Greek-English Edition of the Synopsis Quattuor Evangeliorum,* 3d ed. (New York: United Bible Societies, 1979). [JAF 124]

Many of the features of the complete synopsis are kept here, except that the apparatus is considerably condensed; the secondary parallels (other parallels within the Gospels but found in different sequence) are not given (which is an unfortunate reduction); and the noncanonical parallels are omitted.

3. A synopsis with a long history of usefulness (Huck-Lietzmann; see JAF 126) has been totally revised by Heinrich Greeven:

> Albert Huck, *Synopsis of the First Three Gospels,* 13th ed., rev. Heinrich Greeven (Tübingen: J. C. B. Mohr [Paul Siebeck], 1981).

This synopsis has several interesting features. First, Greeven has produced an entirely new Greek text, which has considerable differences from NA^{26}/UBS^3 (and now NA^{27}/UBS^4). Second, the textual apparatus is limited to two kinds of variants: those that have been regarded by other textual critics as original, and those that in

some degree or other reflect assimilation between (among) the
Gospels. Third, passages from John's Gospel are now included, but
only those that are parallel to one or more of the Synoptics. Fourth,
italic type is used for all parallels that are found in a different
sequence in the second or third Gospel. Professor Greeven has also
made a concerted effort to have all parallel wordings appear in pre-
cise parallel columns and spacing; but to do so, he has allowed the
lines between the Gospels to do a considerable amount of zigzag-
ging, which at times makes it difficult to follow the sequence in a
given Gospel.

4. A synopsis of a quite different kind is:

Reuben J. Swanson, *The Horizontal Line Synopsis of the Gospels, Greek
Edition* (Pasadena, Calif.: William Carey Library, 1984).

For certain kinds of work this is a most useful tool. Instead of print-
ing the parallels in columns, Swanson has lined up the parallels
across the page, one under the other. In the first volume (Matthew),
for example, all agreements of any of the Gospels with Matthew are
underlined. Also included is a full apparatus of textual variation,
showing how any of the major manuscripts read—also in horizontal
parallels, one under the other.

The discussion that follows will be based on the comprehensive
Aland *Synopsis Quattuor Evangeliorum.* You should at least learn how
to use this tool, even if eventually you work with one of the others.

6.2. *Locate your passage in the synopsis.*

After you have become familiar with your synopsis, this step will
become second nature and you will start with 6.3. But at the outset
you need to learn how to "read" the Aland synopsis. The following
discussion uses the collection of sayings in Matt. 7:1–5 and Mark
4:21–25 (see the facsimile on pp. 116–17), as well as the parable in
Matt. 7:24–27, as examples. (Bracketed references are to the Greek-
English synopsis.)

There are two ways to locate these pericopes. One is to look at
Index II, pp. 576–83 [356–61], in which you are given both the peri-
cope number (nr. = German for "number") and the page number.
Thus Matt. 7:1–5, for example, appears on p. 92 [60] and Mark

4:21–25 on p. 179 [117]. The second and more common way is to look
at the references at the top of each page. In each case you will find a
reference to each of the four Gospels. These references are in most
cases a mixture of regular and bold type. To understand these refer-
ences, you need to understand how the synopsis has been put
together.

The synopsis itself reproduces each Gospel in its own sequence
(or order) from beginning to end (that is, from Matt. 1:1 to 28:20,
etc.). Thus passages found in all three Gospels, all in the same
sequence, will appear once in the synopsis. But parallel passages
that appear in different sequence in one or more of the other Gospels
will appear two or three times, depending on the number of dif-
ferent sequences. The easiest way to visualize this is to familiarize
yourself with Index I, pp. 551–75 [341–55]. Here you will notice that
for each Gospel the boldface references simply follow the order of
that Gospel. You will also note that the regular-type references
interspersed among the bold are always out of sequence for that
Gospel but are parallel to a boldface reference in at least one other
Gospel. Thus, at any point where both or all the Gospels have the
same pericope in the same order (e.g., nos. 7, 11, 13, 14, 16, 18), the
references are all in bold print and the pericope is found in the syn-
opsis that one time. Whenever one or more of the Gospels has a peri-
cope reference in regular type, however, that means that another
Gospel (or two) has this pericope in a different sequence. The syn-
opsis will thus give that pericope twice (or more), once each in the
sequence of each Gospel (see, e.g., nos. 6 and 19, 33 and 139, or 68
and 81).

Now back to the references as they appear at the top of any page.
The boldface references here indicate two things: (*a*) "where you are"
in that Gospel's sequence and (*b*) that the material in that (those)
Gospel(s) is found on this page. The regular-type references simply
indicate "where you are" in that Gospel's sequence; that is, it gives
you the *last* pericope listed in sequence in that Gospel but has noth-
ing to do with the page in hand.

Thus, if you are looking for Mark 4:21–25, you may open the syn-
opsis anywhere and follow the Markan references forward or back
until you find 4:21–25 in bold print on p. 179 [117]. There you will see
that Mark 4:21–25 and Luke 8:16–18 are boldface and are, in fact,

125. Wer Ohren hat zu hören, der höre

Qui habet aures audiendi, audiat   »He who has Ears to Hear, Let him Hear«

Matth. 5,15; 10,26; 7,2; 13,12 25,29	Mark. 4,21-25	Luk. 8,16-18 11,33; 12,2; 6,38; 19,26	Joh.
5, 15 (nr. 53, p. 77) ¹⁵Οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ᾽ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.	²¹Καὶ ᾽ἔλεγεν αὐτοῖς· ᵀ μήτι ῾ἔρχεται ὁ λύχνος᾽ °ἵνα ὑπὸ τὸν μόδιον ῾τεθῇ ἢ ὑπὸ τὴν κλίνην᾽; ῾¹οὐχ ἵνα ῾²ἐπὶ τὴν λυχνίαν ῾³τεθῇ;	¹⁶Οὐδεὶς °δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω ᵀ κλίνης τίθησιν, ἀλλ᾽ ἐπὶ ῾λυχνίας ῾τίθησιν, °ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.᾽	3 6
10,26 (nr. 101, p. 145) ²⁶Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθή- σεται, ῾καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.	²²῾οὐ γάρ ἐστιν ᵀ κρυπτὸν ῾ἐὰν μὴ ἵνα᾽ φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ᾽ ἵνα ἔλθῃ εἰς φανερόν. ²³εἴ τις ἔχει ὦτα ἀκού- ειν ἀκουέτω.	¹⁷῾οὐ ῾γάρ ἐστιν᾽ κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ῾ὃ οὐ μὴ᾽ ῾γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.	9
7, 2 (nr. 68, p. 92) ²᾽Ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε ῾μετρηθήσεται ὑμῖν.	²⁴Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν □καὶ προστεθήσεται ὑμῖνᵀ᾽.	¹⁸βλέπετε °οὖν πῶς ἀκούετε·	12

13, 12 *(nr. 123, p. 176)*		
15 ¹²Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	²⁵ ⌜Ὃς γὰρ ⌜ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ ᵀ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

(nr. 135 8, 19-21 p. 184)

11, 33 *(nr. 192, p. 275)*

³³Οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον], ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

Matth. 10: 26 ⌜neque g¹ (vg) ¦ nec k ¦ — a

Matth. 7: 2 ⌜αντιμετρηθησεται Θ φ al it

Mark.: 21 ⌜λεγει αυτοις· μητι ο λ. καιεται W ¦ ᵀ† οτι B L 892 aeg ¦ ιδετε φ 28 ¦ txt ℵ C ℜ A D W Θ pl ¦ ⌜απτεται D it ¦ καιεται (W φ) sa boᵖᵗ ¦ ᴼ et ⌜τεθηναι ℵ* ¦ [:, H] ¦ ⌜¹ p) αλλ W pc ¦ και ουχ D it ¦ ⌜² υπο B* ℵ al ¦ ⌜³ επιτ- ℜ A al ∥ 22 ⌜ουδεν W ¦ ᵀ† τι ℵ A C 0133 pm lat ¦ txt B D W Θ φ pm it ¦ ⌜ει μη ινα Θ λ φ pc ¦ αλλ ινα D W it ¦ εαν μη C ¦ ο εαν μη ℜ A al ¦ txt B ℵ pc ∥ 24 ⌐D W pc b e l ¦ ᵀτοις ακουουσιν ℜ A Θ 0107. 0133 λ φ pm q syᵖ sa boᵖᵗ ¦ credentibus f ¦ txt ℌ pc ∥ 25 ⌜οστις Θ ¦ ⌜αν εχη ℜ A Θ (0133) λ pm

Luk.: 16 ᴼΘ al ¦ ᵀτης D ¦ ⌜p) την λ-ιαν ℵ D al ¦ λ-ιαν Θ pc; Cyr ¦ ⌜επιτιθ- ℜ A W pm ¦ ⌐𝔭⁷⁵ B ∥ 17 ⌜ουδεν a c e r¹ ¦ [⌜γὰρ ἔστιν H] ¦ ⌜p) αλλα ινα D ¦ ο ου ℜ A W λ φ pm ¦ ⌜p) γνωσθησεται ℜ A W λ φ pm ∥ 18 ᴼ1229 it; Mcion ¦ ᵀκαι προστεθησεται αυτω syᶜ

---

²ˢᵠᵠ cf Jo 5,35; 2 Pt 1,19; Apc 18,23; 21,23; 22,5; cf 18 sqq. 33 ∥ ⁷ˢᵠᵠ cf 21 sq. 30 sqq; cf Jo 18,20; Rm 2,16; 1Cor 4,5 ∥ ¹⁰ˢᵠ cf Mt 11,15; 13,9 par (= nr 122); 13,43; 25,29 app; Mc 2,16 app; Lc 12,21 app; 13,9 app; 14,35; 21,4 app; Apc 2,7.11.17 etc et Evang. Thomae copt. Append. I, 8. 21. 24. 63. 65. 96 ∥ ¹²⁽ᴹᶜ/ᴸᶜ⁾cf Mc 4,3; 7,14 ∥ ¹³ˢᵠcf 23 sqq; cf Rm 2,1 sqq; 14,4; 1Cor 4,5; 5,12; Jc 4,11; 5,9; Jo 8,7 ∥ ¹⁵ˢᵠᵠ cf 27 sqq. 34; cf 4Esr 7,25 ∥ ¹⁸ˢᵠᵠcf 2 sqq

reproduced on the page below. The Matthew passage referred to here (13:18–23) is not on this page, but if you look back one page you will find this reference in boldface, along with Mark and Luke. This means that Mark and Luke are in sequence for both pericopes, but Matthew omits at this point in his Gospel what Mark includes as 4:21–25.

The little "nr. 125" in brackets in the top left corner indicates that the pericope numbered 125 in Aland's system (see his Index II) is located on this page.

On each page you will find four columns, with Greek text in one to all four of the columns, always in the canonical order of Matthew, Mark, Luke, John. John has no parallels to Mark 4:21–25; hence that column is narrow and blank. You will notice that neither Mark nor John has parallels to Matt. 7:24–27; thus the columns with text are wider here, and Mark and John both have the blank narrow columns.

A few other features need to be noted. You will notice that Matthew's column on p. 179 [117] has four different texts listed in the heading (5:15; 10:26; 7:2; 13:12), with one reference in smaller type (25:29) listed underneath (the latter, which is a "secondary parallel," is not reproduced in the Greek-English synopsis). Then, in the column of text itself, each of the four passages is reproduced in the sequence of its corresponding parallel to Mark. The parenthesis following each reference is to the pericope and page numbers where that text can be found in its Matthean sequence. Thus, if you turn to p. 77 [51], pericope no. 53, you will find Mark 4:21 in out-of-sequence parallel to Matt. 5:15.

The small numbered references under the Matthew and Luke references, found in the Greek synopsis only, are to further parallels (called secondary parallels) to one or more of these sayings found elsewhere in Matthew and Luke. You will notice that these parallels are reproduced at the bottom of the Lukan and Matthean columns (continued on p. 180). It is extremely important that you take the time to look at these references, for very often they will add significant information to your exegesis (see especially 6.4, below).

Finally, still on p. 179 [118], you should note the entry at the bottom of the Lukan column (*nr. 135* 8,19–21 *p. 184* [121]). This means that the next item in sequence in Luke's Gospel (8:19–21) will be found in pericope no. 135 on p. 184 [121].

6.3. *Isolate the correspondences and differences in wording between your pericope and its Synoptic parallel(s).*

This step is the key to the analytical steps that follow. Therefore, it is especially important that you take the time regularly to work out this procedure. At first you may wish to practice with copied pages. Eventually, much of the information you are looking for in the analytical steps will be discovered in the actual process of working through your pericope at this step.

The procedure itself is basically very simple and requires only two colored pens or pencils. One might use blue for triple-tradition materials and red for the double tradition (see 6.4, below). At a more sophisticated level you may wish to add three more colors, one for each Gospel as its unique linguistic/stylistic features are discovered (e.g., Mark's use of καὶ εὐθύς [and immediately] or καὶ ἔλεγεν αὐτοῖς [and he was saying to them], or Matthew's use of δικαιοσύνη [righteousness] or "kingdom of *heaven*," etc.).

The procedure is, with the use of a straightedge, to underline all verbal correspondences in the following manner (for Markan parallels):

1. Draw a *solid* (blue) line under all *identical* verbal correspondences (= identical wordings) between Mark and either one or both of the parallels (even if the words are in a different word order or are transposed to a place either earlier or later in the passage).
2. Draw a *broken* line under all verbal correspondences that have the *same words* but *different forms* (case, number, tense, voice, mood, etc.).
3. Draw a *dotted* line under either of the above where Matthew or Luke has a different word order or has transposed something earlier or later in the pericope.

By this procedure you will have isolated (*a*) the actual amount of Mark's text reproduced by Matthew and/or Luke and (*b*) the amount and kinds of variation from Mark's text in either of the other Gospels. The steps that follow are basically an analysis of these correspondences and variations.

For the double tradition one follows the same procedure, but now one is working only with correspondences and differences between Matthew and Luke.

On the pages that follow, one can see how this will appear for Mark 4:21–25 and Matt. 7:1–5 and their parallels.

125. "He who has Ears to Hear, Let him Hear"

Matt. 5:15; 10:26; 7:2; 13:12	Mark 4:21-25	Luke 8:16-18

Matt. 5:15; 10:26; 7:2; 13:12

5:15

¹⁵Οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

10:26

²⁶Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

7:2

²ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

13:12

¹²Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

Mark 4:21-25

²¹Καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;

²²οὐ γὰρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. ²³εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

²⁴Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν.

²⁵ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

Luke 8:16-18

¹⁶Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.

¹⁷οὐ γὰρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.

¹⁸βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

125. "He who has Ears to Hear, Let him Hear"

Matt. 5.15; 10.26; 7.2; 13.12	Mark 4.21-25	Luke 8.16-18

Matt. 5.15; 10.26; 7.2; 13.12

5.15 *(no. 53, p. 51)*
15"Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house.

10.26 *(no. 101, p. 94)*
26"So have no fear of them; for nothing is covered that will not be revealed, or hidden that will not be known.

7.2 *(no. 68, p. 60)*
2For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get.

13.12 *(no. 123, p. 115)*
12For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away.

Mark 4.21-25

21And he said to them, "Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand?

22For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light. 23If any man has ears to hear, let him hear." 24And he said to them, "Take heed what you hear; the measure you give will be the measure you get, and still more will be given you.

25For to him who has will more be given; and from him who has not, even what he has will be taken away."

Luke 8.16-18

16"No one after lighting a lamp covers it with a vessel, or puts it under a bed, but puts it on a stand, that those who enter may see the light.

17For nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light.

18Take heed then how you hear; for to him who has will more be given, and from him who has not, even what he thinks that he has will be taken away."
(no. 135 8.19-21 p. 121)

68. On Judging

<table>
<tr>
<td>

Matt. 7:1-5

¹Μὴ κρίνετε,   ἵνα μὴ κριθῆτε·   ²ἐν ᾧ γὰρ κρί-
ματι κρίνετε κριθήσεσθε,

                        καὶ ἐν ᾧ μέτρῳ μετρεῖτε
μετρηθήσεται ὑμῖν.

                        ³Τί δὲ βλέπεις τὸ
κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ⁴ἢ πῶς
            ἐρεῖς τῷ ἀδελφῷ σου·   ἄφες ἐκβάλω
τὸ κάρφος   ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δο-
κὸς ἐν τῷ ὀφθαλμῷ σου; ⁵ὑποκριτά, ἔκβαλε πρῶ-
τον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε δια-
βλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ
ἀδελφοῦ σου.

</td>
<td>

Luke 6:37-42

                                        ³⁷Καὶ
μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε·
            καὶ μὴ καταδικάζετε, καὶ
οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθή-
σεσθε· ³⁸δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον κα-
λὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώ-
σουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε
ἀντιμετρηθήσεται ὑμῖν. ³⁹Εἶπεν δὲ καὶ παραβολὴν
αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ
ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται; ⁴⁰οὐκ ἔστιν
μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς
ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. ⁴¹Τί δὲ βλέπεις τὸ
κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ⁴²πῶς
δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλω
τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶ-
τον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε δια-
βλέψεις   τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
ἀδελφοῦ σου ἐκβαλεῖν.

</td>
</tr>
</table>

68. On Judging (RSV)

Matt. 7:1-5

[1] "Judge not, that you be not judged. [2] For with the judgment you pronounce you will be judged,

and the measure you give will be the measure you get.

[3] Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? [4] Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? [5] You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

Luke 6:37-42

[37] "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; [38] give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."[39] He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? [40] A disciple is not above his teacher, but every one when he is fully taught will be like his teacher. [41] Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? [42] Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

6.4. *Determine the kind of tradition(s) your pericope appears in.*
    (See I.10.1 [G])

This is another way of putting the question of selectivity, which is ultimately a matter of determining whether such selection is in itself exegetically significant. But the first step here is to *describe* what one finds in the text, especially by determining the traditions your pericope appears in.

The materials in the Gospels are basically of five kinds (some might suggest four or three):

a. The Markan tradition, which appears in four ways: the triple tradition; Mark with Luke (= a Matthean omission); Mark with Matthew (= a Lukan omission); or Mark alone;

b. The double tradition = Matthew and Luke have material in common not found in Mark. This is commonly known as Q, but it is less likely a single source or a single tradition than several kinds of materials available to both in common;

c. The Matthean tradition = material peculiar to Matthew, some of which could have belonged to Q but was omitted by Luke;

d. The Lukan tradition = material peculiar to Luke; and

e. The Johannine tradition = material peculiar to John.

It should be noted further that occasionally there is an overlap between the Markan and double traditions, which in part accounts for some of the agreements of Matthew and Luke against Mark, as well as for some of the doublets in Matthew and Luke.

For the most part, "determining the tradition" is simply a matter of noting to which of these five your pericope belongs. Sometimes for Matthew and Luke, however, this becomes a bit more complex, precisely because one must determine whether the "parallel" with Mark is following Mark or belongs to Q. For example, in pericope no. 125 (Mark 4:21–25 and parallels [see previous pages]) Mark has a collection of five different sayings (we will note at 6.5 how this may be determined), conveniently set out in this instance by the verse division. You will note that Luke alone follows Mark's sequence here, and that he reproduces three of the sayings, plus the "take heed therefore how you hear" from v. 24. You might also note from the underlining in 6.3 that he reproduces vv. 22 and 25 much more closely than he does v. 21.

You should note that Matthew has four of the five sayings, but all at different places in his Gospel. It should also be recognized, however, that his wording is very little like Mark's in the first two instances but very close to Mark in the last. By looking at the "secondary" parallels in Luke's column, one can now make some judgments about the Matthean parallels, as well as about Luke 8:16 (the verse in Luke that is less like Mark). If you were to red-underline Matt. 10:26 in parallel with Luke 12:2 (see pericope no. 101, where 10:26 appears in its Matthean sequence, for the reasons for doing this), you would discover that Matt. 10:26 is not a true parallel to Mark 4:22 but is a Q version of the same saying. Similarly, a comparison of Matt. 5:15 with Luke 11:33 suggests that there is a Q version of this saying as well (see pericope no. 192, p. 275 [175]), and that Luke, even when following Mark, tends to prefer that version—although the Markan parallel has supplied the imagery of "placing the lamp under a bed."

Thus one may reasonably conclude about this pericope (1) that Luke has generally reproduced Mark but omits two short sayings and rewrites the first under the influence of another version of it, and (2) that Matthew omits the whole lot, except for v. 25, which he has inserted a few verses earlier in the "reason for speaking in parables" (as a further explanation of why the disciples have been given to know the mysteries of the kingdom).

The question of the *significance* of selectivity will vary from Gospel writer to Gospel writer. For John's Gospel, one should take seriously the author's summary remark that everything is included to meet the aim stated in 20:30–31. The recurring question, then, should always be: How does this narrative fit into John's purpose of demonstrating Jesus to be Messiah, the Son of God?

For Mark's Gospel one may also assume that the inclusion of a saying or pericope has significance. This is especially true if it also can be shown to fit his arrangement (see 6.5, below). But one must also be open to the possibility that some things are included simply because they were available to him.

For Matthew and Luke, inclusion of something from Mark may or may not be significant. Nevertheless, the fact that they both at times choose *not* to include something, and that they generally adapt what they do include, suggests that selectivity has significance. For the

double and single tradition, of course, the question is the same as for Mark and John: Is the inclusion of this saying or narrative related to the known special interests of the evangelist? In most instances the answer is clearly yes.

6.5. *Analyze the sequence of the pericope in the Gospel you are exegeting.* (See 1.10.2 [G])

This part of the analysis has to do with the Gospel writer's *arrangement* of his materials and therefore with the question of *literary context*. It asks the question, Why is it included *here*, in *this* sequence?

6.5.1. *The Gospel of Mark*

The clues to the significance of arrangement for Mark are mostly internal. That is, one simply has to read and reread a large section of text and ask over and again, Why has Mark included this here? In many instances that will become quite clear as you read. For example, the collection of narratives in Mark 1:21–44 has a singular motif throughout: Jesus' mighty deeds that generate great enthusiasm and popularity, so that he could no longer "enter a town openly" (v. 44).

Likewise, the collection of conflict stories in Mark 2:1–3:6, with their recurrent theme of "Why?" (2:7, 16, 18, 24) and conclusion in 3:6 of the entrenchment of enmity, has its own easily discernible clues.

Sometimes this help comes from the exercise at 6.3, above (through the underlinings). As one observes what Matthew or Luke does with Mark's account, this often highlights Mark's own arrangement. This would especially be true of Mark 4:21–25, noted above. Two things suggest that this is a Markan arrangement: (1) the fact that most of the sayings exist independently of this arrangement in the double tradition; (2) the use of καὶ ἔλεγεν αὐτοῖς, which Mark frequently uses to attach an additional saying to a pericope (see Mark 4:21 and 24, where this phrase stands out in Mark because it is not underlined).

Given that this is a Markan arrangement and that it appears in a section on parables and the mystery of the kingdom, which is "given" to the disciples but not to those outside, one's exegesis here must ask how these sayings are to be understood in this *context*.

6.5.2. *The Gospels of Matthew and Luke*

The question of sequence, or literary context, for these Gospels depends primarily on whether the pericope comes from Mark or belongs to the double or single tradition. If their sequence is the same as Mark's, that ordinarily simply means they are following his order. Usually *their* unique presentation of such material will be found at step 6.6, below. But the fact that they didn't *change* Mark's order also implies that this order functions well for their own narrative. By contrast, when they *differ* from Mark's sequence, which they do not do often, one may argue that they have good reason to do so and exegesis must include seeking that reason (see the illustration in 6.6.1b).

For the double or single tradition, one must ask questions similar to those for Mark's Gospel, above. For the double tradition, however, it is almost always relevant to note carefully where and how the other Gospel writer places the same pericope. Note especially the pericopes in Matt. 7:1–5 ‖ Luke 6:37–42. You will observe that Luke has two major insertions into material that is otherwise verbally very close to Matthew. In Matthew's sequence, which very likely belongs to Q, the whole collection is instruction on not judging a brother. In Luke's sequence, however, there are now two packages of teaching, one on "response in kind," with both negative and positive items, and one that is a little more difficult to apprehend but seems to point to one's need to be taught as grounds for not judging a brother or sister.

Similarly with the single tradition in Matthew or Luke, the ability to see the evangelist's interest in arrangement is usually related to analyzing where he has inserted it into the Markan framework.

6.5.3. *The Gospel of John*

Here the question of arrangement is similar to that of Mark but is in this case especially related to one's overall understanding of the Johannine structure. If the Jewish feasts are the clues to understanding the material in John 2:12–12:50, as many think, then this becomes something of a clue to the questions of literary context. In any case, John's independence of the Synoptic tradition (for the most part) means that clues of arrangement are basically internal—although the placement of some things that he has in common with the Synoptics (e.g., the cleansing of the Temple, the anointing at Bethany) do offer some help in seeing the Johannine perspective.

6.6. Determine whether your evangelist's adaptation of the pericope is significant for your interpretation of the text. (See I.10.3 [G])

The key to this step is to go back to 6.3, above, and analyze carefully the differences between (among) the Gospels. Such an analysis should be looking for four things: (1) rearrangements of material (step 6.5), (2) additions or omissions of material, (3) stylistic changes, (4) actual differences in wording. A combination of these items will usually lead you to a fairly accurate appraisal of the author's interests. But NOTE WELL: You must learn to distinguish between your *description* of what an author has done, which should be somewhat objective, and your *interpretation* as to *why* he has done it, which can become rather subjective. While it is true that the task of interpretation here is to discover the author's *intent*, one must exercise proper caution against a full identification of one's own discoveries with that actual intent.

6.6.1. *The Triple Tradition* (Mark–Matthew–Luke)

a. *Mark.* Because Mark was almost certainly working with primarily oral materials, which we in turn must reconstruct from his Gospel, there is always a certain amount of speculation about his adaptation of the material. It is much easier to see his hand at work in the arranging process. Nonetheless, certain linguistic and stylistic features of his Gospel have been isolated as clearly Markan. On this matter you will find much help in:

> E. J. Pryke, *Redactional Style in the Marcan Gospel,* SNTSMS 33 (Cambridge: Cambridge University Press, 1978).

b. *Matthew and Luke.* Here one is on much firmer ground because of their use of Mark. In this case we will illustrate the whole process by looking at Luke's redaction of Mark in Luke 8:16–18 ‖ Mark 4:21–25.

First it must be emphasized that such an analysis must look at the larger unit (Luke 8:4–21) and see how vv. 16–18 fit in. Between a careful look at Index I in your synopsis (pp. 558–59 [345–46]) and a careful analysis of your blue underlinings, the following descriptive observations can be made (NOTE WELL: To make sense of what follows, you will need to keep your synopsis handy!):

1. Luke has last followed Mark at Luke 6:12–16 (Mark 3:13–19). He has in the meantime included a large block of non-Markan material (Luke 6:17–7:50). When he returns to Mark, he (*a*) omits Mark 3:20–21 (where Jesus' family go to rescue him because many people think he is mad), (*b*) follows Q versions of Mark 3:22–27 and 28–30 and inserts them at different places in his Gospel, and (*c*) inverts the order of Mark 3:31–35 by placing it at the conclusion of this section (Luke 8:4–21) having to do with teaching in parables. At the end of the section he also omits Mark 4:26–34.

2. Luke introduces the section (8:1–3) by noting that Jesus is again involved in itinerant ministry of preaching, accompanied by the Twelve and several women.

3. In Luke 8:4 the context for the parable of the sower is not the sea with Jesus in a boat (thus, in 8:22, Luke must adapt by having Jesus "one day" getting into a boat) but "people from town after town" coming to him.

4. In the parable itself (Luke 8:5–8) there are several interesting adaptations: (*a*) the addition of "his seed" (v. 5); (*b*) the addition of "was trodden under foot" (v. 5); (*c*) the change from "no root" to "no moisture" in v. 6, with the omission of "no depth of soil" and the scorching sun; (*d*) the omission of "it yielded no grain" (v. 7); (*e*) in v. 8, the omission of "growing up and increasing" and the limiting of the yield to a hundredfold. The net result is a condensed version of Mark's parable, with many of the details omitted.

5. In the section on the reason for speaking in parables (Luke 8:9–10 ‖ Mark 4:10–12), Luke omits the reference to their being alone, changes the disciples' question to refer to *this* parable in particular, changes "the mystery" of the kingdom to "the mysteries," changes "those outside" to "the rest," and considerably abbreviates the quotation from Isaiah.

6. In the interpretation of the parable (Luke 8:11–15) the emphasis shifts from the sower to the seed, which is "the word of God," and its effects on people. Thus the first have the word taken away by the devil, lest "they believe and be saved." The second group "believe" (instead of "endure") for a while and fall away in a time of "temptation" (instead of "tribulation or persecution on account of the word"). The third hear, but their fruit "does not mature," while the fourth are those who hear the word, "hold it fast with a noble and good heart and bear fruit with patience."

7. In our section of interest (Luke 8:16–18), Luke (*a*) omits the two occurrences of καὶ ἔλεγεν αὐτοῖς (and he was saying to them), thus linking v. 16 directly to the interpretation of the parable of the sown seed; (*b*) uses the Q version of the first saying, which is interested in the fact that those who enter will see the light; (*c*) in v. 17 adds "that shall not be known"; (*d*) omits Mark 4:24b altogether so that v. 25 in Mark is joined directly, as an explanation, to "take heed then how you hear."

8. Finally, Mark 3:31–35 has been rearranged to serve as a conclusion to this section (Luke 8:19–21), and considerably adapted so that emphasis is on the final pronouncement: "My mother and my brothers are those who *hear the word of God and do it.*"

If you have followed this collection of observations *in your synopsis*, the results should have become clear: The section as a whole, which begins with Jesus' itinerant preaching and "evangelizing" about the kingdom of God, is concerned with him as a teacher of the word of God and with how people hear the word. Precisely how vv. 16–18 fit into that scheme may not be quite so clear, but it is certainly arguable that Luke's concern here is with the future ministry of the disciples, who had the parables explained to them and who were to "bear fruit with patience," by taking what was "hidden" and making it known so that people might "see the light."

Note again that the task of exegesis at this point is first of all to *describe* what the author did and then to offer an *interpretation* of the intent.

6.6.2. *The Double Tradition* (Matthew–Luke)

Here the descriptive concerns are threefold:

1. Since almost none of these materials is in the same sequence in the two Gospels, begin with a description of the larger section into which each evangelist has fitted the saying.

2. Determine by an analysis of the linguistic correspondences whether the two authors had access to a common source (most highly probable with Matt. 7:1–5 ‖ Luke 6:37–42) or whether they reflect two different traditions of the same pericope (e.g., Matt. 25:14–30 ‖ Luke 19:11–27, parable of the talents/pounds).

3. By an analysis of Matthean and Lukan linguistic and stylistic habits, try to determine which evangelist has the more primitive expression of the saying and how each has adapted it to his interests.

Thus, by careful analysis of the parable of the wise and foolish builders, one can show that much of the noncommon language in Luke's version is unique to him in the NT. Furthermore, the differences between digging deep and laying a foundation on rock (Luke) and building on the rock (Matthew), between a flood arising (Luke) and rains causing the flooding (Matthew), and between building on the ground with no foundation (Luke) and building on "sand" (Matthew) reflect the differences between Jesus' own native Palestine, with its limestone hills and chalk valleys, and Luke's (or his readers') more common experience of floods by rising rivers.

In this case, however, the parable, which seems most likely already to have been at the conclusion of a prior collection of sayings (much like Luke's version), functions in a similar way for both evangelists. For a considerably different perspective, based on arrangement and adaptation, try doing this for yourself with the parable of the lost/straying sheep (Matt. 18:10–14 ‖ Luke 15:3–7).

6.7. *Rethink the location of your pericope in its present literary context in your Gospel.*

This final step is but to repeat a part of the descriptive process outlined above. It needs to be repeated as a final word, because there is always the great danger that one may analyze a saying or pericope in great detail but lose its function in the overall literary context of the author. The evangelists, after all, did not intend us to read their Gospels side by side but rather as separate documents, each with its own literary integrity. Thus, although for interpreting purposes you must learn to go through the steps outlined in this section, you must also remember that the Gospels come to us in canonical order and finally are to be understood as wholes, one following the other.

III

SHORT GUIDE
FOR SERMON EXEGESIS

F ORTUNATELY, EXEGESIS FOR THE PREPARATION of a sermon does not
involve the writing of one or two exegesis papers per week.
Unfortunately, however, most theologically trained pastors, who
learned to write exegesis papers for a course, were not likewise
trained to apply those skills to the more common task of preparing a
sermon. This chapter seeks to fill that void, by providing a handy for-
mat to follow for the exegesis of a NT passage, in order to preach con-
fidently and competently from it.

Exegesis for a sermon is not different in kind from that required to
write a paper, but it is different in its time requirements and its goal.
This chapter, therefore, is a blended version of the full guide used for
exegesis papers, outlined in Chapters I and II. (If for some reason
some of those skills were never learned—or have become rusty—you
may wish to block out some time during a week or two to go through
those two chapters to "brush up" a bit.)

Although the process of exegesis itself cannot be redefined, the
fashion in which it is done can be adjusted considerably. In the case
of sermon preparation, exegesis cannot and, fortunately, need not
be as exhaustive as that of the term paper. The fact that it cannot
be exhaustive does not mean that it cannot be adequate. The goal
of the shorter guide is to help the pastor extract from the passage

the essentials pertaining to sound interpretation and exposition (explanation and application). The final product, the sermon, can and must be based on research that is reverent and sound in scholarship. The sermon, as an act of obedience and worship, ought not to wrap shoddy scholarship in a cloak of fervency. Let your sermon be exciting, but let it be in every way faithful to God's revelation.

The chapter is divided into two parts: (1) a guide through the exegetical process itself; (2) some brief suggestions about moving from text to sermon, that is, the actual preparation of the sermon. The guide is geared to the pastor who has ten hours or more per week for sermon preparation (approximately five for the exegesis and five or more for the sermon). Each section of the exegetical part of the guide contains a suggestion of the approximate time one might wish to devote to the issues raised in that section. Although the five hours was allotted somewhat arbitrarily, that would seem to be the minimum that a pastor ought to give to the research aspect of sermon preparation. Depending on the particular passage, the time available to you in a given week, and the nature of your familiarity with the text and the exegetical resources, you will find that you can make considerable adjustments in the time allotments. The actual time it takes beyond the exegesis for the writing of the sermon is such an individual matter that no times are given. The point here is that good, exegetically sound sermons can be produced in ten hours, and this guide hopes to help to that end.

As you become increasingly familiar with the steps and methods, you may arrive at a point where you can dispense with reference to the guide itself. That is the goal of this primer—that it should get you started, not that it should always be used.

A. The Exegetical Task

Biblical preaching from the NT is, by definition, the task of bringing about an encounter between people of the present century and the Word of God—first spoken in the first century. The task of exegesis is to discover that Word and its meaning in the first-century church; the task of preaching is to know well both the exegesis of the

text and the people to whom that Word is now to be spoken again, as a living Word for them.

The question is, where to begin. The obvious starting place, of course, is with the choice of text. But what guides that choice? Two things, basically. Either (1) you are working your way through the biblical text and recognize the need to apply a given passage to your congregation, or (2) you recognize a certain need among the people and come to the Bible looking for a word that will address that need. The outline that follows assumes the former approach, namely, that the biblical text itself determines the direction of the sermon.

But NOTE WELL: The great danger in preaching through a biblical book, or in letting the text determine the sermon, is that the sermon itself may become an exercise in exegesis. Such a "sermon" is exposition without aim, information without focus. That may be all right in the Sunday school class setting, where one simply goes through a passage, expounding and applying as one sees fit, but it is *not* preaching. Preaching must be *based* on solid exegesis, but it is not a display of exegesis. Rather, it is applied exegesis, and it must have aim if it is to function properly.

Throughout the exegetical task, therefore, you must constantly be working toward two ends: (1) to learn as much as you can about your text, its overall point and how all the details go together to make that point (recognizing all along that not everything you learn will necessarily be included verbally in the sermon); (2) to think about the application of the text, which especially in this case includes the discriminating use of all that you have learned in the exegetical process. Let it be said now and repeated throughout: You must overcome the urge to include everything in your sermon that you have learned in your exegesis; likewise, you must overcome the urge to parade your exegesis and thus appear as the local guru.

The following steps will be regularly illustrated from two texts, one from the Epistles (1 Pet. 2:18–25) and one from the Gospels (Mark 9:49–50). The former was chosen because of the hermeneutical issues involved (How do words to slaves in the first century speak to us today?); the latter because these are particularly difficult sayings of Jesus. It is hoped that one will not always neglect, or preach around, such texts as these.

1. *Getting Started* (*Allow approximately one hour and twenty minutes*)

It is imperative at the outset that you have a good preliminary sense of the context and content of your passage. To do this well, you will need to do the following:

1.1. *Read the larger context.*

Do not be so anxious to get at the meaning of your text that you fail to take the time to have a good general sense as to where it fits in the biblical book you are preaching from. Always remember that your text is only one small part of a whole and was never intended by the biblical author to be looked at or thought of independently from the rest of what he says.

You should therefore make it a regular practice to read your passage in its larger context. Then read it again—perhaps in a different translation the second time through. If you are dealing with one of the shorter epistles, take the time to read the whole epistle through, thinking carefully about the author's argument and how your passage fits in. If it is a longer epistle, read and reread the section in which it is found (e.g., 1 Pet. 1:1–3:12 or 22). If you are in the Gospels, select a logical larger section as your context (e.g., Mark 8:27–10:16—let the commentaries guide you here, if you must) and read and reread, so that you can easily retrace in your mind what goes before and what follows after your text.

NOTE: If you are setting out to preach your way through a biblical book, then you need to block out extra time at the beginning and work your way through Step 1 in Chapter I. Knowledge of the *whole* book must precede work on any of its parts.

1.2. *Read the passage repeatedly.*

Now do the same thing with your specific passage—only this time you are reading and rereading for its basic *content*. Go over the passage out loud. Try to get a feel for it as a unit conveying God's Word to you and your congregation. Try to become sufficiently familiar with the passage that you can keep its essentials in your head as you carry on through the next five steps. Perhaps you could read it

through in a number of different translations—those that your congregation would know and use—and make a list of the significant differences (see Step 3.3 in Chapter I). This would especially be helpful in situations where some in the congregation still revere the King James Version. Knowing beforehand where the KJV will differ from your translation can help you anticipate some people's anxieties here.

Also be on the lookout for the possibility that you will need to adjust the limits of your passage, since the chapter and verse divisions as we have them are secondary to the composition of the original and are not always reliable. Check by starting a few verses before the beginning of the passage and going a few verses past the end. Adjust the limits if necessary (shrink or expand the passage to coincide with more natural boundaries if your sense of the passage so requires). It will be clear by this test, for example, that 1 Pet. 2:18–25 is the unit one must work with. In the case of Mark 9:49–50, it will also become clear that this is something of a self-contained unit, held together by the word *salt*. But the γάρ (for) in v. 49 also ties it directly to what has preceded, so in this case one would do well to include vv. 42–48 in the exegetical work—even though one may limit the sermon to vv. 49–50. Once satisfied that the passage is properly delimited and that you have a preliminary feel for its content and the way its words and thoughts flow, proceed to Step 1.3, below.

1.3. *Make your own translation.*

Try this even if your Greek is dormant or weak. For this task, use one of the aids noted in IV.3. You can easily check yourself by referring whenever necessary to one or two of the better modern versions.

Making your own translation has several benefits. One is that it will help you notice things about the passage that you would not notice in reading, even in the original. Much of what you begin to notice will anticipate Steps 2.1 through 2.6, below. For example, you should begin to become alert to any textual questions that will affect the meaning of the text, to the special vocabulary of the passage, its grammatical features, and any historical-cultural issues, since all these matters are drawn naturally to your attention in the course of translating the words of the passage. Moreover, you are the expert on your congregation. You know its members' vocabulary and educational level(s),

the extent of their biblical and theological awareness, and so forth. Indeed, you are the very person who is uniquely capable of producing a meaningful translation that you can draw upon in whole or in part during your sermon, to ensure that the congregation is really understanding the true force of the Word of God as the passage presents it.

[ENGLISH BIBLE READERS can substitute Step 3.3 in Chapter I.]

1.4. *Compile a list of alternatives.*

In the process of making your own translation, you need to keep a list of translational alternatives that are textual, grammatical, or linguistic/stylistic in nature. The list need not be long; only significant items should be included. This list may then serve as a reference point for the items in Step 2, below. For example, the list for Mark 9:42–50 should include the textual matters in vv. 42, 44, 46, and 49; the words σκανδαλίζω (offend, sin, stumble, undoing), γέεννα (hell), ἅλας (salt), ζωή = βασιλεία τοῦ θεοῦ (life = kingdom of God) in vv. 43, 45, 47; and the grammatical question related to γάρ (for) in v. 49. If you used the Good News Bible as one of your translations (Step 1.3, above), you should also note on your list how that translation has interpreted the first and third of the salt sayings.

How many of these alternatives should be mentioned in the sermon will be a matter of personal judgment. In any case, err on the side of restraint, lest the sermon become cluttered. Some suggestions on textual items are given in 2.1, below. On other data it is a matter of the significance for understanding the passage. Sometimes you can simply choose your alternative as it appears in one of the translations and say, "As the NRSV has it . . ." or "In my view the Good News Bible has the better of it here by translating . . ." If it is a more crucial issue, related to the meaning of the text or especially related to the point you want to drive home, then it would be appropriate to give a brief summary of why you feel the evidence leads to your choice (or why you feel the evidence is not decisive).

1.5. *Analyze the structure.*

One further way of looking at the text in a preliminary fashion can also prove to be of immense value. It is important not only that you

be aware of what details will need investigating but also that you have a good sense of the structures of your passage and the flow of the argument. The best way to do this is to transcribe the Greek text into a sentence-flow schematic as described in II.1.1. The great advantage of this exercise is that it helps you visualize the structures of the paragraph, as well as forces you to make up your mind on several syntactical issues. In fact, almost always it will help you pick up items you missed even in translating.

Thus a sentence flow of 1 Pet. 2:18–25 will help you see not only that in vv. 18–20 the main point of the exhortation is to leave one's case with God when suffering unjustly but also that the example of Christ given in vv. 21–25, which reinforces the exhortation, has two parts to it: the fact that (1) "Christ *suffered* for you" (v. 21) and at the same time (2) "left an *example* for you to follow" (v. 21). The four relative clauses that follow (which might be missed otherwise) then pick up these two themes: The first two (vv. 22–23) elaborate on his example; the second two (vv. 24a–b, 24c) expound on his suffering for them—and both of these in terms of Isaiah 53. To be sure, all this could be seen simply by translating, but the sentence flow, especially when color-coded, makes all this readily visible.

1.6 *Start a sermon use list.*

In the same manner as you compiled the list of alternatives mentioned in 1.4, above (and perhaps including that list), keep nearby a sheet of paper on which you record those observations from your exegetical work on the passage that you feel may be worth mentioning in your sermon. This list should include points discovered from all of Steps 1–5 in this chapter and will provide an easy reference as you construct the sermon itself.

What to include? Include the very things that you would feel cheated about if you did not know them. They need not be limited to genuine life-changing observations, but they should not be insignificant or arcane either. If something actually helps you appreciate and understand the text in a way that would not otherwise be obvious, then put it down on the mention list.

Maximize at first. Include anything that you feel deserves to be mentioned because your congregation might profit from knowing it.

Later, when you actually write or outline your sermon, you may have to exclude some or most of the items on the mention list because of the press of time. This will especially be the case if your sermon is not from a more rigidly expository format. Moreover, in perspective you will undoubtedly see that certain items originally included for mention are not as crucial as you first thought. Or, conversely, you may find that you have so much of significance to draw to your congregation's attention that you need to schedule two sermons on the passage to expound it properly.

Remember: Your mention list is not a sermon outline, any more than a stack of lumber is a house. The mention list is simply a tentative record of those exegetically derived observations that your congregation deserves to hear and may benefit from knowing.

2. *Matters of Content* (*Allow approximately one hour*)

The steps in this section are related to the various kinds of details that make up the content of your passage, the *what* of the text. Basically, these questions are fourfold for any NT passage: textual, grammatical, linguistic, historical-cultural.

2.1. *Check for significant textual issues.*

Refer to the textual apparatus in your NA[27]. Look specifically for textual variations that would affect the meaning of the text for your congregation in the English translation. These are the major textual variants. There is not much point in concerning yourself with the minor variants—those that would not make much difference in the English translations. Here it will have been especially helpful to have read your passage through in the several English translations, as suggested in 1.2, above. Whenever the textual variation itself has been responsible for the differences, be sure this has been included in your list of alternatives (1.4, above). You will need to evaluate the major variations for yourself as to which is most likely the original and why (see II.2), especially when there are differences among the translations people might be using.

The question of how much, if any, of these things one includes in the sermon is a tricky one, for this is an area that can sometimes be upsetting to believers (it touches on the area of the *reliability* of Scrip-

ture for many). The rule is this: Seldom (almost never) do textual criticism per se in the pulpit; that is, seldom, if ever, explain to the congregation how you arrived at a particular decision. You should include your reasoning only in the following situations: (1) when there are major textual decisions, and these are reflected in translations you know the people will be using (e.g., the NRSV, KJV, and NIV on 1 Cor. 11:29); (2) when your own choice differs from the "pew Bible" of your congregation (this is especially so for those whose churches still generally use the KJV—but be careful of criticizing someone else's Bible!); (3) when a textual note will help the people see how the text was understood, or misunderstood, in the early church. For example, one can show how in Mark 9:49 the Western text was trying to alleviate what is otherwise a very difficult saying but at the same time, by conforming it to Lev. 2:13, has given considerable insight into the possible background for the original saying itself (the point picked up in the translation of the Good News Bible). This could be a part of your explanation of the text as you expound its meaning to the congregation.

In contrast, the interchange between ὑμῶν (you) and ἡμῶν (us) in 1 Pet. 2:21 may or may not be mentioned, depending on whether you want to stress the point of Christ's having suffered for these Christian slaves. In that case one could say something like: "In order to reinforce his point that these slaves should follow Christ's example, Peter also reminds them of the *effect* of Christ's suffering, namely, that it was *for them*. In some translations you will find v. 21 translated 'Christ suffered for *us*'—and while that is true and is picked up in v. 24, it misses Peter's point in v. 21. Here the older and more reliable evidence, which is picked up in most newer translations, is to be preferred as having the original text. . . ."

2.2. *Note any grammar that is unusual, ambiguous, or otherwise important.*

Your primary interest is to isolate grammatical features that might have some effect on the interpretation of the passage. Here in particular you will learn more than you will have occasion to relate. For example, as you work with the ambiguous διὰ συνείδησιν θεοῦ (because he is conscious of God [TNIV]; for the sake of conscience

toward God [NASB]) in 1 Pet. 2:19, you will need to make up
your own mind as to the force of the genitive (cf. the commentaries
of Peter Davids, Ramsey Michaels, and Paul Achtemeier), but
you will scarcely need to give any of the grammatical data to the
congregation.

Sometimes, of course, an explanatory grammatical word can be
especially helpful. The γάρ (for) in 1 Pet. 2:25, for example, can be
defined as being clearly explanatory, so that the "healing" of v. 24
must be a metaphor for salvation in this instance, not a reference to
physical healing. Likewise, the difference between an objective and a
subjective genitive might be explained at times so that the force of
your exegesis can be more clearly seen (see II.3.3.1). How one treats
the γάρ in Mark 9:49 may vary. It would probably be appropriate to
point out (perhaps in the sermon introduction) that by using this
word Mark certainly *intended* to tie these sayings to what has pre-
ceded, but that it is not altogether clear *what* that connection is; later
in the sermon, after you have given your interpretation of the text,
you may wish to comment again on how these sayings can now be
seen to relate to the sayings that have preceded them.

2.3. *Make a list of key terms.*

At this point you will want to go back to your list in 1.4, above, and
reflect on it again, now in terms of key words that may need expla-
nation at some point in the sermon. You may now wish to revise that
list with these concerns in mind. For example, your preliminary list
for 1 Pet. 2:18–25 should probably include the following (from the
NRSV): slaves, harsh, suffer, approval, called, example, wounds,
healed, shepherd, guardian. Again, you will want to satisfy yourself
as to the special nuances of all these words for the meaning of the pas-
sage, but you must not feel compelled to explain everything in the
sermon. It would probably be of some importance, for example, to
point out that even though οἰκέτης means "household servant," such
servants were almost invariably slaves; and it would surely be of
some interest for the people to learn that the μώλωψ (wound) that
Christ suffered for the salvation of these slaves is a word that referred
to the black-and-blue welt one received through whipping—which
some of the slaves had surely experienced (cf. v. 20).

2.4. *Do a mini–word study for any crucial terms.*

Sometimes one or more of the words are of enough significance for your sermon that you will want to investigate them beyond the confines of the passage itself, in order better to understand what they mean in your passage. "Salt" in Mark 9:49–50 is an obvious example; but because its meaning has ultimately to do with historical-cultural matters, we will hold it until 2.5, below. In 1 Pet. 2:19–20, Peter's use of χάρις would be such a word. It is obviously being used in a sense considerably different from Paul's ordinary, and for most Christians the common, meaning. But does it mean "glory" (KJV), "credit" (NRSV), "commendable" (TNIV), or "God will bless you" (GNB)?

For such a word study, use the techniques described in II.4, but use your time wisely. By checking with BDAG and your Greek concordance, you will be able quickly to discern a word's possible range of meanings. You will want to note the usage in 1 Peter especially and how that usage differs considerably from Paul's. Here you will do your hearers a service by sharing with them a condensed form of some of the pertinent data. Paul's use of χάρις, after all, is not the only biblical one, and people need to be aware of that.

2.5. *Investigate important historical-cultural matters.*

Most people in a congregation are usually helped when you explain some of the historical-cultural matters that are truly significant to the meaning of the text. For the kinds of concerns that need to be investigated here and some bibliographic suggestions, see II.5.

In the two example passages, at least two such items in each deserve some attention on your part. In Mark 9:42–50, it will probably be helpful for you to do a brief investigation of the term γέεννα (Gehenna = hell) and the forcefulness of the metaphor for these sayings. The term *salt* is of course the crucial one. Here your investigation of the use of salt in Jewish antiquity will probably be the key to your interpretation of all three sayings. Apparently three different uses are being metaphorically referred to in the three sayings: salt on sacrifices, salt for taste or preservative, and salt as a covenant bond.

In 1 Pet. 2:18–25, you will want to spend a brief time reading about slaves—and their treatment—in the Greco-Roman world. Again, you will need a good sense of time as to how much you relate, but if the

sermon is going to move adequately from the first to the present cen-
tury, your congregation deserves to know something about the
nature of first-century slavery—and how radical these words of
exhortation would have been. Also, it is of crucial importance to your
exegesis to trace carefully the use of Isaiah 53 in vv. 22–25. In this
regard, you may wish to consult one of the better studies on Chris-
tian midrashic techniques as they appear in the NT (see Bailey and
Vander Broek, pp. 42–49 [IV.9.1]).

A caution here: Because this kind of information can be so fasci-
nating, one can sometimes yield to the temptation to give it an inor-
dinate amount of time in the sermon. Don't let such matters get in the
way of the preaching so as to become all-absorbing. Let these, as with
other matters, be useful servants for the proclamation of the Word,
but don't let them rule.

3. *Contextual Questions* (*Allow approximately one hour*)

To work out the matters of content is only half the exegetical task.
Now you must give close attention to the questions of historical and
literary context. Historical context has to do with the general histor-
ical milieu as well as with the specific occasion of the document. Lit-
erary context has to do with how your passage fits in specifically at
its place in the argument or narrative.

Since the nature of the Gospels (see p. 20, above) requires one to
look at these questions differently from the other genres, this section,
as with Chapter I, will be divided into two parts, one for the Epistles
(including Acts and Revelation) and one for the Gospels.

3 (E). *Epistles (Acts, Revelation)*

For the exegesis of a passage from the Epistles you should famil-
iarize yourself with the discussion at I.9–11 (E). For Acts, see I.10–11
(A), and for Revelation, see I.9–11 (R).

3.1 (E). *Examine the historical context.*

This investigation has three parts to it. First, you need to learn
something about the general situation of the recipients. If your pas-
sage is in one of the Pauline letters, spend a little time becoming
familiar with the city and its people. For this you should consult

either one of the better Bible dictionaries (see II.5.2.1) or the intro-
duction to one of the better commentaries (see IV.13.3); if you have
time, interest, and available resources (a good library nearby), you
may pursue some of these matters further through the bibliography
provided in the dictionary article.

Beyond that, you also need to familiarize yourself with the nature
and composition of the church(es) to which the epistle was written.
Are they chiefly Jewish Christians, Gentiles, or some mixture? Is
there any inkling as to their socioeconomic status? Here again, con-
sult the introductions to the commentaries. But here also keep your
eyes open as you read the biblical text for yourself. For example, as
you read 1 Pet. 1–3 through a couple of times (1.1, above), you should
have noted that the recipients are Gentile believers (1:18; 2:10; cf. 4:3)
and that at least some of them are slaves and women (2:18–3:7).

Finally, and most important, you need to reconstruct for yourself,
with the aid of your resources if necessary, the specific historical sit-
uation that occasioned this section within the epistle. This is one of
the absolutely crucial steps in the exegetical process, for your letter,
after all, is a response to something. It is an immeasurable aid to
understanding to have worked out as carefully as possible what sit-
uation your epistle addresses. You may get at this on your own—if
time allows—by listening carefully to the epistle as you read it
through. But again, if necessary, consult the better commentaries; and
since some of this work borders on speculation, you would do well
to compare two or three sources on this matter. Thus for 1 Peter,
although some of the details will differ from scholar to scholar, it can
be easily recognized that hostility from pagan sources is the basic
cause of the letter, and our passage is a part of an exhortation on how
to respond as a Christian to a specific expression of that hostility.

It is almost always appropriate to include this material in the ser-
mon. This, above all else, will give your interpretation credibility—
when the text is seen as a response to a given situation.

3.2 (E). *Examine the literary content.*

For your specific text, you have now come to the absolutely essen-
tial exegetical question. *What is the point* of this passage? How does it
fit into the overall scheme of the letter? And, more important, how

does it fit right at this point in the author's argument or exhortation? To do this well, you need to take the time to write out on your sermon use list (see 1.6, above) the two brief statements suggested in I.11 (E), namely: (1) the logic and content of your passage; (2) an explanation as to how this content contributes to the argument. This is the place where a lot of interpretation goes aground. Make a habit of forcing yourself always to do this—even if the commentaries do not always do so (this is also the place where many commentaries fail). Never be satisfied that you have done your exegesis until you have a measure of confidence that you can answer the question *why*, as well as the question *what.* There will be times, of course, when this is less clear (e.g., 2 Cor. 6:14–7:1), and you must be properly hesitant. But even in such cases, this question must always be wrestled with. For the sermon to have integrity as a proclamation of the *intent* of Scripture, it should focus on this question, and all its parts should serve that focus.

Thus a sermon on 1 Pet. 2:18–25 should focus on the main point of the exhortation—leaving one's case with God in the face of hostility and cruelty—although the ways in which one may go about making that point and bringing in Peter's supporting arguments will vary from preacher to preacher. You may, of course, wish to preach only from vv. 21–25, on Christ as example and savior, but even here you will want to set such a sermon in its literary context of vv. 18–25.

3 (G). *Gospels*

For the exegesis of a passage from the Gospels, you should familiarize yourself with the discussion at I.9–11 (G) and II.6.

3.1 (G). *Identify the form.*

Do not spend a lot of time here. The important thing to note is that in the Gospels you have genres within the genre. Parables, for example, *function* in a certain way, as do proverbs or hyperbole (Mark 9:43–48) or the narratives. For the literature on identifying the forms, see IV.9 (G). Again, this is not something one makes much of in the sermon itself, except perhaps to remind the people, for example, that a saying is proverbial and that proverbs function in a certain way (e.g., Mark 9:50a).

3.2 (G). *Use a synopsis.*

To get at the historical-literary context of a passage from the Gospels, it is of greatest benefit for you to learn to study your passage from a Greek synopsis (from the Greek-English synopsis [II.6.1] if your Greek is rusty). If you are not familiar with working with a synopsis, you will do yourself a lifetime favor if you will take the time to learn carefully the procedures outlined in II.6, especially II.6.3. What you are basically trying to discover here is how your evangelist has put his Gospel together in the immediate area of your text; and very often this can be greatly helped by seeing how the other evangelists treat the same material (whether dependent or independent).

Thus, for example, it should not be surprising that neither Matthew nor Luke totally follows Mark from 9:37 to 9:50 (there are some inherently difficult items here, as you will have sensed for yourself when reading it through). That neither Matthew nor Luke picks up the three salt sayings should surprise no one. You will, however, receive some help in your interpretation of Mark 9:50a by recognizing that another version of that same (or a similar) saying existed in the double tradition. At least some of this kind of information, without long, dry treatises on the Synoptic problem and its solution, may well be a part of the sermon, both as helpful information and to reinforce your point about the inherent difficulty in understanding.

3.3 (G). *Investigate possible life settings where appropriate.*

If it will be of some use to the sermon, one may spend some time thinking about the possible original life setting of the passage in the ministry of Jesus (see II.11 [G] and IV.11 [G]). This will be especially true for many of the parables. In our present passage, however, very little is to be gained here, since it would be rather speculative at best, and since the real contextual question here is the present literary one.

It is always appropriate to consider whether your passage contributes to the understanding of the evangelist's life setting or the other way about—whether that life setting (allowing for its hypothetical nature) adds to your understanding of the passage. If, as most believe, Mark's Gospel appeared in Rome during a time of suffering for the church, and discipleship for him entails following a

suffering-servant Messiah (cf., e.g., Mark 8:27–38), then at least the first of these salt sayings fits nicely into this motif (following the second passion prediction) as a call to discipleship tried by fire.

3.4 (G). *Describe the present arrangement or adaptation.*

Basically this step flows out of 3.2 (G), above. The procedure may be found in II.6.5–6. Here especially you will do far more learning for your own understanding of the text than you will find necessary to include in the sermon. What you are looking for are those items that will give you insight into the author's emphases and his point in including the passage right here. Thus you are here going about answering the questions of literary context.

As it was relatively easy to determine the literary context of 1 Pet. 2:18–25, so it is difficult to do so with Mark 9:49–50. It is always appropriate to be cautious at such points. Nonetheless, if you feel you can make good sense of the text in its context, then don't hesitate to say so, provided it is clear to all that you also have some reservations. Here especially you will want to seek the aid of the better commentaries.

4. *Secondary Literature* (*Allow approximately fifty minutes*)

You have now come to the conclusion of your basic work on the text itself. With the help of several exegetical aids, you should feel that you have a good understanding of the text, in both its particulars and its place in the biblical book. At this point you should take a little time to consult some secondary literature.

4.1. *Consult commentaries.*

Do not avoid commentaries; just be sure you do not read them through as the first order of business. If you do, you will always be preaching from someone else's work on the text, however good that may be, and never have confidence that the text is your own because you have come to grips with it. But now is the time to look at some commentaries. You should secure for your own library at least two or three of the very best available commentaries for each NT book (see IV.13.3). There are three reasons for reading the commentaries

at this point: (1) To look at the options of scholars for some of the difficulties you had at various points in your exegesis. At times, of course, you will consult the commentaries when you meet the difficulty as you exegete the text. (2) To listen to at least three other interpretations of the text, with which you can compare your own and make adjustments if another turns out to be more convincing. (3) To be alerted to issues or options that you overlooked in your exegesis that may prove crucial for your sermon. Thus, for example, reading through the commentaries of Achtemeier, Michaels, and Davids on 1 Pet. 2:18–25 should not only increase your confidence in your own work but also aid your understanding of the text.

4.2. Read other literature.

This is the step that is conditioned by time, resources, and geography. There are times, such as when studying Mark 9:49–50, that you would like to spend some time reading what others have written about those sayings. If such an opportunity arises, you need to consult the bibliographic aids in IV.13.1–2.

5. Biblical-Theological Context
   (*Allow approximately thirty minutes*)

Before you move on to the concerns of application, you need to think your way through how this passage relates to other Scripture and Christian theology.

5.1. Analyze the passage's relation to the rest of Scripture.

What is this passage similar or dissimilar to? Is it one of many similar types, or is it fairly unique? What gaps does it fill? Does anything hinge on it elsewhere? Do other Scriptures help make it comprehensible? How? Where does it fit in the overall structure of biblical revelation? What value does it have for the student of the Bible? In what ways is it important for your congregation?

Thus, for example, for 1 Pet. 2:18–25 you will want to analyze briefly the similar passages in Paul (Eph. 6:5–9; Col. 3:22–4:1; 1 Tim. 6:1–2; Titus 2:9–10). It may be instructive to note that the Ephesians

and Colossians passages assume Christian masters, while the others (including 1 Peter) assume Christian slaves and pagan masters.

5.2. *Analyze the passage's use in and relation to theology.*

To what theological doctrines does the passage add light? What are its theological concerns? Might the passage raise any questions or difficulties about some theological issue or stance that needs an explanation? How major or minor are the theological issues on which the passage touches? Where does the passage seem to fit within the full system of truth contained in Christian theology? How is the passage to be harmonized with the greater theological whole? Are its theological concerns more or less explicit (or implicit)? How can you use the passage to help make your congregation more theologically consistent or, at least, more theologically alert?

6. *Application* (*Allow approximately forty minutes*)

You should have been thinking right along about how your passage and its various parts might apply to your own life and to that of the congregation. But now you should focus directly on application.

6.1. *List the life issues in the passage.*

Make a list of the possible life issues that are mentioned explicitly, referred to implicitly, or logically to be inferred from the passage. There may be only one or two of these, or there may be several. Be inclusive at first. Later you can eliminate those which, on reflection, you judge to be less significant or irrelevant.

6.2. *Clarify the possible nature and area of application.*

Arrange your tentative list (mental or written) according to whether the passage or parts of it are in nature informative or directive, and then according to whether they deal with the area of faith or the area of action. While these distinctions are both artificial and arbitrary to some degree, they are often helpful. They may lead to more precise and specific applications of the Scripture's teaching for your congregation, and they will help you avoid the vague, general applications that are sometimes no applications at all.

6.3. *Identify the audience and categories of application.*

Are the life issues of the passage instructive primarily to individ-
uals or primarily to corporate entities, or is there no differentiation?
If to individuals, which? Christian or non-Christian? clergy or lay?
parent or child? strong or weak? haughty or humble? If to corporate
entities, which? church? nation? clergy? laity? a profession? a societal
structure?

Are the life issues related to or confined to certain categories
such as interpersonal relationships, piety, finances, spirituality, social
behavior, family life?

B. Moving from Exegesis to Sermon

What you have been doing to this point is *not* the sermon itself.
You have been discovering the meaning of the text in terms of its orig-
inal intent. In a certain sense that is the easier task, compared to this
second one—the actual preparation of the sermon. Here your best
ally is a good head, with a lively imagination! In any case, nothing
can substitute for thinking. How do the exegetical insights and mat-
ters of application converge into a single sermon, with clear focus and
specific aim? There can be no rules here, because a good sermon is as
individual as you are. It must be *your* sermon, based on *your* exege-
sis, delivered to *your* congregation. What follows are simply some
suggestions and cautions.

7. *Spend time in reflection on the text and in prayer.*

Preaching is not simply an affair of the mind and study; it is also
an affair of the heart and prayer. Once your mind is full of the text,
its meaning, and some possible applications, take time to reflect on
it, prayerfully. How has the text addressed your own life? What needs
of your own do you see being spoken to or met by this passage? Let
there be time for you yourself to respond to the Word of God. It is
very difficult to communicate as urgent to others what has not first
spoken to oneself.

Then spend time reflecting on the text again, keeping in mind the
various needs of the people in your congregation. How will you,
by the help of the Holy Spirit in this sermon, be able to help or

encourage or exhort them from this passage? Indeed, the more time you spend *about* them in prayer over this passage, the more likely it is that you will prepare a sermon that will communicate *to* them.

Remember: Sermon preparation without personal encounter with the Word and without prayer will probably lack inspiration; and sermons preached by those who have not themselves sat in awful silence before the majesty of God and his Word will probably accomplish very little.

8. *Begin with a sense of purpose.*

Drawing on your sermon use list and other notes you made to yourself as you were doing the exegesis, sit down at the beginning and hammer out three things (which will be subject to change, of course, as the sermon unfolds):

8.1. *Main Points*

The *main point or points* of the biblical text that you need to proclaim. Your sermon needs *focus*, or you will not know what you are trying to accomplish and you will be difficult to follow. Try to decide what the congregation needs to know—or hear—from the passage, as opposed to what you needed to know to prepare the sermon. Your two best criteria here are the passage itself and your own response to it. What the passage treats as significant is probably what the sermon should treat as significant; what you feel is most helpful and important to you personally is probably what the congregation will find most helpful and important to them.

8.2. *Purpose*

The *purpose* of the present sermon. Here you want to decide *how* the above points will best be applicable. Is the sermon basically informational, dealing with the Christian faith? Or is it exhortational, dealing with Christian behavior?

8.3. *Response*

The *response* that you hope the sermon will achieve. This is the other side of 8.2, above. Are you hoping to effect a change of thinking? or a change of behavior? or both? Are you trying to encourage?

to motivate? to call for repentance? to bring people to an encounter with the living God? If the preacher's task is twofold, to comfort the afflicted and afflict the comfortable, in which direction does this text take you? Or will it be a bit of both?

NOTE: These last two items have to do with the *aim* of the sermon. A sermon that doesn't aim seldom hits a target. Deciding the *focus* and *aim* of the sermon will go a long way toward helping you decide how you will proceed with outline and content.

9. *Decide on the introduction and conclusion.*

The body, or content, of the sermon will in large measure be determined by how you plan to begin and end. The ending should be directed by the aim (8.2–3, above). Good sermons usually begin at one of three places: (1) with the biblical text itself, but be especially careful here lest you bore them to death before you get to the application; (2) with the needs of the people in some way; or (3) in some imaginative way that catches their attention but will finally bring people and text together.

10. *Construct an outline.*

By now an outline for the whole sermon should have emerged. Again, there are no rules here; but caution is needed in several areas. First, it is not necessary to follow the outline of the biblical text itself. That would be fine for a teaching setting, but a sermon is something else. Let the outline touch on the various points of the text, but let the logic of the presentation be your own, so as to build toward the conclusions you have set out in Step 9, above.

Second, do not feel compelled to include in your sermon everything in the text. Be selective. Let everything you select serve the aim of the sermon.

Third, decide early on where the exegesis itself will fit into the sermon. It may serve as the introduction, of which the rest of the sermon will be application, picking up the several points of the exegesis; it may come later on, as you move from the present century back to the first and then back to the present again. Or it may be referred to point by point as you go through the sermon. But remember that the sermon is *not* simply a rehash of the exegesis. To be biblical, you must let your words be clothed in the authority of the Word as it is found

in its first-century setting; but to be relevant, you must make that Word come alive in your own setting.

11. *Construct the sermon.*

This again is a highly individual matter. Be judicious about the amount of data you include from your sermon use list. Remember that a well-told story (that is relevant to the text!) will be remembered far longer than your finest prose. Be sure you do not go too long into the sermon without the break that a good, helpful illustration affords, both to enlighten your point and to relieve the minds of those who are trying to follow your logic. For help in this area, consult the better books on homiletics.

IV

AIDS AND RESOURCES FOR
THE STEPS IN EXEGESIS

T HE PURPOSE OF THIS CHAPTER is to call attention to the various resources for NT exegesis. These are organized and selected to coordinate with the outline provided by Chapter I. In addition to the specific suggestions given here, the student might wish also to secure one or more of the following bibliographic aids:

Norman E. Anderson, *Tools for Bibliographical and Backgrounds Research on the New Testament* (South Hamilton, Mass.: Gordon-Conwell Theological Seminary, 1987).

Joseph A. Fitzmyer, *An Introductory Bibliography for the Study of Scripture*, Subsidia Biblica, 3 (Rome: Biblical Institute Press, 1981). Abbreviated throughout as JAF.

Daniel J. Harrington, *The New Testament: A Bibliography* (Wilmington, Del.: Michael Glazier, 1985).

Douglas J. Moo (ed.), *An Annotated Bibliography on the Bible and the Church* (compiled for the Alumni Association of Trinity Evangelical Divinity School, Deerfield, Ill., 1986).

Although each of these is now a bit dated (as will always be true of published bibliographies), especially in their selections of commentaries, the student or pastor would benefit greatly from having at least one of these.

Although Moo is a bit limited in some areas of NT exegesis, it is included here because of its larger usefulness for those in pastoral ministry; it is also briefly annotated. Although unfortunately not annotated, Harrington's is an invaluable source for the whole broad range of NT studies, including materials especially pertinent to doing exegesis. Fitzmyer's *Introductory Bibliography* is currently the best of its kind for exegetical work; it covers the whole Bible, is more fully annotated, and includes titles in the major scholarly languages. Entries given below focus chiefly on English titles. Anderson's *Tools* is especially important for the vast array of materials available for Step 8.

A bibliography of a slightly different kind should also be noted, especially for those interested in research in NT and related fields:

Robert J. Kepple, *Reference Works for Theological Research: An Annotated Selective Bibliographic Guide*, 2d ed. (Lanham, Md.: University Press of America, 1981).

The student/pastor needs to keep alert to the periodic publication of such bibliographies, which will supplement these four; and, of course, bibliographic material is now available online. One can find an enormous amount of material on almost any NT topic through http://www.google.com/.

You should also be aware of an especially useful guide to some of the steps outlined in this *Handbook*, which also takes the student by the hand and guides her or him through the tools with photographs and examples:

Cyril J. Barber, *Introduction to Theological Research* (Chicago: Moody Press, 1982).

Note also the two books mentioned in the Preface, as well as the three mentioned in the Preface to the Second Edition, since they have useful sections that will supplement many of the exegetical steps listed in Chapter I. These five works will be referred to throughout this chapter by authors' last names:

Conzelmann-Lindemann = Hans Conzelmann and Andreas Lindemann, *Interpreting the New Testament: An Introduction to the Principles and Methods of N.T. Exegesis* (Peabody, Mass.: Hendrickson Publishers, 1988).

Black-Dockery = David Alan Black and David S. Dockery (eds.),
   New Testament Criticism and Interpretation (Grand Rapids: Zon-
   dervan Publishing House, 1991).

Kearley et al. = F. Furman Kearley, Edward P. Myers, and Timothy
   D. Hadley (eds.), *Biblical Interpretation, Principles and Practice:
   Studies in Honor of Jack Pearl Lewis* (Grand Rapids: Baker Book
   House, 1986).

Green = Joel B. Green (ed.), *Hearing the New Testament: Strategies for
   Interpretation* (Grand Rapids: Wm. B. Eerdmans Publishing Co.,
   1995).

Porter = Stanley E. Porter (ed.), *Handbook to Exegesis of the New Tes-
   tament* (Leiden: E. J. Brill, 1997).

An increasingly large number of computer-aided research tools
are now available. The more accessible and useful of these (for PC
users) for the purposes of exegesis are:

GRAMCORD, from the Gramcord Institute in Vancouver, Washing-
   ton (www.GRAMCORD.org/; e-mail: scholars@GRAMCORD.org).
   This software is available in both PC and Apple Macintosh formats.
   Besides supplying the raw data of the Greek and Hebrew texts, plus
   several translations, Gramcord is designed to be both a concordance
   (for word searches) and a grammatical concordance (for almost any
   combination of grammatical forms and verbal relationships).

LOGOS ("The Scholar's Library"), from Logos Research Systems
   (www.christiansoftware.com). This is a very comprehensive system
   that envisions in time having a full electronic library. Currently over
   thirty translations are available, as well as the Greek and Hebrew
   texts. It is also available in both PC and Macintosh versions.

BIBLE WORKS 4.0, from Hermeneutika (www.bibleworks.com/;
   e-mail: sales@bibleworks.com). This is also a very comprehensive
   system for help in both Greek and Hebrew exegesis as well as in
   English translations. Again, it is available in both PC and Macin-
   tosh versions.

The most complete hard-copy bibliography of such items (now
considerably out of date) for the biblical scholar and student is:

John J. Hughes, *Bits, Bytes and Biblical Studies: A Resource Guide for
   the Use of Computers in Biblical and Classical Studies* (Grand
   Rapids: Zondervan Publishing House, 1987).

Step 1. Historical Context in General

For a good overview of both the historical-sociological environment of the NT in general and the historical setting/theological perspective of each of the NT books in particular, see parts 2 and 3 of Conzelmann-Lindemann (pp. 105–282) and chapters 2 and 4 in Green. For further help in answering the questions at this step, one needs two kinds of books: First, you should acquire one of the better introductions, which deal with the variety of critical issues (see JAF 274–84). A good cross-confessional look at things may be obtained from the following three:

Raymond E. Brown, *An Introduction to the New Testament* (New York: Doubleday, 1997).

Donald A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids: Zondervan Publishing House, 1992).

Werner G. Kümmel, *Introduction to the New Testament*, rev. Eng. ed., trans. Howard Clark Kee (Nashville: Abingdon Press, 1975). [JAF 278]

Second, you need a good content-oriented survey. Here the options are many. The best of these combines the needed elements of a survey (interpetative discussions) with superb, and creatively fresh, discussions of the questions of introduction:

Luke T. Johnson, *The Writings of the New Testament: An Interpretation*, rev. ed. (Minneapolis: Fortress Press, 1999).

Step 2. Limits of the Passage

For a helpful discussion of this issue, which also spills over into Step 11, see:

Raymond C. Kelcy, "Identifying the Pericope and Its Context," in Kearley et al., pp. 73–81.

Step 3. Paragraph Overview/Provisional Translation

The key to using the Greek text for exegesis is to keep reading it on a regular basis. There are three useful books, any one of which kept close at hand with your Greek NT will help you read the Greek NT, as well as guide you in the making of a provisional translation:

Sakae Kubo, *A Reader's Greek-English Lexicon of the New Testament* (Berrien Springs, Mich.: Andrews University Press, 1971).

Fritz Rienecker and Cleon Rogers, *A Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1982). [JAF 211]

Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament*; vol. 1: *Gospels–Acts*; vol. 2: *Epistles–Apocalypse* (Rome: Biblical Institute Press, 1974, 1979). [JAF 211]

Kubo's book gives the basic meaning of words as they appear in the NT text. It is based on word frequency: Words occurring over fifty times in the NT are assumed to be known (but are listed in appendix 1). Words that occur from six to fifty times are listed at the beginning of each biblical book and form that author's "special vocabulary." Then are listed by chapter and verse all words that occur five times or fewer in any NT book. One of the helpful features of Kubo is that word frequencies (how many occurrences in a book/how many in the NT) are given for each word.

Zerwick-Grosvenor should prove more useful, however, for the work of rapid reading and provisional translation. It is keyed to Zerwick's Greek grammar (see II.3.2.3) and includes more grammatical analysis than Rienecker-Rogers. The latter is perhaps too helpful in that even though it tends to give more lexical help, it is also prone to make questionable exegetical judgments that go beyond the purposes of such a tool.

For an overview of the science of translation and the reason for the choice of the translations suggested in I.1.3.3, see chapter 2 ("The Basic Tool—A Good Translation") in:

Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 2d ed. (Grand Rapids: Zondervan Publishing House, 1993).

Step 4. Sentence Flow or Diagram

See II.2.1 and II.2.2 for the few bibliographic resources suggested for use in making the sentence flow or diagram. An introductory discussion to the matters related to sentence analysis and diagramming can also be found in:

F. Furman Kearley, "Diagramming and Sentence Analysis," in Kearley et al., pp. 82–90.

[ENGLISH BIBLE READERS, those whose difficulties here are the result of a poor knowledge of English grammar, can find significant help in consulting the brief but thorough overview in:

H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Cambridge: Cambridge University Press, 1965), pp. 1–24.

Those who wish to do this work from a very literal English "translation" should use:

J. D. Douglas (ed.), *The New Greek-English Interlinear New Testament* (Wheaton, Ill.: Tyndale House Publishers, 1990).]

Step 5. Textual Criticism

In addition to the full discussion in II.2, see JAF, chapters 4–6; Conzelmann-Lindemann, pp. 17–26 (for another useful "hands-on" approach); chapter 7 in Green (by Bart Ehrman, pp. 127–45); chapter 16 in Kearley et al. (by Frank Pack, pp. 214–25); and the chapter by Eldon J. Epp in Porter (pp. 45–97). Note also the following:

Kurt Aland and Barbara Aland, *Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, 2d ed., trans. E. F. Rhodes (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1989).

Eldon J. Epp and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism*, Studies and Documents 45 (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1993).

Gordon D. Fee, "The Textual Criticism of the New Testament," in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1979), vol. 1, pp. 419–33.

J. Harold Greenlee, *An Introduction to New Testament Textual Criticism*, rev. ed. (Peabody, Mass.: Hendrickson Publishers, 1995). [JAF 89]

Michael W. Holmes, "Textual Criticism," in *New Testament Criticism and Interpretation*, ed. D. A. Black and D. S. Dockery (Grand Rapids: Zondervan Publishing House, 1991), pp. 101–134.

Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3d enlarged ed. (New York: Oxford University Press, 1992). [JAF 94]
————— (ed.), *A Textual Commentary on the Greek New Testament*, 2d ed. (New York: United Bible Societies, 1994), pp. 1*–16*.

Step 6. Grammar

In addition to the full discussion of the various tools in II.3, see JAF, pp. 59–62. Chapter 18 in Kearley et al. (by C. D. Osburn, pp. 234–43) offers some helpful illustrations of grammar and interpretation at work.

For those who use a computer, there is an especially useful grammatical concordance on software by which one can search for almost any imaginable combination of grammatical possibilities in the NT. This is especially helpful in trying to determine a given author's usage elsewhere, so that all further examples of the grammatical matter you are working on can be seen at the same time. See:

Paul A. Miller (director), *Gramcord* (2000; The Gramcord Institute, 2218 NE Brookview Dr., Vancouver, WA 98686; www. GRAMCORD.org; e-mail: scholars@GRAMCORD.org).

For the following items, see the discussion in II.3:

John Beekman and John Callow, *Translating the Word of God* (Grand Rapids: Zondervan Publishing House, 1974), pp. 249–66.
Friedrich Blass and Albert Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. Robert W. Funk (Chicago: University of Chicago Press, 1961). [JAF 203]
James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham, Md.: University Press of America, 1979).
Ernest D. Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 3d ed. (Edinburgh: T. & T. Clark, 1898; reprint, Grand Rapids: Kregel Publications, 1976).
Robert W. Funk, *A Beginning-Intermediate Grammar of Hellenistic Greek*, 2d ed., 3 vols. (Missoula, Mont.: Scholars Press, 1973).
Murray J. Harris, "Appendix: Prepositions and Theology in the Greek New Testament," in *The New International Dictionary of*

New Testament Theology, ed. Colin Brown (Grand Rapids: Zondervan Publishing House, 1978), vol. 3, pp. 1171–1215.

C. F. D. Moule, *An Idiom Book of New Testament Greek,* 2d ed. (Cambridge: Cambridge University Press, 1963). [JAF 207]

James H. Moulton and W. F. Howard, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark), vol. 1: *Prolegomena,* by Moulton, 3d ed., 1908; vol. II: *Accidence and Word-Formation,* by Moulton and Howard, 1929; vol. 3: *Syntax,* by Nigel Turner, 1963; vol. 4: *Style,* by Turner, 1976. [JAF 208]

A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research,* 4th ed. (Nashville: Broadman Press, 1934). [JAF 209]

A. T. Robertson and W. H. Davis, *A New Short Grammar of the Greek Testament,* 10th ed. (New York: Harper & Brothers, 1933; reprint, Grand Rapids: Baker Book House, 1977).

Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan Publishing House, 1996).

————, *The Basics of New Testament Syntax: An Intermediate Greek Grammar* (Grand Rapids: Zondervan Publishing House, 2000).

Max Zerwick, *Biblical Greek Illustrated by Examples* (Rome: Biblical Institute Press, 1963). [JAF 212]

Step 7. Lexical Aids

For this material, see JAF, pp. 51–54. For further help in using these materials, see Cyril Barber, *Introduction to Theological Research,* pp. 81–101; and chapter 17 in Kearley et al. (by Leon Crouch, pp. 226–33). The materials listed below are discussed in II.4:

Kurt Aland (ed.), *Vollständige Konkordanz zum griechischen Neuen Testament,* 2 vols. (Berlin: Walter de Gruyter, 1975, 1983). [JAF 226]

H. Bachmann and H. Slaby (eds.), *Computer-Konkordanz zum Novum Testamentum Graece von Nestle-Aland, 26. Auflage, und zum Greek New Testament,* 3d ed. (Berlin: Walter de Gruyter, 1980).

Horst Balz and Gerhard Schneider (eds.), *Exegetical Dictionary of the New Testament,* 3 vols. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1990–1992).

Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3d ed., ed. Frederick W. Danker (Chicago: University of Chicago Press, 2000). [JAF 173]

Peder Borgen, Kåre Fuglseth, and Roald Skarsten (eds.), *The Philo Index: A Complete Greek Word Index to the Writings of Philo of Alexandria* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2000).

Colin Brown (ed.), *The New International Dictionary of New Testament Theology*, 3 vols. (Grand Rapids: Zondervan Publishing House, 1975–1978). [JAF 251]

Albert-Marie Denis, *Concordance Grecque des Pseudépigraphes d'Ancien Testament* (Louvain: Université Catholique de Louvain, 1987).

J. D. Douglas (ed.), *The New Greek-English Interlinear New Testament* (Wheaton, Ill.: Tyndale House Publishers, 1990).

Barbara Friberg and Timothy Friberg, *Analytical Concordance of the Greek New Testament—Lexical Focus* (Grand Rapids: Baker Book House, 1981).

Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (including the Apocryphal Books)*, 3 vols. (Oxford: Clarendon Press, 1897; reprinted in 2 vols., Grand Rapids: Baker Book House, 1983).

G. H. R. Horsely (ed.), *New Documents Illustrating Early Christianity: A Review of the Greek Inscriptions and Papyri*, 5 vols. (North Ryde, Australia: Ancient History Documentary Research Centre, Macquarie University, 1981–1989).

Gerhard Kittel and Gerhard Friedrich (eds.), *Theological Dictionary of the New Testament*, 10 vols. including Index volume (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964–1976). [JAF 252]

G. W. H. Lampe (ed.), *A Patristic Greek Lexicon* (Oxford: Clarendon Press, 1961–1968). [JAF 178]

Henry G. Liddell and Robert Scott, *A Greek-English Lexicon*, 9th ed., rev. H. S. Jones and R. McKenzie (Oxford: Clarendon Press, 1940). [JAF 179]

S. R. Llewelyn (ed.), *New Documents Illustrating Early Christianity: A Review of the Greek Inscriptions and Papyri*, vols 6–8. (North

Ryde, Australia: Ancient History Documentary Research Centre, Macquarie University, 1992–).

J. Lust, E. Eynikel, and K. Hauspie (eds.), *A Greek-English Lexicon of the Septuagint*, 2 vols. (Stuttgart: Deutsche Bibelgesellschaft, 1992, 1996).

Harold K. Moulton (ed.), *The Analytical Greek Lexicon Revised* (Grand Rapids: Zondervan Publishing House, 1978).

James H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-literary Sources* (London: Hodder & Stoughton, 1914–1930; reprint, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974). [JAF 180]

William F. Moulton and A. S. Geden, *A Concordance to the Greek Testament according to the Texts of Westcott and Hort, Tischendorf and the English Revisers*, 5th rev. ed. by H. K. Moulton (Edinburgh: T. & T. Clark, 1978). [JAF 228]

Alfred Rahlfs (ed.), *Septuaginta*, 2 vols. (Stuttgart: Württ. Bibelanstalt, 1959; reprint, New York: United Bible Societies, n.d.).

K. H. Rengstorf (ed.), *A Complete Concordance to Flavius Josephus*, 4 vols. (Leiden: E. J. Brill, 1973–). [JAF 455]

James Strong, *Exhaustive Concordance of the Bible* (Nashville: Abingdon Press, 1980).

Two computer-aided research tools now provide one with absolutely exhaustive "concordances" to all uses of Greek words, both literary and nonliterary. See:

Thesaurus Linguae Graecae (TLG) (computer data bank), Prof. Theodore F. Brunner, director, University of California–Irvine; Irvine, CA 92717. Tel. (714) 856–6404.

Duke Data Bank of Documentary Papyri (DDBDP), Prof. William H. Willis, director, Duke University, Box 4762 Duke Station, Durham NC 27706. Tel. (919) 684–5076.

Step 8. Historical-Cultural Background

For these materials, see JAF, pp. 113–32; see also the helpful discussions in Conzelmann-Lindemann, pp. 105–57 (esp. pp. 106–13 for helpful remarks on "sources") and Black-Dockery, pp. 349–76 (by David E. Garland).

For helpful bibliographies of many of these materials, also see:

Norman E. Anderson, *Tools for Bibliographical and Backgrounds Research on the New Testament* (South Hamilton, Mass.: Gordon-Conwell Theological Seminary, 1987).
James H. Charlesworth et al., *The New Testament Apocrypha and Pseudepigrapha: A Guide to Publications, with Excursus on Apocalypses*, ATLA Bibliographical Series, 17 (Metuchen, N.J.: Scarecrow Press, 1987).

Most other necessary bibliographical materials are discussed in II.5.

Step 9 (E). *Epistolary Form*

9.1. *For the seminal discussion of these matters, see:*

Adolf Deissmann, *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*, 4th ed. [1st ed., 1910] (New York: Harper & Brothers, 1922; reprint, Grand Rapids: Baker Book House, 1965), esp. pp. 227–51. [JAF 548]

The best overviews of the NT Epistles in the context of ancient letter writing are in the Westminster Press series, the Library of Early Christianity (LEC), edited by Wayne A. Meeks:

David E. Aune, *The New Testament in Its Literary Environment*, vol. 8 (Philadelphia: Westminster Press, 1987), pp. 158–225.
Stanley K. Stowers, *Letter Writing in Greco-Roman Antiquity*, vol. 5 (Philadelphia: Westminster Press, 1986).

For another brief but helpful study, see:

William G. Doty, *Letters in Primitive Christianity*, Guides to Biblical Scholarship (Philadelphia: Fortress Press, 1973).

For a very helpful discussion of the use of secretaries to write letters in antiquity, see:

Gordon J. Bahr, "Paul and Letter Writing in the First Century," *Catholic Biblical Quarterly* 28 (1966): 465–77.

The essential book for the various kinds of "forms" found in the Pauline letter tradition is:

> James L. Bailey and Lyle D. Vander Broek, *Literary Forms in the New Testament: A Handbook* (Louisville: Westminster/John Knox Press, 1992), pp. 21–87.

After an opening chapter that looks at the various "parts" of the Pauline letter (I.9.2 [E]), the chapters take up, in turn, Forms of Argumentation (Rhetoric), the Diatribe, Midrash, Chiasm, Apocalyptic Language and Forms, Paraenesis/Topoi, Vice and Virtue Lists, The Household Code, Liturgical Fragments: Blessings and Doxologies, Poetry and Hymn, and Creeds.

For a *collection* of these kinds of materials from the Greco-Roman world, see:

> Abraham J. Malherbe, *Moral Exhortation, A Greco-Roman Sourcebook*, Library of Early Christianity, vol. 4 (Philadelphia: Westminster Press, 1986).

9.2. *Rhetorical Analysis*

For introductory overviews of matters of rhetoric and style, see Black-Dockery, pp. 227–54 (by A. Besançon Spencer) and pp. 518–23 (by Craig L. Blomberg). The two more significant studies of the possible use by the NT letter writers of rhetorical argumentation are (although both authors probably overplay their hands on these matters):

> George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984).
>
> Burton L. Mack, *Rhetoric and the New Testament*, Guides to Biblical Scholarship (Philadelphia: Fortress Press, 1990).

Perhaps the most helpful brief introduction to rhetorical analysis in the Pauline letters is:

> Jerome Murphy-O'Connor, *Paul the Letter-Writer: His World, His Options, His Skills* (Collegeville, Minn.: Liturgical Press, 1995).

For critiques of the use of classical rhetorical categories in the Pauline letters, see:

Philip H. Kern, *Rhetoric and Galatians: Assessing an Approach to Paul's Epistle*, SNTSMS 101 (Cambridge: Cambridge University Press, 1998).

Jeffrey A. D. Weima, "What Does Aristotle Have to Do with Paul? An Evaluation of Rhetorical Criticism," *Calvin Theological Journal* 32 (1997): 458–68.

Step 10 (E). *Historical Context in Particular*

Since this step has to do with the occasion of the letter, no special bibliography is available, although help may be obtained from the introductions in the commentaries and sometimes from specialized studies. These will be discovered in the process of accumulating your bibliography for the specific epistle.

Step 11 (E). *Literary Context*

The biblical text itself provides the literary context. Hence no bibliography is necessary.

Step 9 (G). *Gospel Forms*

For a helpful introduction to the various matters that go into the exegesis of the Gospels, see:

Scot McKnight, *Interpreting the Synoptic Gospels* (Grand Rapids: Baker Book House, 1988).

The analysis of the "forms" of the materials found in the Gospels was a part of the investigation known as form criticism. Historically, this discipline arose as an attempt to study the Gospel materials as they were in the oral period before the first of our written Gospels. The formal analysis was part of an attempt to discover the original life setting of the saying or pericope and to judge its authenticity. The classification and analysis of the forms, however, exists quite apart from the latter concerns.

For brief overviews of form criticism, see Conzelmann-Lindemann, pp. 59–82, and Black-Dockery, pp. 175–96 (by D. L. Bock). For

helpful introductions and assessments of form criticism itself, see either:

> William Barclay, *Introduction to the First Three Gospels* (rev. ed. of *The First Three Gospels*) (Philadelphia: Westminster Press, 1975), pp. 24–81.

or:

> Keith F. Nickle, *The Synoptic Gospels: An Introduction* (Atlanta: John Knox Press, 1980), pp. 29–51.

Nickle's survey has an especially helpful presentation of the forms. On the matter of forms themselves, see also:

> James L. Bailey and Lyle D. Vander Broek, *Literary Forms in the New Testament: A Handbook* (Louisville, Ky.: Westminster/John Knox Press, 1992), pp. 91–166.

A more complete introduction to form criticism as such, but not as helpful as Nickle or Barclay on the forms, may be found in:

> Edgar F. McKnight, *What Is Form Criticism?* Guides to Biblical Scholarship (Philadelphia: Fortress Press, 1969).

More complete analysis of the forms, as well as a complete presentation of the Gospel materials, may be found in the classic work on form criticism:

> Rudolf Bultmann, *The History of the Synoptic Tradition* (Oxford: Basil Blackwell, 1963).

Bultmann was excessively skeptical about authenticity, but his analysis of the forms and development of the tradition may be very useful. Barclay's introduction, noted above, is a careful, critical assessment of this book. A more balanced approach to the subject is:

> Vincent Taylor, *The Formation of the Gospel Tradition*, 2d ed. (London: Macmillan & Co., 1935).

A brief analysis of the form of Jesus' teaching, which approaches the question of form in a slightly different but refreshing way, is:

Robert H. Stein, *The Method and Message of Jesus' Teachings* (Philadelphia: Westminster Press, 1978), pp. 7–33.

Step 10 (G). *Pericope Analysis*

For an overview of the concerns that go into this analysis, see Conzelmann-Lindemann, pp. 82–87. The following items are discussed in II.6.

Kurt Aland (ed.), *Synopsis Quattuor Evangeliorum*, 9th ed. (Stuttgart: Deutsche Bibelstiftung, 1976). [JAF 125]
————— (ed.), *Synopsis of the Four Gospels: Greek-English Edition of the Synopsis Quattuor Evangeliorum*, 3d ed. (New York: United Bible Societies, 1979). [JAF 124]
Albert Huck, *Synopsis of the First Three Gospels*, 13th ed., rev. Heinrich Greeven (Tübingen: J. C. B. Mohr [Paul Siebeck], 1981).
Reuben J. Swanson, *The Horizontal Line Synopsis of the Gospels, Greek Edition* (Pasadena, Calif.: William Carey Library, 1982).

Step 11 (G). *The Narrative Context*

For helpful introductions to the study of biblical narrative, see:

Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1995), pp. 11–20.
Tremper Longman III, *Literary Approaches to Biblical Interpretation* (Grand Rapids: Zondervan Publishing House, 1987), esp. chap. 4 (pp. 75–118).
Mark Allan Powell, *What Is Narrative Criticism?* (Minneapolis: Fortress Press, 1990).

Step 10 (A). *Historical Questions*

For an overview of the question of Luke–Acts and ancient historiography, see:

David E. Aune, *The New Testament in Its Literary Environment* (Philadelphia: Westminster Press, 1987), pp. 158–225.

For the basic historical questions asked at this step (who, what,

where, when), one should consult one of the better Bible dictionaries. See II.5.2.1 (cf. JAF, chap. 11).

For the broader and more complex question of history in Acts, see:

Martin Hengel, *Acts and the History of Earliest Christianity* (Philadelphia: Fortress Press, 1980).
I. Howard Marshall, *Luke: Historian and Theologian* (Grand Rapids: Zondervan Publishing House, 1971).

Step 11 (A). *Literary Context*

See the bibliography under I.11 (G). For two commentaries that approach exegesis with these questions in mind, see:

Joel B. Green, *The Acts of the Apostles*, NICNT (forthcoming).
I. Howard Marshall, *The Acts of the Apostles*, TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980).

Step 9 (R). *Apocalyptic Form*

On the question of the form of the Apocalypse, with further helpful bibliography, see especially:

David E. Aune, *The New Testament in Its Literary Environment* (Philadelphia: Westminster Press, 1987), pp. 226–52.

You will also find much help in:

Richard Bauckham, *The Theology of the Book of Revelation* (Cambridge: Cambridge University Press, 1993).

Step 12. *Biblical Theology*

Although NT theology is primarily a descriptive task, the presuppositions and prior theological commitments of the author often affect the way he or she sees things. Therefore it seems useful here to present the major NT theologies under confessional categories, with the caveat that one not read only from one's own point of view. There is much that can be learned from all of the theologies listed here (cf. Harrington, *The New Testament: A Bibliography*, pp. 143–91; JAF 345–54).

From the perspective of a more radical, in this case existential, point of view, see:

> Rudolf Bultmann, *Theology of the New Testament*, 2 vols. (New York: Charles Scribner's Sons, 1951, 1955). [JAF 345]
> Hans Conzelmann, *An Outline of the Theology of the New Testament* (New York: Harper & Row, 1969). [JAF 346]

Bultmann's work is something of a classic and is especially full of insights on Paul.

From a more moderate theological stance, see:

> Leonhard Goppelt, *Theology of the New Testament*, vol. 1: *The Ministry of Jesus in Its Theological Significance*; vol. 2: *The Variety and Unity of the Apostolic Witness to Christ* (Grand Rapids: Wm. B. Eerdmans Publishing Co.,1981–). [JAF 347]
> Werner G. Kümmel, *The Theology of the New Testament* (Nashville: Abingdon Press, 1973). [JAF 349]
> Ethelbert Stauffer, *New Testament Theology* (London: SCM Press, 1955). [JAF 354]

From a conservative point of view, see:

> Donald Guthrie, *New Testament Theology* (Downers Grove, Ill.: Inter-Varsity Press, 1981).
> George E. Ladd, *A Theology of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974).

The best from the Roman Catholic tradition is:

> Karl H. Schelkle, *Theology of the New Testament*, 4 vols. (Collegeville, Minn.: Liturgical Press, 1971–1978). [JAF 352]

Since Paul and John receive so much attention in their own right, you should be aware of the better theologies here. For Paul, pride of place now goes to:

> James G. D. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1997).

For a more traditional approach, see:

Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975).

The classic study for John is:

C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953).

For a brief compendium of Johannine thought, see:

G. R. Beasley-Murray, *Gospel of Life: Theology in the Fourth Gospel* (Peabody Mass.: Hendrickson Publishers, 1991).

For an overview of scholarly research on the theology of John, see:

Robert Kysar, *The Fourth Evangelist and His Gospel: An Examination of Contemporary Scholarship* (Minneapolis: Augsburg Publishing House, 1975), esp. part 3, pp. 174–263.

Step 13. Secondary Literature

Large numbers of valuable articles and books are published every year in the NT field. It is especially important that you know where such articles and books can be found and how to go about locating what you are looking for in this vast array of material. Since cataloging of these materials has already been done well by Fitzmyer, pp. 1–21, here I will simply call your attention to the more significant items, with very little annotation.

13.1. Bibliographic Aids

The first task, and the one that lightens the load considerably when one knows precisely where to look, is the accumulation of a bibliography. In the NT field we are richly served at this point. See especially chapter 1(C) of JAF. The more significant published bibliographies that deal directly with NT exegesis are those on Christ and the Gospels by Metzger (JAF 16), on Paul by Metzger (JAF 17), on Acts by the Mattills (JAF 14), on John by Malatesta, and on "Festschriften" by Metzger (JAF 15). For current bibliography there are two absolutely indispensable tools:

Elenchus bibliographicus biblicus [JAF 6]
New Testament Abstracts [JAF 18]

You simply cannot expect to do serious and up-to-date work on anything in the NT without access to these two invaluable tools.

13.2. *Periodicals*

For the vast array of periodical literature that has scholarly articles on NT subjects, see chapter 2 in JAF. The more significant ones for NT study are:

Biblica [JAF 33]
Catholic Biblical Quarterly [JAF 37]
Expository Times [Not listed in JAF, but frequently it has some good-
    quality articles]
Interpretation [JAF 40]
Journal of Biblical Literature [JAF 41]
Journal for the Study of the New Testament [JAF 42]
New Testament Studies [JAF 44]
Novum Testamentum [JAF 45]
Review and Expositor
Revue Biblique [JAF 47]
Zeitschrift für die neutestamentliche Wissenschaft [JAF 55]

13.3. *Commentaries*

For a list of commentary series, see JAF, pp. 87–90. For a helpful listing of the best NT commentaries for each of the NT books (through 1985), see Harrington, *The New Testament: A Bibliography*. It must be remembered that good new commentaries appear with regularity. The list given below is my own judgment as to the three (sometimes four) best commentaries (in English) for each NT book as of the writing of the third edition of this *Handbook*. Beyond that date, see the notices of new books in *New Testament Abstracts*.

Series abbreviations:

AB	Anchor Bible (Doubleday)
BECNT	Baker Exegetical Commentary (Baker)
BNTC	Black's New Testament Commentaries (Hendrick-son)
EBC	Expositor's Bible Commentary (Zondervan)

ECC   Eerdmans' Critical Commentary (Eerdmans)
Herm   Hermeneia (Fortress)
ICC   International Critical Commentary (T. & T. Clark)
NCBC   New Century Bible Commentary (Eerdmans)
NIBC   New International Biblical Commentary (Hen-
           drickson)
NICNT   New International Commentary (Eerdmans)
NIGTC   New International Greek Testament (Eerdmans)
Pillar   Pillar Commentaries (Eerdmans)
SNTSMS   Society for New Testament Studies Monograph
           Series
SP   Sacra Pagina (Liturgical)
TNTC   Tyndale New Testament Commenary (Eerdmans)
WBC   Word Biblical Commentary (Word)

Matthew:
W. D. Davies, D. C. Allison (ICC)
D. Hagner (WBC)
D. A. Carson (EBC)

Mark:
R. Guelich (WBC)
C. E. B. Cranfield
W. L. Lane (NICNT)
M. Hooker (BNTC)

Luke:
J. B. Green (NICNT)
I. H. Marshall (NIGTC)
J. A. Fitzmyer (AB)
J. Nolland (WBC)

John:
G. R. Beasley-Murray (WBC)
R. A. Brown (AB)
R. Schnackenburg
D. A. Carson (Pillar)

Acts:
I. H. Marshall (TNTC)

    L. T. Johnson (SP)
    D. J. Williams (NIBC)
    E. Haenchen

Romans:
    D. A. Moo (NICNT)
    J. D. G. Dunn (WBC)
    C. E. B. Cranfield (ICC)
    L. Morris (Pillar)

1 Corinthians:
    G. D. Fee (NICNT)
    A. Thiselton (NIGTC)
    R. B. Hays (Interpretation)

2 Corinthians:
    V. P. Furnish (AB)
    R. P. Martin (WBC)
    P. Barnett (NICNT)
    J. Lambrecht (SP)

Galatians:
    J. D. G. Dunn (BNTC)
    H. D. Betz (Herm)
    J. L. Martyn (AB)
    R. A. Longenecker (WBC)

Ephesians:
    A. T. Lincoln (WBC)
    P. T. O'Brien (Pillar)
    E. Best (ICC)
    M. Barth (AB)

Philippians:
    G. D. Fee (NICNT)
    P. T. O'Brien (NIGTC)
    M. Bockmuel (BNTC)
    M. Silva (BECNT)

Colossians/Philemon:
    P. T. O'Brien (WBC)

J. D. G. Dunn (NIGTC)
M. Y. MacDonald (SP)
N. T. Wright (TNTC)

1 and 2 Thessalonians:
C. A. Wanamaker (NIGTC)
E. Best (HNTC)
I. H. Marshall (NCBC)
A. Malherbe (AB)

1 and 2 Timothy/Titus:
I. H. Marshall (ICC)
G. W. Knight (NIGTC)
W. B. Mounce (WBC)
J. D. Quinn, W. C. Wacker (ECC/AB)

Hebrews:
W. L. Lane (WBC)
H. Attridge (Herm)
F. F. Bruce (NICNT)
D. Hagner (NIBC)

James:
P. H. Davids (NIGTC)
D. A. Moo (Pillar)
L. T. Johnson (AB)
R. P. Martin (WBC)

1 Peter:
P. H. Davids (NICNT)
J. R. Michaels (WBC)
P. Achtemeier (Herm)
L. Goppelt

2 Peter/Jude:
R. J. Bauckham (WBC)
J. N. D. Kelly (HNTC)
E. M. B. Green (TNTC)
R. Webb (NICNT)

1, 2, 3 John:
R. A. Brown (AB)

I. H. Marshall (NICNT)
S. S. Smalley (WBC)
C. Kruse (Pillar)

Revelation:
G. Beale (NIGTC)
D. E. Aune (WBC)
R. H. Mounce (NICNT)
G. B. Caird (BNTC)

Step 14. Translation

A good translation not only renders the words of the original into their best English equivalents; it also reflects the style, the spirit, and even the impact of the original wherever possible. You are the best judge of what constitutes a faithful translation. Your familiarity with the passage in the original, and with the audience for whom you write or preach, allows you to choose your words to maximize the accuracy of the translation. Remember that accuracy does not require wooden literalism. The words of different languages do not correspond to one another on a one-for-one basis. Your translation should leave the same impression with you when you read it as does the original. A translation that meets this criterion can be considered faithful to the original.

Two books on Bible translation are very valuable. Both should be read in their entirety, rather than referred to only for specific information.

John Beekman and John Callow, *Translating the Word of God* (Grand Rapids: Zondervan Publishing House, 1974).

This book contains serious, thoughtful discussions of the special problems presented by translating Scripture from one language to another. There is advice on how to handle metaphors, similes, words with multiple meanings, idioms, and so on.

Sakae Kubo and Walter Specht, *So Many Versions?* (Grand Rapids: Zondervan Publishing House, 1975).

This book reviews at length the major twentieth-century English translations of the Bible, providing copious examples from each and

commenting throughout on the translation techniques and assumptions involved.

For articles of all kinds on the theory and practice of translation, you should be aware of:

The Bible Translator (London, 1950–). [JAF 35]

Step 15. Application

Books on hermeneutics as application are more difficult to suggest, partly because one's interests here will depend significantly on one's confessional stance. Still useful in this regard is:

A. Berkeley Mickelsen, *Interpreting the Bible: A Book of Basic Principles for Understanding the Scriptures* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963).

You should also know about six books that deal with interpreting the NT, including discussions of the various methodologies outlined in this book as well as sections on broader methodological concerns:

David A. Black and David S. Dockery (eds.), *New Testament Criticism and Interpretation* (Grand Rapids: Zondervan Publishing House, 1991).

Joel B. Green (ed.), *Hearing the New Testament: Strategies for Interpretation* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1995).

Daniel J. Harrington, S.J., *Interpreting the New Testament: A Practical Guide*, New Testament Message 1 (Wilmington, Del.: Michael Glazier, 1979).

F. Furman Kearley, Edward P. Myers, and Timothy D. Hadley (eds.), *Biblical Interpretation, Principles and Practice: Studies in Honor of Jack Pearl Lewis* (Grand Rapids: Baker Book House, 1986.)

I. Howard Marshall (ed.), *New Testament Interpretation: Essays on Principles and Methods* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977). [JAF 515]

Stanley E. Porter (ed.), *Handbook to Exegesis of the New Testament* (Leiden: E. J. Brill, 1997).

Another helpful book, dealing with the history of biblical interpretation, is:

Robert M. Grant and David Tracy, *A Short History of the Interpretation of the Bible*, 2d rev. and enlarged ed. (Philadelphia: Fortress Press, 1984).

An important book that brings the whole discussion up to date is:

Anthony C. Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann, Gadamer, and Wittgenstein* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980).

A book that wrestles with the hermeneutical issues raised by the various genres of the Bible is:

Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 2d ed. (Grand Rapids: Zondervan Publishing House, 1993).

Finally, probably the best single introduction to the methodology of expository preaching, with step-by-step guidance for actual sermon preparation, is:

James W. Cox, *A Guide to Biblical Preaching* (Nashville: Abingdon Press, 1976).

The most useful book on preaching from the various genres of biblical literature, as well as a book full of helpful discussions on preaching itself, is:

Sidney Greidanus, *The Modern Preacher and the Ancient Text* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1988).

APPENDIX

THE TASK OF THEOLOGICAL EXEGESIS AND READER-RESPONSE CRITICISM

F OUR BASIC THEOLOGICAL ASSUMPTIONS underlay this *Handbook* when it was first written two decades ago: (1) that along with the Old Testament, the New Testament is Holy Scripture, God's Word given to his people for their life together within the community of faith; (2) that God has spoken his Word through human authors and texts; (3) that the biblical texts themselves reflect a detectable level of both divine and human intentionality; and (4) that the task of exegesis is to understand the divine-human intention locked within the text, not in an attempt to control the text but so that the Word might lead its readers to the text's true end—obedience. Although much has changed in both the philosophical and the methodological landscape over the past two decades, changes that the second and third editions of this *Handbook* reflect, these basic theological assumptions that informed this book are still in place. One recent turn in scholarship, however, requires special attention here because it so significantly questions the whole enterprise this *Handbook* seeks to encourage.

When I began my studies four decades ago, existentialism was the reigning philosophy of the more influential NT scholars, and "form criticism" and "redaction criticism"—with their atomizing effects on the biblical texts—were the reigning methodologies. As existentialism

has slowly given way to postmodernism, a new collection of textual strategies, equally atomizing I would argue, has taken root.

One of the most recent methods is reader-response criticism. Reader-response criticism does not seek to understand the historical world *behind* the text (historical research, as this volume advocates). Nor does reader-response criticism seek to map the literary world *of* the text (i.e., paying close attention to the literary "architecture" of a text, as this volume encourages). Rather, reader-response criticism is concerned with the world *in front of* the text. That is, for these practitioners the "author," "historical context," and idea of textual "intentionality" are mere illusions. The only interaction worthy of investigation and reflection is the one that occurs between text and reader; and, in the end, the reader (and the reader alone) is responsible for the production of "meaning." Thus, the place of privilege once reserved for the author, the historical circumstances surrounding a text, and the intentionality locked within a text has now been surrendered to the reader.

Such a view simply points out one aspect of the obvious: that interpretation involves the interpreter. But what it also implies, philosophically if not always in practice, is that anyone's reading of the text is as valid as another's and, again in sharp distinction to the strategy advocated in this volume, *that there is no way to arbitrate between competing readings.* Reader-response criticism, therefore, while fitting nicely into a philosophical-theological worldview that takes us back to Schleiermacher and Kant, stands in unrelieved tension with the biblical revelation—that it was the one true God who chose to reveal himself to creation and to Israel and the church, and to enshrine this revelation in the texts cherished as the Christian Bible. Such a theological conviction necessarily commits the interpreter to historical and literary inquiry. Readers must seek to understand how God revealed himself to people then and there, so that they can grasp how God speaks the Word that is once and for all.

How, then, shall the interpreter proceed, especially one who is guided by a theological commitment to revelation? One response is simply to ignore those methods whose philosophical convictions stand in direct opposition to those which have guided interpreters throughout the ages. And many have and will choose to do this, and not without a certain amount of justification. Some things, however, may be learned from the various strategies currently being deployed,

even from those whose practice calls into question what has been out-
lined in this book. Just as a judicious use of source, form, redaction,
and tradition criticism has advanced our understanding of the bibli-
cal texts, so too will a prudent and critical use of the vast array of crit-
ical approaches to texts provide new insights into the anatomy and
life of the NT documents. I point to two examples.

1. Some practitioners of rhetorical criticism are relentless in their
attempts to classify the parts of Paul's letters. Everything must fit into
Aristotle's (or Quintilian's) mold. Indeed, the act of interpretation
nearly ends with classification. While I am suspicious of this proce-
dure, nevertheless rhetorical criticism reminds us that texts in their
present form are wholes and must be looked at holistically, and that
the NT Epistles are documents that across the board are trying to per-
suade or dissuade (even when they also carry other agendas). There-
fore, part of the exegetical process is to be aware of the kinds of
rhetoric that are employed in the process of trying to persuade.

2. The same may be said of the appropriation of narratology to
read many parts of the NT. Those who are teaching us, when all the
rest of our work is done, to read the Gospels, Acts, and the Revela-
tion as wholes, and especially to read Luke–Acts as one story, are aid-
ing the exegetical task immensely. So much have I been influenced by
this wind of change that my latest book for the lay reader (*How to Read
the Bible Book by Book*, with Douglas Stuart [Grand Rapids: Zonder-
van Publishing House, 2002]) has been written precisely to help the
reader not only see each biblical book as a whole but also see how
each fits into the metanarrative of the whole of Scripture.

But at the end of the day, an exclusive dependence on reader-
response criticism requires too heavy a price from the interpreter. To
say that the biblical texts operate like any other kind of literature is
one thing, but to begin with the assumption that the biblical texts *only*
operate like any other texts misses something central to the task of
theological exegesis. If those of us who do exegesis on the basis of the
theological assumptions of this *Handbook* are locked into a belief sys-
tem, so too is the reader-response critic; it is simply a different set of
theological assumptions—that begin with an inquiring self rather
than with a speaking God.

At the same time, and even if one were to allow that the method
itself is incommensurate with revelation, the methodology suffers

philosophically from serious self-contradiction, brought about by the fact that reader-response critics write books and articles. First, it is quite clear that their own "texts" both assume an author and have a very decided intentionality to them. At issue is the inner contradiction of such an enterprise: that they write books trying to persuade others as to the rightness of this enterprise, which at its very core does not allow that other authors may have similar intentionality. That is, reader-response criticism practiced as pure theory allows no texts to have "meaning" in the sense assumed in this *Handbook*; yet the writers of these books and articles have such a view of "meaning" as the very reason for their own literary enterprise. Moreover, why should such a critic write articles or books giving *one* reader's (their own) response to the text when the philosophical underpinnings of the enterprise argue that every reader is a law unto herself? Thus, finally, the golden rule could well serve as a good methodological starting point for all writers: "Do unto (the texts of) others as you would have others do unto you (and your texts)."

My ultimate concern nevertheless is that if "meaning" lies only with the reader, not in the text or with the (unknowable) author of the text, then from this view the possibility of the Christian community's hearing from God through its sacred texts is rather thoroughly negated. But what this new "criticism" should do for the exegete (who believes in authors and tries to take Scripture seriously) is accentuate the reality that there is no such thing as "objective" exegesis. The exegete is a reader, whatever else, and as such we bring all of who we are to the reading of the text, applying both known and unknown presuppositions of all kinds—theological, sociological, and cultural. But rather than let that reality be a cause for despair and therefore give up the exercise altogether, it should drive us in two directions: (1) to make us work all the harder to spot those presuppositions and thus be open to changing our minds about texts on a regular basis and (2) to cause us all the more to take a stance of humility before the text, rather than a heavy-handed, authoritarian ownership (mastery?) of the text.

In the end our presuppositions should both encourage us—God has spoken and continues to speak through these words to bring people to himself and to build up his people through all the winds of change—and humble us, by reminding us that when all our work as

exegetes is done, God still has the last word and we must bow before him in humble obedience.

For further reading on reader-response criticism, one might look at the sympathetic but thoughtfully critical overview by Kevin J. Vanhoozer in Green, *Hearing*, pp. 301–28. A more thorough and even more sympathetic overview may be found in:

> A. K. M. Adam, *What Is Postmodern Biblical Criticism?* Guides to Biblical Scholarship (Minneapolis: Fortress Press, 1995).

Two excellent introductions to the new literary criticism also include sections on reader-response criticism:

> Tremper Longman III, *Literary Approaches to Biblical Criticism*, Foundations of Contemporary Interpretation 3 (Grand Rapids: Zondervan Publishing House, 1987).
> Mark Allan Powell, *What Is Narrative Criticism?* Guides to Biblical Scholarship (Minneapolis: Fortress Press, 1990).

For a more comprehensive critique that moves in the directions offered here, see:

> Loren Wilkinson, "Hermeneutics and the Postmodern Reaction against 'Truth,' " in *The Act of Bible Reading*, ed. Elmer Dyck (Downers Grove, Ill.: InterVarsity Press, 1996), pp. 114–47.

INDEX OF AUTHORS

INDEX OF SCRIPTURE PASSAGES