Reference Manual
for Interpreting the New Testament

July 2003

Table of Contents

Chapter 1 - Preface 3
Interpreting Commands in the Epistles 4
Chapter 2 - Translation 7
Translation Theory 8
Semantic Theory 13
Annotated Bibliography 17
Chapter 3 - Grammatical Context 18
Goal of Exegesis – Grammatical Context 19
Discourse Analysis (DA) 22
DA - Relationships Between Propositions 24
DA - Coordinate vs. Subordinate Relationships 25
DA - Abbreviations for the Relationships 29
Understanding Propositions 35
Sentence Diagramming 36
Important Conjunctions and Particles 46
Greek Readings 49
Kinds of Clauses (Adverbial) 50
Examples of Kinds of Clauses 52
The Greek Participle 54
Greek Cases 58
Sentence Flows - Introduction 64
Sample Sentence Flow 69
Chapter 4 - Textual Criticism 72
Notes to Aland / Aland, The Text of the NT (1987) 73
Ten Rules of Textual Criticism 78
Principles for Choosing the Correct Text 79
Chapter 5 - Lexical Analysis 83
Sample Word Study With Theological Implications 84
Summary of the Methodical Steps of Doing a Word Study 87
Chapter 6 - Historical Context 98
Historical-Cultural Context Text Collection 99
Chapter 7 - The Gospels 103
Method for Studying a Passage in Synoptic Gospels 104
A Listing of the Basic Literary "Forms" in the NT 107
Sample Chronology of the Events in the Gospels 110

Recognizing Exaggeration in the Teachings of Jesus 111
Interpreting the Parables 113
Notes 115

Chapter 1 - Preface

Interpreting Commands in the Epistles[1]

Principle # 1

- A text cannot mean what it never could have meant to its author or his readers.
  - For example, the canon was not in view in 1 Cor 13:10.
  - Direct prophecy and typological text are exceptions.

Principle #2

- Whenever we do share comparable particulars (i.e. similar life situations) with the first-century setting, God's Word to us is the same as His Word to them.
- For example, many of Paul's' instructions to first century churches remain the same since we still have churches today (cf. 1 Tim 2:15; 1 Cor 3:16-17).
  - But, as we have seen, some of these are questioned.
  - Remember that the applicability of those teachings is questioned on the basis of the above-mentioned third criterion (which I believe to be erroneous) that - teaching motivated by and directed to a local cultural situation is not universally applicable. Therefore, in counter-response to this, we state the third positive principle.

Principle #3

- The isolation of local or cultural circumstances as the occasion for a particular teaching does not, by itself, indicate anything about the normative nature of that teaching nor the non-normative nature of it. There must be other indications in the text to designate which is true.

Determining Applicability

- It is first helpful to distinguish between what can be called "occasion" and "situation." For example, to instruct my son not to open the car door while it is in motion does not mean the car door can never be opened.
  - The change in situation (from a car in motion to one at rest) nullifies the command.
  - Other changes in the situation could conceivably affect the applicability of the command also (i.e. when my son becomes an adult may necessitate him having to open the door while the car is in motion.)
  - However, anytime the car is in motion, the command is applicable, not just for that one occasion.

- Therefore, the distinction between occasion and situation consists in:
  - Occasion denotes the specific reason for a given command (teaching) (e.g. the motion of my son's hand toward the car door while traveling on Main Street on August 5, 1982.)
  - Situation denotes the general situation for which a given command or teaching is always applicable.
- This distinction is often neglected in determining the applicability of various teachings:
  - To argue that a given teaching has a specific occasion (which, indeed, all NT teaching has) does not preclude the possibility that there exist situations beyond that occasion in which the teaching may be applicable.
  - Therefore, the determination of "situation" is the crucial step in deciding the extent of applicability of a teaching or command.

Determining the Extent of a "Situation"

- A situation will often extend beyond the immediate occasion when the activity or state under discussion is such that it can recur or is constant - repeatable.
  - Thus, the activity of my son's stretching out his hand to a door can (and does) recur, suggesting that my command for that activity is to be applied beyond its immediate occasion.
  - Cf. The salvation - circumcision (works) occasion in Galatians!
  - Cf. The perseverance - persecution situation in Revelation, etc.
- The explicit basis for a command or teaching can furnish an important clue. If that basis is by nature local or temporary, the situation may well be similarly restricted. But if the basis is general, it may be that the situation is also general.
  - Therefore, one could distinguish between a general principle and various possible specific applications appropriate for different cultures. Note the following examples:
    - Xians who are arguing for the privilege of continuing to join their pagan neighbors at their feasts in idol temples (1 Cor 8:11; 10:14-22) are forbidden by Paul to do so because it violates the general ideas of the stumbling-block principle (8:7-13) (esp. when bought in the market-place) and the principle of non-involvement with the demonic sphere (what then would be the legitimate applications today?)
    - Paul defends his right to financial support as an apostle (1 Cor 9:19-23) on the basis of 1 Cor 9:14, "those who preach the gospel should receive their living from the gospel." Therefore, although there are no longer apostles, the general principle is still applicable to ministers, etc.

- Paul commands people not to get drunk at the Lord's Supper (1 Cor 11:17-22) on the general basis that it is behavior unworthy of remembering Christ's death and second coming (vv. 25-6). Although such drunken behavior is unlikely as an occasion today, the situation continues for the necessity of proper behavior at the Lord's Supper.

- If the same teaching (or command) is found on other "occasions" it can be inferred that the "situation" extends beyond any local context. Similarly, if a particular teaching (command) is found in only one place, or its teaching in other contexts is difficult to harmonize with the words in question, it may be that the situation is restricted to that context.
  - E.g., wrongness of hatred, murder, stealing, homosexuality, etc. are taught as moral laws consistently throughout N.T.
  - On the other hand, e.g., the NT does not appear to be as uniform on the political evaluation of Rome (cf. Rom 13:1-5 & 1 Pet 2:13-14 vs. Rev 13-18), the retention of one's wealth (Luke 12:33; 18:22 vs. 1 Tim 6:17-19) or eating food offered to idols (1 Cor 10:23-29 vs. Acts 15:29; Rev 2:14,20).

Chapter 2 - Translation

Translation Theory[2]

While not everyone who drives an automobile needs to understand the theory behind the internal combustion engine, someone does need to know this theory. I may be able to drive my Pontiac without any knowledge of internal combustion engines, until the Pontiac breaks down. Then, I must find someone (presumably a mechanic) who does in fact know enough theory to get the Pontiac running again.

The same is true of translation theory. It is not necessary for everyone to know translation theory, nor is it even necessary for pastors and teachers to know everything about translation theory. It is necessary for pastors and teachers in the American church at the end of the twentieth century to know something about translation theory, for two reasons. First, it will affect the way we interpret the Bible for our people. If we are completely unaware of translation theory, we may unwittingly mislead our brothers and sisters in our interpretation. Second, there are so many English translations available, that no contemporary pastor will be able to escape the inevitable questions about which translations are superior.

It is not my intention to provide anything like an exhaustive approach to either translation theory or semantic theory (relax, I'll define this word later). Rather, I intend to discuss briefly the more important observations, which may be useful to the pastoral ministry.

1. Communication has three parties.

Translation theory shares a number of concerns with what is commonly called communication theory. Perhaps the most important observation, which the communication theorists have produced for translators, is the recognition that, every act of communication has three dimensions: Speaker (or author), Message, and Audience. The more we can know about the original author, the actual message produced by that author, and the original audience, the better acquainted we will be with that particular act of communication. An awareness of this tri-partite character of communication can be very useful for interpreters. Assuming that an act of communication is right now taking place, as you read what I wrote, there are three dimensions to this particular act of communication: myself, and what I am intending to communicate; the actual words which are on this page; and what you understand me to be saying. When the three dimensions converge, the communication has been efficient.

If we know, perhaps from another source, what an individual author's circumstances are, this may help us understand the actual message produced. Martin Luther King, Jr.'s "Letters from Prison" are better understood by someone who knows the circumstances under which they were written rather than by someone who is oblivious to mid-20th century American history. If we know information about the author's audience, this may also help us to understand the message itself. John Kennedy's famous, "*Ich bin ein Berliner*" speech is better understood if one understands the apprehensions which many West German citizens had about American foreign policy during the early 1960s (and, knowing the audience was German may help explain why he did not speak this sentence in English!).

Recognizing that in addition to the message itself, there are the two other components of author and audience, the interpreter attempts to uncover as much information as possible about the author and audience. This is why biblical scholars spend so much time attempting

to locate the circumstances of a given epistle; they are trying to discover information about author and audience, which will help complete the understanding of the particular act of communication represented by the message.

At this point, an important warning needs to be expressed. For students of literature whose original audience and author are not present (i.e., dead), we only have direct access to one of the three parties in the communicative process: the message itself. Whereas we would be profited by having direct access to author and audience ("Paul, what in the world did you mean about baptizing for the dead?"; or, "How did it hit you Galatians when Paul said he wished his troublers would castrate themselves?"), it would be incorrect to suggest that we must have such access for any understanding to take place. Frequently one encounters the extravagant statement to the effect that "one cannot understand a biblical book unless one understands the author's (or audience's) circumstances." The problem with such statements is that they imply that we can have no understanding without access to information, which simply does not always exist. We haven't any idea who wrote the epistle to the Hebrews, or why, other than what may be indicated in the letter itself. Does this mean that we can't understand it in any sense? I think not. We just have to recognize that information, which would assist the act of interpretation, is, in this case, missing.

Related to this warning is a second. For Protestants, scripture itself is authoritative. Our reconstructions, often highly conjectural of the historical circumstances under which a given biblical work was written and read, are not authoritative, by my understanding of Protestant theology. Those reconstructions may assist our understanding of the biblical text, but they are not, in and of themselves, of any religious authority.

Finally, we might add that the essential error of many exegetical theories is their exclusion of one or more of these three parties from consideration. While many important debates are continuing to influence interpretive theory, our evaluation of these debates would do well to retain a role for each of the three above-mentioned dimensions.

2. Formal and Dynamic Equivalence

One of the ongoing debates about translations revolves around the question of whether, and in what degree, the translation should reflect the syntax, or form, of the original language. All translators agree that the translation should reflect faithfully the message of the original, but all are not agreed on whether the translation should adhere closely to the grammatical forms of the original language.

Translations can be located on a spectrum, which would have, at one extreme, rigid adherence to the form of the original language (formal equivalence), and at the other extreme, complete disregard for the form (not the message) of the original language (dynamic equivalence). An interlinear would come the closest to the first extreme, followed by the NASB. At the other extreme would be the NEB and TEV. In between would be the RSV and NIV, with the RSV leaning more toward a formal equivalence, and the NIV leaning more toward a dynamic equivalence.

It is probably fair to say that most contemporary linguists favor the dynamic equivalence approach in theory, though they might be disappointed in the various attempts at producing one. The reason for preferring to reproduce the thought of the original without attempting to conform to its form is that all languages have their own syntax. While the

syntax of one language may be similar to the syntax of other languages, it is also dissimilar as well. Thus, if we attempt to adhere to the formal syntax of another language, we reproduce forms, which are abnormal or confusing, if not downright distracting in the target language.

For example, Greek tends to have very long sentences, whose various clauses are arranged in a logically hierarchical fashion. That is, there will be a number of dependent clauses connected to an independent clause. This type of sentence structure, perfectly normal in Greek, is called hypotactic (clauses are arranged logically under one another). English, by contrast, is not so comfortable with long sentences, and does not provide any easy way of indicating which clauses are dependent upon others. Our sentence structure is called paratactic (clauses are arranged logically alongside of one another). If we attempt to reproduce, in English, sentences of the same length as the Greek original, our audience will not be able to follow our translation. Ephesians 1:3-14, for instance, is one sentence in Greek, with well-defined subordinate clauses. If we attempt to reproduce a sentence of this length in English, the result will be so awkward that few, if any, English readers would be able to follow it. Consequently, translators must break the longer Greek sentences into shorter English sentences.

For the pastor and teacher, it is important to be able to recognize the hypotactic structure of the original language, because it is frequently of theological and ethical significance. For instance, there is only one imperative (independent clause) in the Great Commission ("make disciples"); all the other verbs arc dependent. The other clauses help to describe what the commandment means. Most English translations, however, obscure this matter by translating the Great Commission as though it were a string of equivalent imperatives. What's worse, they tend to treat one of the dependent clauses as though it were the major (independent) clause ("Go"). So the teacher or pastor needs to be able to understand what is going on in the structure of the original language, without necessarily trying to reproduce it in an English translation.

There are other differences between the two languages. Greek typically uses passive verbs; English prefers active verbs. Greek typically makes nouns out of verbs (making "redemption" as common as "redeem"). Speakers of English are not as comfortable with these abstractions; we are happier with verbs. A dynamic equivalence translation will commonly reproduce the meaning of the Greek in a more natural manner in English. In 2 Thess 2:13, for instance, *pistei aletheias*, is translated "belief in the truth" (formal equivalence) by the RSV, but "the truth that you believe" (dynamic equivalence) by the NEB. The latter, while not any more accurate than the former, is a little more natural, and thus more easily understood.

A classic example of the difference between English and Greek syntax is evidenced by the difference in their respective employment of the participle. First, the Greek participle is much more common than the English. But the Greek participle is also used differently than the English participle. Greek commonly employs the participle in an attributive fashion, as a verbal adjective. This is very rare in English. James Taylor does sing about the “The Walking Man,” but this is rare outside of artistic expression. We would normally produce a relative clause, "the man who walks." Because of the differences in the way the two languages use their respective participles, we simply cannot translate a Greek participle with an English participle in many cases, without being obscure or ambiguous. *Dikaiothentes* in

Rom 5:1 should not be translated, “having been justified” (NASB: formal equivalence), but, "since we are justified" (RSV: dynamic equivalence).

There are problems, however, with dynamic equivalence translations. Since the translator is "freer" from the grammatical forms of the original language he or she is more likely to likely to exceed the bounds of an accurate translation, in an effort to speak naturally in the native language. That is, the dynamic equivalence translations are capable of being more natural and more precise than are formal equivalence translations, but they are also more capable of being precisely wrong. For instance, in Romans 8:3, Paul uses the phrase: *dia tes sarkos*. A formal equivalent translation, the RSV, renders this "by the flesh,” which is faithful to the original, but is somewhat ambiguous in English. The NIV renders this much more precisely, by the phrase, “by the sinful nature.” Unfortunately, the NIV is precisely wrong here, because Paul is not talking about a lower nature, or a sinful nature at all. In fact, he is not speaking anthropologically, but redemptive-historically. In this particular case, I believe we would be better off with the ambiguous "flesh," and have to ask what, 'flesh' means for Paul, than to have the more precise, but utterly un-Pauline "sinful nature."

Another problem associated with dynamic equivalence translations is related to their use as study Bibles. Since a given word may have a number of meanings, it is frequently impossible, and more frequently confusing, to attempt to translate a given Greek word with the same English word in every case. Consequently, the dynamic equivalence translation can give a more specific rendering in English, being unbound by an attempt to reproduce the same Greek word in the same English manner. This produces better understanding, frequently, of individual sentences or clauses. However, it does not permit the English reader to know when the same Greek word lay behind two different English words. Since the only way to know what a word means is by first examining its full range of uses, there is no way for the English reader to know what words are behind the English words found.

For instance, when Paul says he could not address the Corinthians as *pneumatikoi*, but rather as *sarkinoi* (1 Cor 3), he employs the adjectival forms of what we normally translate "Spirit" and "flesh." And, in Romans 8 (as well as elsewhere), it is clear that life in the Spirit is redeemed life; whereas life in the flesh is unredeemed life. If the adjectives in 1 Cor are translated "spiritual," and "fleshly," the reader can see the correspondence to other Pauline passages, and understand that Paul is saying, in effect, "I could not address you as redeemed people, but as unredeemed people." But the NIV construes *sarx* as "sinful nature" in Rom 8, and *sarkinos* as "worldly" in 1 Cor 3, with the result that the reader of this translation is not aware that in the original, the same root form was employed. The conclusion of this is that the dynamic equivalence translation, when done well, renders in more precise and more vivid English particular expressions. However, it makes it more difficult to compare individual passages with parallel passages elsewhere.

In any given congregation, a variety of translations will be present. The teachers in the church must have the competence to discern which one represents the original most accurately in English in any circumstance. In my judgment, none of the contemporary translations is manifestly superior to the others. Each is a blend of strengths and weaknesses, due to the difficulty of the task.

From the pulpit, of course, some versions can be excluded rather easily. Paraphrases, while useful to illustrate a point, should never be used as the basic sermon text, because they reflect so thoroughly the opinions of the paraphraser. Also, children’s Bibles, such as the

Good News, and, to a lesser degree, the NIV should not be used as the basis of a sermon directed toward the entire congregation. The NASB should not be used, simply because its English is atrocious. Its rigid adherence to the formal equivalence principle, while making it highly useful in the study, renders it completely inappropriate in a setting where communication is important.

The NIV should not be used from the pulpit, in my judgment, because it is a sectarian translation. It is a self-confessedly "evangelical" translation, which excluded non-evangelicals from the translation process. It is therefore ecclesiastically unacceptable (it excludes from the outset people who don't call themselves "evangelical," just as the Kingdom Translation excludes people who don't call themselves Jehovah's Witnesses). In fact, even for study purposes, one will have to be cautious about the evangelical bits reflected in this translation, whereby the weaknesses, as well as the strengths, of evangelicalism have not been offset by a more "inclusive" committee.

Specifically, the NIV shows many signs of being individualistic, experientialist, and revivalistic (I am speaking about the NIV NT; I haven't evaluated the NIV OT thoroughly yet). At the same time, the NIV ought to be in the minister's study because it is a good illustration of the demands of a dynamic equivalence translation, and it is also very successful at many points. The RSV, reflecting the breadth of the church, a high style of English, and a reasonably accurate representation of the original text, is perhaps the preferred text for pulpit use.

3. Translation is a theological task

It has become increasingly clear that translation cannot really be performed in a theological vacuum. When a variety of linguistic options present themselves, theological factors can influence the decision to choose one option over the other. In fact, such factors should influence the translation. The resolution of the translation question about how to translate *telos* in Rom. 10:4 is resolved in large part by resolving larger questions about Paul's theology; how he understands the relation between the older testament and the Christ event, etc. Since theology is to be determined by the Bible, and since translating the Bible is determined, at least in part, by theological considerations, it is easy to see that there is something of a circle here. Fortunately, it is not a vicious cycle, because if one is willing to entertain sympathetically a variety of options, one can grow in the confidence with which one evaluates a given translation. One must never pretend, however, that translation is a step of "pre-exegesis" or "pre-interpretation." The first step of interpretation is translation. This step will influence all other steps, so it must be approached with the entire arsenal of theological tools.

Semantic Theory[3]

It is appropriate now to move to some consideration of dealing with the meaning of individual words (commonly called lexical semantics). A lexicon in the hands of an over-imaginative preacher may be the deadliest of all human instruments. In terms of sheer percentages, more pulpit nonsense may be attributable to a misunderstanding of how words communicate meaning than any other interpretive error. Since the technical study of linguistics began in the early nineteenth century, a number of very valuable insights have been discovered by the linguists. What follows is an attempt at providing some of their most useful insights for those who want to teach and preach faithfully.

1. Semantic Field and Context

Most words can mean a number of things. Take the English word, "run." It can appear in the following (and many more) contexts:

The athlete is running.
Her nose is running.
We scored a run in the sixth inning.
I have a run in my stocking.
Does your car run?
My computer runs on Windows.
For how long is the movie running?
You want to run that by me again?
His sermons seem to run on forever.
She's running the flag up the pole.
Jackson is running for President.
Who left the water running?

Enough, already. It is obvious that most words can mean a number of different things. How do we know what a word means in a given circumstance? Well, we don't just choose the one we prefer. In fact there are two components to meaning: semantic <u>field</u> and semantic <u>context</u>.

By semantic field, we mean the full range of ways the word has and can be used (an example is the above, partial semantic field for "run"). By examining the "field" of possible meanings, we begin to narrow the options. Normally, there are still too many options, so we have to take another step. The second step is to determine the semantic <u>context</u>. If "run," for instance, can refer to rapid, bipedal locomotion in some contexts, we can eliminate that option in contexts where there are no legs or feet. If "run" can mean "flow," or "drip," it is a possible way of understanding it where noses and faucets appear, but not where liquids do not appear. In everyday speech, we do this kind of comparison to semantic context so rapidly and unreflectively that we are not normally aware of doing it. But we do it nevertheless, and

normally with great accuracy. It is imperative that we do this with biblical literature as well. No word brings its full semantic field with it into any given context. Yet many fanciful pulpit statements are due to the attempt to do this very thing.

2. "Root" Meanings

Many people speak of "root meanings." Many people speak of ghosts. Neither exists. Apparently, when people speak of "root" meanings of words, they are attempting to find the distilled essence, or the common semantic range of the word in each of its contexts. This may, by dumb luck, work in some circumstances, but it won't work in most. What common, "root" meaning is there in the word "run" which can account for the variety of uses listed above? Is it motion? Perhaps, for the athlete, the flag, even the nose (which doesn't move itself, but its contents do). But is there any "motion" involved in the statement that a person is running for an office? Is any motion taking place when a movie "runs" for six weeks? Is a "run" in a stocking a movement of some sort? I fail to see how there is, without redefining the word "motion" to include virtually everything. And if we do this, then we aren't learning anything specific about the term in question (This is the practical deficiency of the Componential Analysis approach to Semantics; if one finds an element common enough to be related to all the various uses, it isn't specific enough to be any real help in any given context). In actual fact, we don't really know <u>why</u> people use terms in such a broad range of ways as they do. But the answer certainly doesn't lie in the fact of some alleged "root" meaning, common to all uses. Thus, for interpretation's sake, it is better not to speak of "root" meanings at all. Just look at the entire semantic field, and then limit that field by the contextual considerations.

This doesn’t mean that there are no similarities in the variety of a term's uses. If we return to "run," we can determine several "sub"-fields. We can see "run" used of liquids, to indicate they are flowing. We can see "run" used with machines, to indicate that they are operating, as they should. We can see it used in reference to putting one foot ahead of another, repeatedly, in rapid succession, which would embrace the athlete, and, by extension, the "runs" in a baseball game (which are a short-hand reference to someone "running" around the bases). But these fields do not appear to be related to each other, and worse, these fields do not account for the stocking or the flag. Perhaps we ought to just bring “root" meanings out once a year, on October 31st, and then put them back for the rest of the year.

3. Etymologies and Semantic Change

Etymology is a perfectly valid field of study. Etymology is the study of the history of a word's usage. It has the historical benefit of demonstrating to us what a word might have meant in a given period. One thing etymologists have discovered, of course, is that words <u>change</u> over time. That is, people apparently use terms in an increasing variety of ways, extending known usages, and coining new usages. Thus, the <u>history</u> of a word's usage is not necessarily any help in determining its meaning in a particular context. And certainly it is not the case that the "earliest" known meaning is the "true," "real," or, need I say it, "root" meaning. "Gay," for instance, might well have meant "happy" or "carefree" in certain places in certain times. It most emphatically does <u>not</u> mean that today in San Francisco. Do not be

misled; a "happy" hour at a "gay" bar may be a very miserable experience for a heterosexual teetotaler.

The biblical interpreter is not particularly interested in what a term may have meant several centuries prior to the time in question. Rather, the biblical interpreter wants to know what range of meaning a term had in the period in question. Etymology is not particularly helpful as a guide to the meaning of a term in any given context. Semantic context is the more reliable guide.

4. Polyvalency

You may run across (oops, another use of "run") this term from time to time, so you may as well know what it means. "Polyvalency" refers to the ability of a given term to have a number of meanings in any given historical period. "Run" is polyvalent. It is important for the interpreter to be aware of the full range of possible meanings of a given word, before determining what it means in its given context.

5. Words and Concepts

For the sake of clarity, it is helpful to distinguish between a word and a concept. Most words can be employed to denote a number of concepts. And, most concepts can be addressed by using a range of terms. Thus, *charis* is a word; grace is a concept, which can be labeled in a variety of ways. So, if you want to study, "The Grace of God in the New Testament," you would certainly include not only a word study of *charis*, but also such passages, which refer to God's gracious activity without employing that particular term. For instance, the parable of the laborers in the vineyard reflects God's gracious character, as those who come along late in the day receive equal recompense with those who have labored all day. God graciously gives the kingdom not only to the Jews, but also to the Gentiles, who come on the scene a bit late, redemptive-historically speaking.

6. Semantic "Minimalism"

One of the best axioms to apply when attempting to discover the meaning of any given word was first coined by Ferdinand de Saussure and his followers. The best meaning of a given term is the meaning, which contributes the least to the overall meaning of the sentence. In most communication acts, we do not "load up" a given word with a lot of meaning. Rather, we speak in paragraphs and sentences, the individual words have little meaning in and of themselves, but much meaning when tied to one another. Many seminarians and preachers seem to be unaware of this, for they frequently interpret the Bible as though its individual words were almost magical, possessing great truths and mysteries in six or seven letters. There are very few technical terms in any language, which are more heavily "loaded" than most words.

Concluding Observations

If one were to state briefly the results of linguistic study in the last few generations, one would certainly have to refer to the importance of context. Linguistics has made us repeatedly aware of the fact that the fundamental communicative unit is the sentence, not the word. Individual words, removed from the context of a sentence, rarely communicate effectively. Words strung together, mutually supporting and interpreting one another, can communicate very effectively. For biblical students, this means that we must look at the larger unites of communication (the sentence and paragraph) at least as seriously as we look at individual words. We must be aware of the fact that a given word can signify a number of different things in a number of different contexts.

Personally, I would like to see more sermons on whole chapters of scripture, and even on entire books, and fewer sermons on a verse here or there. If a person can produce a single, 20 minute distillation of Romans 1-11, he or she can certainly handle Romans 6:3 when it shows up. If the contextual emphasis of contemporary linguistics can helps us see the "forest" of a biblical book, as opposed to merely the "trees" of individual words, they will have done us and God's kingdom a great service.

Annotated Bibliography

Barr, James. *The Semantics of Biblical Language*. London: Oxford, 1961.

One of the most influential works of the latter part of our century, this work includes a critique of the methodological principles of Kittel's TDNT, a refutation of Boman's hypothesis that Greeks and Hebrews "thought" differently, an exposure of the fallacies of much etymological investigation, and much more. Writing as a student of both linguistics and biblical studies, Barr's challenges have credibility and cogency. While portions of the work are certainly demanding, Barr's arguments are clear enough to be understood by the pastor or teacher. The cost has become almost prohibitive in recent years, and one may have to choose to read it in a library.

Beekman, John and J. Callow. *Translating the Word of God*. Grand Rapids: Zondervan, 1974.

A compilation of a series of lectures given by Beekman, written as a guide for translators, this work is an example of the methods, which students of modern linguistics are attempting to employ in the translation of the Bible into various languages.

Bruce, F.F. *History of the Bible in English: From the Earliest Versions*. 3d ed. New York: Oxford, 1978.

Carson, D.A. *Exegetical Fallacies.* Grand Rapids: Baker, 1984.

Two chapters of this work are particularly pertinent. Those dealing with grammatical fallacies and lexical ("word-study") fallacies. The entire work is useful and readable. Paperbound, and thus reasonably inexpensive, every evangelical pastor or student should have this.

Glassman, E.H. *The Translation Debate: what Makes a Bible Translation Good?* Downers Grove: Intervarsity, 1981.

Very clear account of the translation principles, which face the translator, particularly the choice between a formal and dynamic equivalence. Readable enough that it could be distributed to the interested layperson.

Hills, M.T. *A Ready Reference History of the English Bible*. Revised. New York: ABS, 1980.

The publication date-of this is a bit misleading, as the original was done in 1930, and updated again in 1962. Discussions of translations after this date are cursory.

Kubo, S. and W. Specht. *So Many Versions? Twentieth Century English Versions of the Bible*. Grand Rapids: Zondervan, 1975.

Louw, J. P. *Semantics of New Testament Greek*. Philadelphia: Fortress, 1982.

Chapter 3 - Grammatical Context

Goal of Exegesis – Grammatical Context[4]

A regular assignment in my exegesis classes is to have each student 1) read the passage carefully; 2) determine what the individual propositions are; 3) determine what the relationship between each proposition is; 4) write out each proposition on a separate line with an introductory word or phrase which expresses the relationship between that proposition and the preceding (or following) one; and 5) state the single idea which the author intends to communicate in this passage. The paper "How Propositions Relate to Each Other" is designed to initiate students into this habit. But why is it necessary?

In my opinion the goal of exegesis is to think an author's thoughts after him. Or, to put it another way, the goal is to be able to restate an author's original intention in such a way that if he were listening he would agree. The goal is to see reality through another person's eyes.

Good Exegesis Requires Humility

Good exegesis is therefore a very humbling task because it demands that our own ideas take second place. The way we feel or think about life is restrained as we allow ourselves to listen to what the author thinks. When we are exegeting the Scriptures the task is all the more humbling, because the Bible possesses an authority, which is absolute. If its ideas about God and his way conflict with our own, we are the ones who change, not the Scriptures. Thus good exegesis is threatening to human pride. For good exegesis runs the risk of discovering that the apostle Paul views life differently than I view it. If I hold his apostolic view to be authoritative, then my view my pride along with it, crumbles.

But then, can fallen creatures who proudly love our own glory ever do good exegesis? Will we not use every connivance to hide our ignorance? Will we not twist and distort the meaning of Scripture so that it always supports our own view and our own ego? Let's face it, this happens every day. But must it happen? I don't think so.

It is precisely at this point that I believe the Holy Spirit performs his part in the exegetical process for the reliant believer. He does not whisper in our ears the meaning of a text. He cares about the text, which he inspired, and does not short circuit the study of it. The primary work of the Holy Spirit in exegesis is to abolish the pride and arrogance in us that keep us from being open to the Scriptures. The Holy Spirit makes us teachable because he makes us humble. He causes us to rely wholly on the mercy of God in Christ for our happiness so that we are not threatened if one of our views is found to be wrong. The person who knows himself finite and unworthy and who thus rejoices in the mercy of God has nothing to lose when his ego is threatened.

The fruit of the Spirit is love. This is crucial for exegesis. Love "seeks not its own, is not puffed up;" on the contrary, love "rejoices in he truth." This is the mark of the good exegete: he seeks not his own, he seeks the truth. If the truth he finds conflicts with his own idea, he rejoices to have found the truth and humbly acknowledges that "his own" is wrong.

Therefore the Holy Spirit makes possible the exhilarating experience of growth, for only the open, humble mind truly grows in understanding. The proud mind is more interested in protecting itself than in expanding and correcting itself. It must therefore stay small. Arrogant people are always little people. Humble people look little but they are inheriting the

whole world. So while good exegesis is humbling, it is also tremendously enlarging. It reduces us to our true finiteness that we may see appropriately and enjoy the magnificent eternal truth revealed in the Scripture.

God Humbled Himself

God humbled himself not only in the incarnation of his Son, but also in the inspiration of the Scriptures. The manger and the cross were not sensational. Neither is grammar and syntax. But that is how God has chosen to reveal himself: a poor Jewish peasant and a prepositional phrase have this in common, that they are both human and ordinary. That the poor peasant was God and the prepositional phrase is the Word of God does not change this fact.

If God humbled himself to take on human flesh and to speak human language then woe to us if we arrogantly presume to ignore the humanity of Christ and the grammar of Scripture. If God has thought it necessary to stoop down and reveal the mystery of his will in Greek and Hebrew syntax, would we not then be presumptuous to seek that revelation apart from that syntax?

If God humbled himself to speak human language, is it surprising that he expects of us the humbling task - not only for the reasons already mentioned, but also because it requires such nitty-gritty, earthy work. None of us learned to read without much practice and many mistakes - all of which reveals our finiteness and fallibility. Good reading, or good exegesis, is simply an extension of the learning process that began when we were four years old. Then we struggled with "Sally's hair is curled." Now we struggle with "God so loved the world." Then we asked our mommy what "curled" means. Now we use concordances and commentaries.

There is no getting away from grammar and syntax. These are the language conventions that carry our intentions. If we do not understand an author's language conventions we cannot understand his meaning. If he says, "Jack hit the ball" we might think the ball hit Jack, unless we knew the English language convention that the subject comes before the verb and the direct object comes after. And it is not mere quibbling to be concerned about such things - it makes a great deal of difference to Jack whether he hit the ball or the ball hit him.

Therefore since God has spoken to us in a human language and since language communicates only when the reader knows the grammar and syntax, we <u>must</u> make every effort to deal with the Biblical text grammatically. Otherwise the voice of God will remain silent. Only modern day docetists, who scorn the incarnation, exalt themselves to the point where they think they have a hot line to heaven, which can ignore the flesh and bones of the Biblical text.

Propositions: Basic Building Blocks

The basic building block in language is a proposition. A proposition is the smallest unit of language, which makes an assertion about something. "Tangerines" is not a proposition. "I like tangerines" is a proposition. "Tangerines" is a word, and words are the

building blocks of thought. Our main concern in exegesis is to think an author's thoughts, so we are primarily concerned with propositions.

Our main task in understanding an author's thoughts is to determine how his propositions relate to each other. The clearer an author makes these relationships for us, the easier he is to understand. There are places, for example, in John's gospel which are extremely difficult to understand because the relationships between the propositions are only given with a simple "and". A literal translation of John 17:9c-11 reads:

17:9c because they are yours

l0a and all mine are yours

10b and yours are mine

10c and I am glorified in them

11a and no longer am I in the world

11b and they themselves are in the world

11c and I am coming to you.

Here we have seven propositions joined by "and". But what are the logical relationships among the seven? The word "and" tells us very little about how Jesus or John conceived the relationships in these three verses. Notice how different the case is with a text from Paul. Romans 1:15-17 reads:

15 I am eager to preach the gospel to you also in Rome

16a for I am not ashamed of the gospel

16b for it is the power of God unto salvation . . .

17a for in it the righteousness of God is revealed. . .

This string of "fors" makes very plain the structure of Paul's thought: in the gospel God shows himself to be righteous (17a); this makes the gospel a powerful thing which leads to salvation, since there can only be salvation where God is righteous (16b); since the Gospel is the very power of God how silly it would be to be ashamed of it (16a); and since there can be no shame there is only eagerness to proclaim it, even in Rome (15). Verses 16-17 give, therefore, a clear and logical ground for Paul's enthusiastic desire to preach in Rome. Until this relationship between 1:15 and 1:16-17 is seen we have not fully understood Paul. We have not thought his thoughts.

Discourse Analysis (DA)[5]

Introduction

Most students of the Bible do not know how to read (= exegete) for understanding. Instead they merely read for information, gladly pouncing upon an author, holding him or her up with their well-trained eye, and then robbing the text of its conclusions. But although their minds become filled with many stolen treasures, they never fool anyone. Everyone knows they are thieves and can be exposed at any time with a good question. The owner's conclusions have merely become the thief's opinions. And such stealing is wrong, even when the opinions in view are biblical opinions.

Discourse analysis is designed to help us become "honest" readers who desire to understand rather than steal. The two best teachers I have ever had both taught me that to *understand* (our goal in exegesis) involves thinking an author's thoughts after him or her. Or to put it another way, the goal of reading the Bible is to be able to restate an author's original intention in such away that if the author were listening he or she would agree. The goal is to see reality through another person's eyes. But this is simply impossible until one has thought his/her way, *step by step*, after the author. This is where the art/skill of discourse analysis fits in.

In discourse analysis we do not attempt to put the author's words into our own -- rather, we simply attempt to isolate each proposition (the author's "steps") and to demonstrate how they relate to one another. Having done so, we then can trace the logical development of the author's argument step by step by indicating how the flow of thought moves from logical level to logical level. Finally, after we have a flow chart of the author's argument, we will be able to isolate out each of the author's main logical levels and gain an overview of the argument's development. The result of our labor will be an understanding of the main point of a text and the ways in which it is supported. Discourse analysis has four distinct but related steps:

- Separate out the individual propositions of the text.
- Determine the logical relationships between the propositions.
- Trace the flow of the argument from step to step.
- Organize the text into its major logical levels, thus establishing its main and supporting points.

The Logical Relationship Between Propositions

The key to any discourse analysis is therefore the ability to separate a text into constituent propositions and the art of determining their logical interrelationships. Unfortunately, many people do not know what a proposition is, or what relationships are possible between them. The first gap is easy to fill. With some practice most people are able to recognize propositions in a text, and even become skilled enough to argue over when a certain prepositional or participial phrase ought to be considered to be one or not! By God's

grace, the second need has also met its match through the work of Dr. Daniel P. Fuller of Fuller Theological Seminary.

Dr. Fuller has done a great service to us in our hermeneutical task by classifying these various relationships and providing us with a vocabulary with which we can talk about them. This material can be found in detail in his Hermeneutics Syllabus, copyright 1969, Pasadena, CA (for sale through the Fuller Seminary bookstore). What follows is taken from that syllabus with his permission.

DA - Relationships Between Propositions

Name	Symbol	Definition	Key Words
Series	S	Each proposition makes an independent contribution to the whole	and, moreover, furthermore
Progression	P	Each proposition is a further step towards a climax	then, and, moreover
Alternative	A	Each proposition expresses an opposite possibility arising from a situation	but, on the other hand, while, or
Way-End	W Ed	Statement of action and one which tells more explicitly what is involved in carrying out action	in that, by
Comparison	/ /	Statement expressing an action and one making that action clearer by showing what it is like	even as, as…so
Negative-Positive	- +	Two alternatives, one of which is denied so that the other is enforced	not…but
General Specific	Gn Sp	Proposition stating a whole and one or more which set forth the parts of the whole	
Fact-Interpretation	Ft In	Proposition and one clarifying its meaning; does not set forth a distinguishable part of the preceding whole	
Ground	G	Statement and the argument or basis on which it stands; supporting follows the supported	for, because, since
Inference	∴	As above; supporting proposition precedes the supported one	therefore, wherefore
Cause-Effect	C E	An action and one automatically consequent upon that action	that, so that
Conditional	C? E	Like above, except the existence of the cause is only potential	if…then, if, except
Means-End	M Ed	An action and the one that is intended to come as a result	in order that, that, lest
Temporal	T	Proposition and the occasion when it can occur	when, whenever
Locative	L	Proposition and the place where it can be true	where, wherever
Adversative	Adv	Main clause that stands despite a contrary statement	although…yet, though but
Question-Answer	Q A	Statement of question and answer to that question	?-mark
Situation-Response	S R	Statement of response to a stated situation or action	

DA - Coordinate vs. Subordinate Relationships

The relationships between propositions fall into two major classes: Coordinate Relationships and Subordinate Relationships. Two clauses have a coordinate relationship if one does not support the other in some way, but each is independent and makes its own contribution to the whole. "I ate pickles for lunch and I studied for my Interp class" are two coordinate propositions. They do not support each other, but describe a series of things that I did. Each can stand independent of the other.

On the other hand, a proposition has a subordinate relationship to another clause if it supports that clause in some way. For example: "I *ate* pickles because I had no money" is a compound sentence with two propositions. The second proposition, "because I had no money" is subordinate to the first, providing its ground. "I ate pickles" is thus the main point of this text. The main point of a text is that proposition which is supported by all other propositions and which itself does not support any other.

There are a number of subclasses under each of these major classes and each of these, together with the typical conjunctions used to indicate them, must be mastered.

Coordinate Relationships

- **Series**: the relationship between propositions, each of which makes its independent contribution to the whole.
  - Conjunctions: and, moreover, furthermore, likewise (and many more)
  - Example: "Every one who asks receives, and he who seeks finds, and to him who knocks it will be opened." (Matt 7:8)
- **Progression**: like a series, but each proposition is a further step toward a climax.
  - Conjunctions: then (plus others like those under "Series")
  - Example: "Those whom he predestined he called; and those whom he called he also justified, and those whom he justified he also glorified." (Rom 8:30)
- **Alternative**: each proposition expresses an opposite possibility arising from a situation.
  - Conjunctions: but, on the other hand, while, etc.
  - Example: "Some were convinced while others disbelieved." (Acts 28:24)

Subordinate Relationships – Support by Restatement

- **Way-End** (Modal clause-main clause): the relationship between a statement of an action (end) and one, which tells more explicitly what is involved in carrying out this action (way).
  - Conjunctions: in that, by, etc.

- Example: "God left not himself without a witness, in that he gave you from heaven rains and fruitful seasons." (Acts 14:17)
- (We speak of the second proposition "supporting" the first here because it is not independent of it but stands in the service of the first proposition, spelling out in more detail the "way" God gave witness.)

- **Comparison**: the relationship between a statement expressing an action and one making that action clearer by showing what it is like.
  - Conjunctions: even as, as...so, etc.
  - Example: "As my father has sent me, so send I you." (John 20:21)
- **Negative-Positive**: the relationship between two alternatives, one of which is denied so that the other is enforced. It is also the relationship implicit in contrasting statements.
  - Conjunctions: not...but, etc.
  - Example: "Do not be foolish, but understand what the will of the Lord is…" (Eph 5:17; cf. 1 Cor 4:10 for an example of contrast.)
- **General-Specific**: the relationship between a proposition stating a whole and one or more propositions, which set forth the parts of the whole.
  - Example: "Jacob supplanted me these two times: he took away my birthright and now he has taken away my blessing." (Gen 27:36; cf. 1 Cor 9:19-22)
- **Fact-Interpretation**: the relationship between an original statement and one clarifying its meaning. The interpreting proposition might define only one word of a preceding proposition. It differs from "General-Specific" in that the interpreting proposition does not set forth a distinguishable part of the preceding whole.
  - Example: "And they drank of the rock that followed them and the rock was Christ." (1 Cor 10:4; cf. 1 Cor 5:9-11)

Subordinate Relationships – Support by Distinct Statement

- **Ground** (Main clause - Causal clause): the relationship between a statement and the argument or basis on which it stands. In this relationship the supporting proposition follows the supported one.
  - Conjunctions: for, because, since, etc.
  - Example: "Blessed are the poor in spirit for theirs is the Kingdom of heaven." (Matt 5:3; cf. Phil 2:25-26)
- **Inference** (Main clause – Inferential clause): the only difference between this and the "Ground" relationship is that here the supporting proposition always precedes the supported one.
  - Conjunctions: therefore, wherefore, consequently, accordingly, etc.

- Example: "The scribes and Pharisees sit in Moses' seat. All these things therefore, whatever they bid you, these do and observe." (Matt 23:3; cf. 1 Peter 5:5b-6)

- **Cause-Effect** (Main clause - Result clause): the relationship between an action and one automatically consequent upon that action.
  - Conjunctions: so…that, that, so that, etc.
  - Example: "God so loved the world that he gave his only begotten Son…" (John 3:16)
- **Conditional**: this is like the "Cause-Effect" relationship except that the existence of the cause is only potential.
  - Conjunctions: if ... then, if, provided that, except, etc.
  - Example: "If you love me, keep my commandments." (John 14:15; cf. Gal 5:16)
- **Means-End** (Main clause - Purpose clause): the relationship between an action and the one that is intended to come as a result.
  - Conjunctions: in order that, that, with a view to, to the end that, lest, etc.
  - Example: "I long to see you that I might impart some spiritual gift to strengthen you." (Rom 1:11)
- **Temporal**: the relationship between a proposition and the occasion (not quite the cause) when it can occur.
  - Conjunctions: when, whenever, etc.
  - Examples: "When you fast, do not look dismal." (Matt 6:16) "Blessed are you when men hate you." (Luke 6:22)
- **Locative**: proposition and the place where it can be true.
  - Conjunctions: where, wherever
  - Examples: “Those who had been scattered preached the word wherever they went.” (Acts 8:4)

Subordinate Relationships – Support by Contrary Statement

- **Adversative** (Concessive clause - Main clause): the relationship between a main clause that stands despite a contrary statement, and that contrary statement. The concessive clause "supports" the main clause because it highlights the strength of the main clause, which stands despite the obstacle of the concessive clause.
  - Conjunctions: although...yet, though, but, nevertheless, etc.
  - Example: "Though you have 10,000 instructors in Christ, yet you do not have many fathers." (1 Cor 4:15; cf. 1 Cor 9:13-15)

- **Question-Answer**: this relationship is included here because when the answer is opposite of that, which is implied or expected in the question, the question behaves like a concessive clause and the relationship is in reality adversative.
  - Example: “Shall we continue in sin that grace may abound? God forbid." (Rom 6:1)
  - But when an answer contains no surprise, it functions like a restatement of the question.
  - Example: "What says the Scripture? Abraham believed God..." (Rom 4:3)
- **Situation-Response**: this relationship is included here because when a person responds in a way not intended by the situation that another creates, the situation behaves like a concessive clause and the relationship is in reality adversative.
  - Example: "How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not?" (Matt 23:38; cf. Jer 25:4-7)
  - But when the response accords with the situation that has been created, then “Situation-Response" behaves like "Cause-Effect".
  - Example: "I did one deed, and you all marvel at it." (John 7:21)

DA - Abbreviations for the Relationships

Most units of thought consist of a series of propositions which are too long and whose logical interrelationships are too complicated for us to hold them suspended in our minds. But in order to gain an overview of an author's argument, which is clear enough to allow serious interaction with the text, this is precisely what must be done. It thus becomes imperative that we have a way in which we can represent the flow of the argument in symbols so that complicated arguments can be easily followed. The following brackets and their symbols will enable us to accomplish this important task.

Coordinate Relationships

Series	S	
Progression	P	
Alternative	A	

Subordinate Relationships – Support by Restatement

Way-End	W Ed		General – Specific	Gn Sp	
Comparison	/ /		Fact-Interpretation	Ft In	
Negative-Positive	- +				

Subordinate Relationships – Support by Restatement

Ground	G		Inference	∴	
Cause-Effect	C E		Conditional	C ?	
Means-End	M E				

Temporal	T		Locative	L	

Subordinate Relationships – Support by Contrary Statement

Adversative	Adv	
Question-Answer	Q A	
Situation-Response	S R	

Memorize these classifications and their symbols. Now we can begin to do the hard work of reading a work so difficult (no "speed reading" is real reading!) A sure sign you have done it will be fatigue. As Mortimer J, Adler put it:

> "Reading that is reading entails the most intense mental activity. If you are not tired out, you probably have not been doing the work. Far from being passive and relaxing, I have always found what little reading I have done the most arduous and active occupation." (How to Read a Book, 1940 ed., p.110)

The Art of Asking Questions

Once we have mastered the various logical relationships that *can* exist between propositions, we will be able to discover and determine which relationships actually do exist as the author's argument unfolds. Therefore, our first task in exegesis will be to analyze the discourse by tracing the flow of the argument, Specifically, we will:

- Translate the passage from Greek into a literal English rendering.
- Go through the passage isolating the individual propositions.
  - Remember that each proposition must contain both a subject and a predicate.
  - If you deem it necessary to make a participial or prepositional phrase into a separate proposition, you must either convert the participle into a finite verb or supply one for the prepositional phrase.
- Next, attempt to relate each proposition to what precedes.
  - Indicate your understanding of the argument by selecting a connecting word or phrase, which makes each relationship explicit.
  - Whenever an author supplies such a connecting link (conjunction or phrase), remain faithful to it unless it seems absolutely impossible to do so!

- Finally, outline the argument in the margin by using the bracket method illustrated in class. When you are finished, you should be able to state the main point of the text and all of its supporting points.

But having paraphrased the text, we may be tricked into thinking that we understand what an author is up to (for after all, just to get this far is a major accomplishment!) Actually, we have just begun. We now have something to work with beyond just a vague feeling about the "meaning" of the passage. We now know what our author says, but if this is where we stop, all we have exercised is our memory and a few analytic skills. For in talking about the difference between memory and enlightenment, M.J. Adler writes:

> "To be informed is to know simply that something is the case. To be enlightened is to know, in addition, what it is all about: why it is the case, what its connections are with other facts, in what respects it is different, and so forth. This distinction is familiar in terms of the differences between being able to remember something and being able to *explain* it. Enlightenment is achieved only when, in addition to knowing what an author *says* you know what he *means* and *why* he says it." (How to Read a Book, 1972 ed., p.11)

How then do we move from memory to understanding or enlightenment? The answer is simple: **ASKING QUESTIONS IS THE KEY TO UNDERSTANDING**! This does not mean that the exegete has not already asked many, many questions in the process of analyzing the text. Discourse analysis demands that one ask questions of every individual proposition (See the separate hand-out, "Questions to ask yourself in the attempt to determine the logical relationship between propositions"). In the course of discourse analysis, perhaps six of the seven key observational questions will already have been asked (who?, what?, where?, when?, and why?). But even more specifically, all of the questions needed to come to grips with the argument will have been explored.

But now it is time to ask those questions that flow out of the seventh general category, "What is going on here?" In asking, "what is going on here" kinds of questions, we are not concerned with questions of significance (remember the key distinction between the "meaning" and "significance" of a text!). That will come last. At this point we are still working at the exegetical level. All of the questions we must now ask are questions that spring from the text and are to be answered from the same source.

And in asking and answering these questions, never go to a commentator until you have first allowed yourself the privilege of going to the author! And do not listen to gossip without a very suspecting ear. You will be able to tell if your questions and answers come from the text by whether or not they are phrased with and supported by ideas that have concrete expression in the text itself, the relevant historical background, or theological presuppositions used by the author (be careful with this last one, however, that what you think is presupposed is actually there).

"What is going on here" questions are questions that come about because one now understands what the author is saying, but what the author is saying seems to raise problems with what the author is saying! For as Dr. Fuller has rightly observed:

> "Whenever someone is imparting understanding, or insight, or a new way of looking at things, he will always say things which seem strange and, at the outset, incoherent with other things that he is saying."

Thus, for example, after analyzing Jesus' words in Luke 12:1-7 one is troubled by the observation that Jesus commands his disciples to fear and not to fear God at the same time! How is it that Jesus can warn and comfort his "friends" at the same time? And how do Jesus' words of comfort based on the comparison to the value of the birds hold up in view of the fact that God also throws people into hell? These are questions that flow out of the text and whose answers are essential to really understanding what is going on here! When we are done with our discourse analysis, it will be these "strange...incoherent...things" which will force us to think and understand our author.

> "Perhaps you are beginning to see how essential a part of reading it is *to be perplexed and know it*. Wonder is the beginning of wisdom in learning from books as well as from nature. If you never ask yourself any questions about the meaning of a passage, you cannot expect the book to give you any insight you do not already possess." (M.J. Adler, How to Read a Book, p.123)

These are profound words and they are certainly true of the book of books as well! When we come to the Bible, our goal is not to read our old, worn ideas back into the text, but to be brought along to new and deeper understandings of the inspired words of the biblical authors, This means that we will never be happy until we read the Scripture carefully enough to be troubled by what we read and then take the time to formulate our problems into questions to ponder and ultimately solve.

Reading = asking questions that you yourself must try to answer in the course of reading! Here are some general guidelines concerning formulating good questions that I have again taken with his permission from the unpublished work of Dr. D.P. Fuller, this time from a paper he wrote in 1977:

- Questions should evince troubledness:
  - Ask questions which show, by the way they are stated and by their nature, that they arose from your being troubled by what you observed in the text as you analyzed its discourse.
  - Experience proves that only when we are faced by a sharply focused question will our answers represent the sort of thinking that is worthy of studying the Holy Scriptures.
- Avoid asking a question whose answer is quite obvious or which makes others feel it is being asked primarily to provide an occasion for bringing out some insight that one thinks a verse or passage contains.
- Avoid vague, strange or abstract language in posing your question:
  - When this kind of language is used, it constitutes evidence that the trouble or uneasiness one feels has not become sufficiently clarified. Remember, you are trying to pinpoint your problem with a question. Work for precision.

- Substantiate your troubledness where necessary, from inferences drawn from the text, not your own theological convictions or Christian experience:
  - Primarily, we want to understand the biblical author better, not each other. Besides, you want everyone to feel your problem; otherwise no one will care about the answer.
  - One of the best ways to both pinpoint a problem and evince to all your feeling of troubledness is to pose a question by asking which of two alternatives (both of which have some plausibility) is true.
- Avoid asking a question that involves some curiosity arising from something incidental to what is said in the text:
  - If you have a hunch that others might think your question is trivial, when in fact it is vital for the way you see the author's line of thought, then point out why it is indeed a vital question.

There are also good and bad ways to formulate your answers, either in papers or in the pulpit, or in your own quiet time when asking questions and answering is very important. Here are some criteria to keep in mind for having good answers:

- One part of the answer should be a direct affirmation answering the question. This often should be your first statement.
- Support your answer persuasively by arguments based on the data of the text, and/or some pertinent historical background information, and/or some axiom.
  - Avoid arguing for answers by mere speculation.
  - If we are going to persuade people, then we must base arguments logically on facts, and avoid so-called arguments that consist of speculative plausibility.
- Avoid verbosity in your question and answer.
  - Confine your answer to the conclusion which answers the question and the arguments which support and lead to your conclusion.
  - Many teachers and preachers loose their audience because they cannot keep to the point.

The Question of Significance

Of course, the final step in any exegesis done with an eye toward the Church is to ask "so what?" At this point we are now ready to span the centuries, with some help along the way (do not neglect the great theologians, commentators, and preachers through the ages!), by building the ties between the Bible and us.

Remember that here the key work is "correspondence"! Our significance will only be as good as the meaning upon which it is built and the analogies that bind our two times and problems together. But if we err, we usually do so at the exegetical end! Mining the meaning of the Bible is hard work. As Francis Bacon once said, "some books are to be tasted, others

to be swallowed, and some few to be chewed and digested." There is no doubt which category the Scriptures fall into, or that they are worth our effort.

Let us set ourselves to the task with dedication and anticipation. We have much to learn and the Church has much to gain from it.

> For "reading is learning from one who is absent. If you ask a living teacher a question, he will probably answer you. If you are puzzled by what he says, you can save yourself the trouble of thinking by asking him what he means. If, however, you ask a book a question, you must answer it yourself when you question it, it answers you only to the extent that you do the work of thinking and analysis yourself." (Adler, How to Read a Book, p.15)

Understanding Propositions[6]

In the preceding chapters we have made certain generalizations about understanding a text. Now we become more specific by indicating the point at which the process of understanding actually commences. The whole of a text is, of course, essential for grasping its parts, but an understanding of a whole cannot be had without first attending to the parts.

What, then, are the parts with which we begin? While words are the smallest elements of a text, they are not, by themselves, the basic building blocks of a text. They begin to convey determinate meanings only as they are seen as parts of propositions, and it is the propositions, which are a text's basic building blocks. The meanings which words begin to have, as they comprise a part of a proposition are determined, in part, by their syntax, that is, by the way words relate to one another to make up a proposition.

Essentially, a proposition makes an assertion about something. This assertion is the predication and the "something" is the subject. Basically, then, a proposition is a subject and a predicate. The shortest verse in the Bible, "Jesus wept" (John 11:35), is composed of two words, the first being the subject, and the second, the predicate. A proposition can even consist of only one word, as in the imperative "Run!" where the subject who is to do the running is already understood.

Usually, however, a proposition consists of more than two words. A subject will often consist of more than one word, and it will usually have phrases and clauses as well as single words for modifiers. Sometimes a predicate will include a transitive verb, which often has one or more direct objects and one or more indirect objects, to say nothing of various modifiers of these objects as well as of the verb itself. At other times a predicate consists of a word or clause joined to a subject by a copulative (usually some form of the verb "to be")--as in John 1:1, "The Word was God"--and very often this predicate nominative construction, as it is called, will have a number of modifiers.

When one has found the subject and the whole predication, as well as all the words that may modify both, then he has delimited one of the text's smallest building blocks, and in seeing how all its words make their contribution to the one proposition, he grasps what this whole proposition is saying, and each of its words becomes meaningful in relation to this one thing. Do the same thing for the next proposition, and so on through the text proposition by proposition. The only words in a text, which are not themselves parts of propositions, are the conjunctions which link propositions together.

The grasping of how words function to form propositions is greatly enhanced by the visual presentation afforded by sentence diagramming. The diagrams of the following propositions in the Greek are given to show the various forms which the subject and predicate and their modifiers can take.

Sentence Diagramming

(I) Basic Sentence Structure

The basic parts of a sentence are placed on a straight horizontal line. The verb is the center, preceded by the subject and followed by the direct object, predicate nominative, or predicate adjective (if the sentence contains any of them). Note that the vertical slash preceding the verb passes through the line, and any slashes following the verb rest on the line.

- (A) Simple subject and predicate

subject	verb

Jesus Ἰησοῦς	wept ἐδάκρυσεν

ὁ

John 11:35

- (B) Simple sentence with direct object
  - Note that the slash preceding the direct object is vertical.

subject	verb	direct object

no one οὐδείς	has seen ἑώρακεν	God θεὸν

John 1:18a

- (C) Simple sentence with double accusative

  Some Greek verbs take two accusatives, one of which, in English, usually becomes an indirect object. Both accusatives are diagrammed on the line. They are separated by a second vertical slash.

subject	verb	object	object

That one ἐκεῖνος	will teach διδάξει	you ὑμᾶς	all things πάντα

John 14:26

- (D) Simple sentence with an objective predicate

  Certain transitive verbs can take a second object, which completes the meaning of the first object. The verbs "calling," "choosing," "naming," "making" and "thinking" often take objective predicates. The objective predicate is preceded in the diagram by a backward slash into the direct object.

subject	verb	direct object	objective predicate
someone	should confess	him	(as) Christ
τις	ὁμολογήσῃ	αὐτὸν	Χριστόυ

John 9:22

- (E) Simple sentence with an predicate nominative or predicate adjective

  Backward slash (toward the subject and verb) precedes the predicate nominative or predicate adjective

	subject	verb	predicate nominative or predicate adjective		
God is love	Θεὸς ὁ	ἐστίν	ἀγάπη		1 John 4:8
The Word was God	λόγος ὁ	ἦν	θεὸς		John 1:1

- (F) Periphrastic conjugation

  The periphrastic use of the participle is diagrammed as follows:

	ἤμην	ἀγνοούμενος		Gal 1:22
		προσώπῳ τῷ	ἐκκλησίαις ταῖς/'Ιουδαίας	

I was not known by face to the churches of Judea

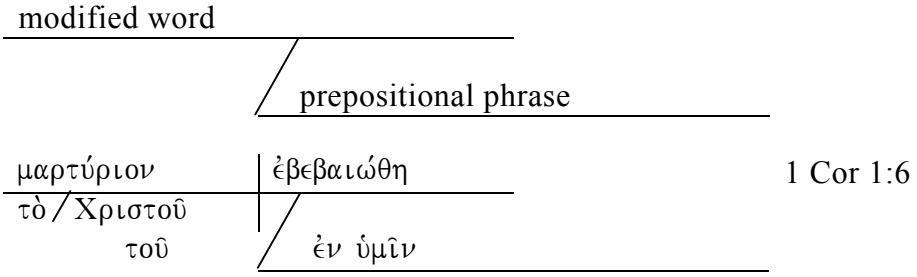
- (G) Modifiers

  Modifiers are placed directly below the words they modify. Genitive modifiers are preceded by a diagonal slash. (See example under "F"above.)

- (H) Many times sentences are written with words "missing." The reader is expected to supply the missing words in his own mind as he reads. Sentences with ellipses are diagrammed without supplying the missing words. (See V-A and B below.)

Prepositional Phrases

Prepositional phrases consist of a preposition, its object, and the modifier of the object, if any. Prepositional phrases always modify other words and behave either as adjectives or adverbs. They are diagrammed on a horizontal line, which is connected to the modified word by a forward slash.



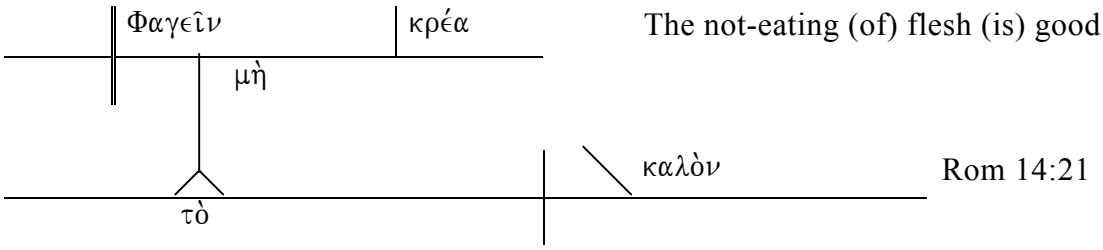
The testimony of Christ was confirmed among you.

Since some prepositional phrases modify the objects of other prepositions, the diagram can show a whole "string" of prepositional phrases tied together. Sometimes several prepositional phrases modify the same word. In order to avoid running lines together, the phrases are diagrammed in a "chain" by connecting each phrase to the previous preposition. (For an example, see III-A-3, but cf. V-A.)

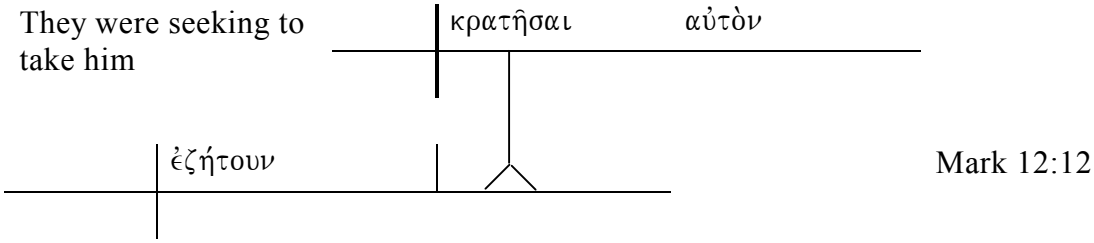
(III) Infinitives

Infinitives are verbals, which may act either as substantives or as modifiers. The verbal quality of the infinitive allows it to take a subject and/or an object. As a substantive, the infinitive may stand in any place where a noun or pronoun could stand. As a modifier, the infinitive acts like an adjective or adverb.

- (A) Infinitives as substantives
  - (1) An infinitive as subject



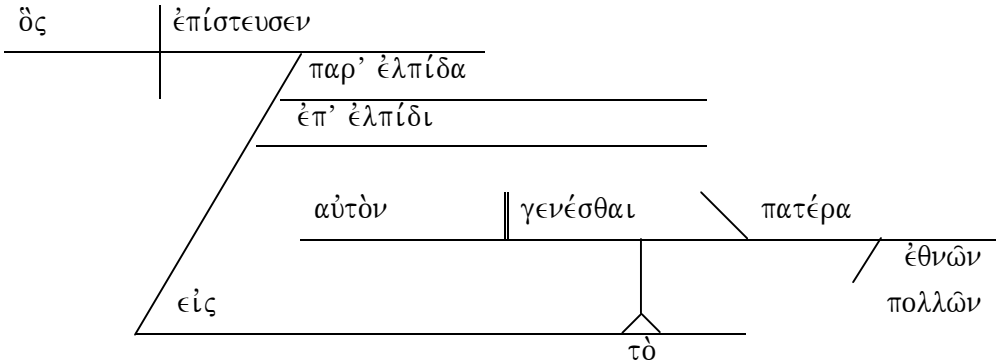
- (2) An infinitive as direct object



Mark 12:12

  - Cf. John 14:2 and Acts 18:10 (next page) to see why this is not a complementary infinitive. Infinitives in direct discourse are diagrammed similarly.

- (3) An infinitive as the object of a preposition



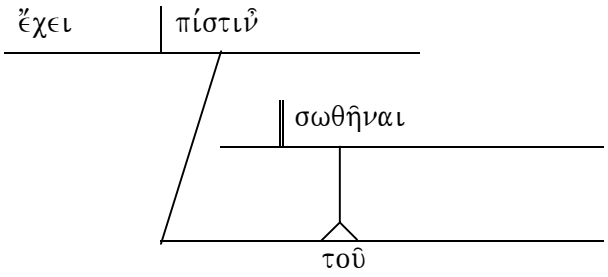
Rom 4:18

(Abraham) against hope believed on the basis of hope unto his becoming the father of many nations

  - When the slanted lines do not come off the object of the preposition (as here), each prepositional phrase is understood to come off the main verb.
  - In the above example, the infinitive takes a subject. The subject of the infinitive is placed ahead of the double slash, which precedes the infinitive.

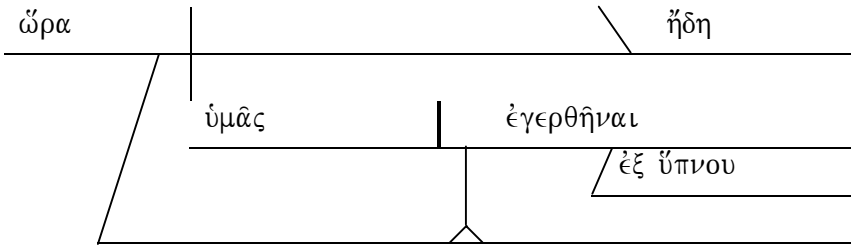
- (B) Infinitives as modifiers

Infinitives, which modify in the ordinary fashion of adjectives or adverbs, appear as below.



Acts 14:9

He has faith of the his being saved

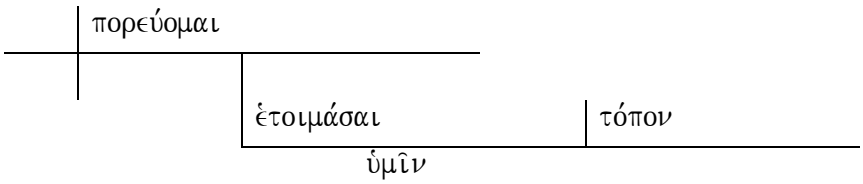


Rom 13:11

(the) house (is) already your having been raised out of sleep

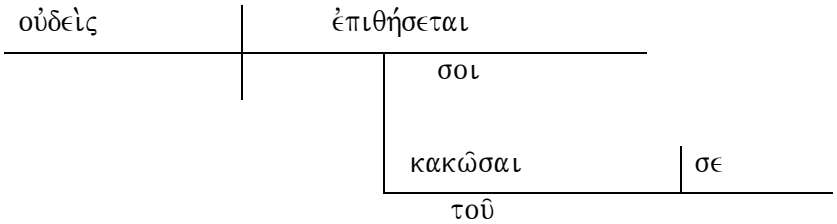
o Complementary Infinitives

Complementary infinitives are considered to be a special type of modifier. A complementary infinitive completes the meaning of the verb it modifies – a verb whose meaning would not be complete without the infinitive. The complementary infinitive is connected to the main verb by a vertical line. No stilt is necessary for complementary infinitives.



John 14:2

I go to prepare a place for you



Acts 18:10

No one shall set upon you to hurt you

If an infinitive following a finite verb can possibly be construed as the object of that verb, it should be diagrammed as such and not as a complementary infinitive. Only intransitive verbals can have a complementary infinitive.

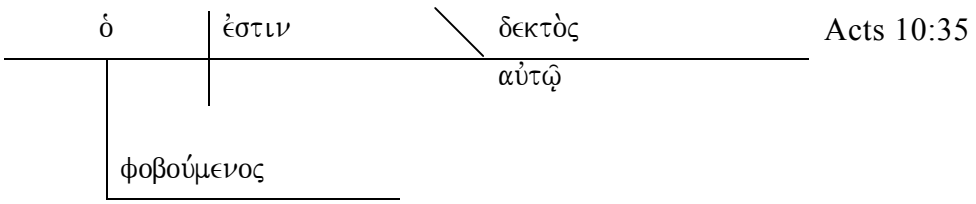
(IV) Participles

Participles, like infinitives, are verbals. Participles often function as adverbial clauses (see below), and one should be ready to show which of the 9 different adverbial clauses the participle is like (see V-C). However, participles may also be used as adjectives and as

nouns. A participle always stands on its own line. Like the infinitive, the participle may stand alone or it may take an object and be attended by modifiers.

- (A) Participles as substantives

  The participle may function as a subject, direct object, or predicate nominative. Whenever a participle is used as a substantive, its definite article is considered to be a noun and the participle is considered to modify the definite article.

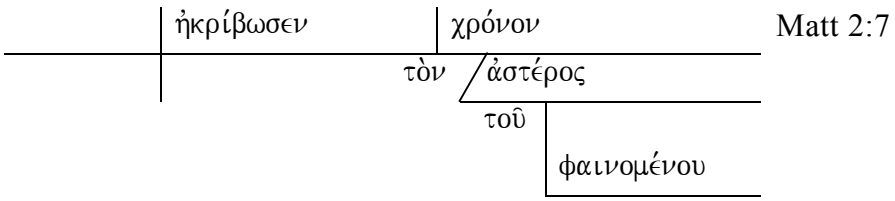


The one fearing is acceptable to him

- (B) Participles as modifiers

  Participles, which modify other words, are connected to the words they modify by vertical lines.

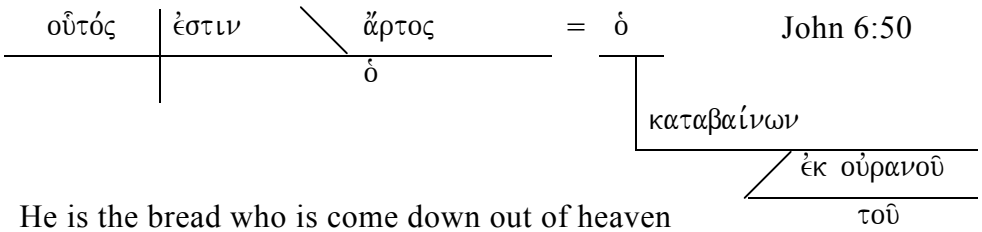
  o (1) A participle as an ascriptive adjective



We ascertained exactly the time of the star's appearing

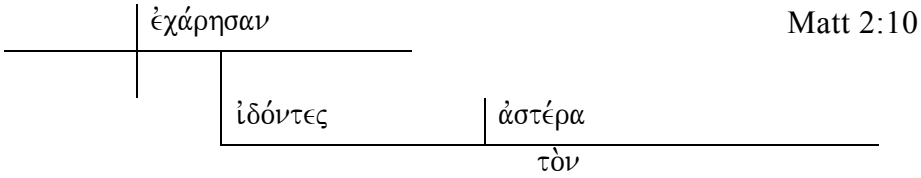
  o (2) A participle as an appositive

    - Many participles fulfill both a substantival and modifying role. Notable is the appositive, diagrammed below.

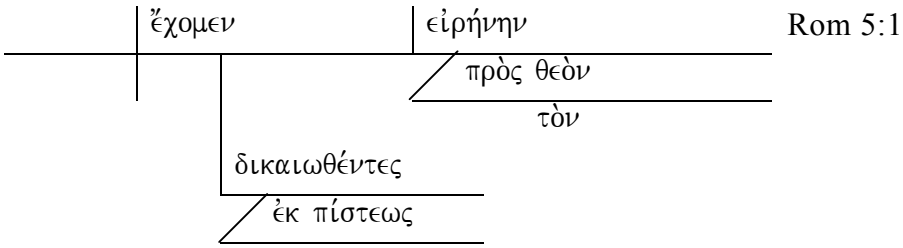


He is the bread who is come down out of heaven

- (3) A participle as an adverb



Beholding the star they rejoiced



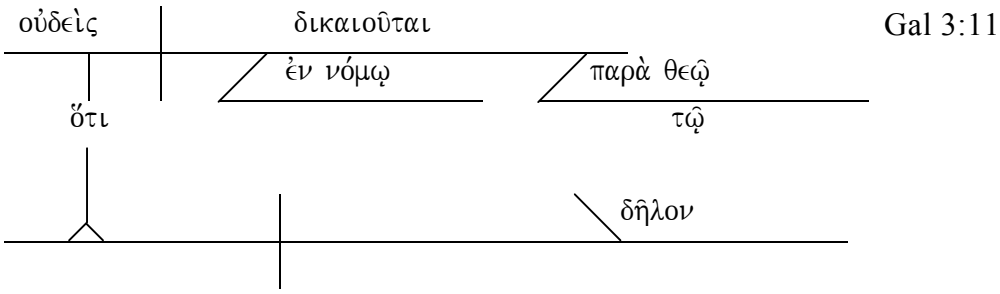
Having been justified by faith we have peace with God

- NOTE: Whenever a participle can be paraphrased as an adverbial clause (cf. V-C), it is to modify the verb, not the noun, even though its inflection indicates that it modifies the noun. Thus in the above example the exact meaning is, "Because we have been justified by faith we have peace with God."

(V) Clauses

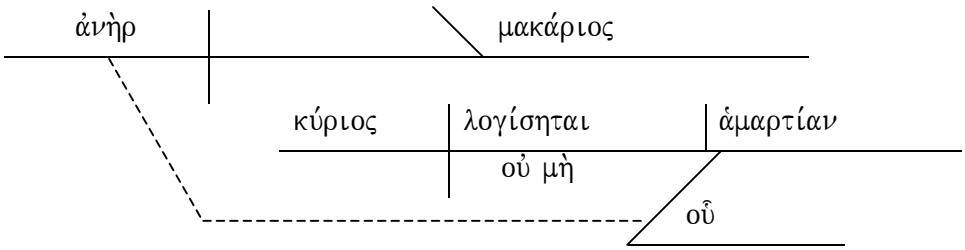
A clause is a group of words containing a subject and a predicate. All clauses are given their own lines in sentence diagramming.

- (A) Noun Clauses
  - Noun clauses may be found at any place in a sentence where a simple noun might occur. Noun clauses are placed on stilts.



That no one is justified by the law before God (is) evident

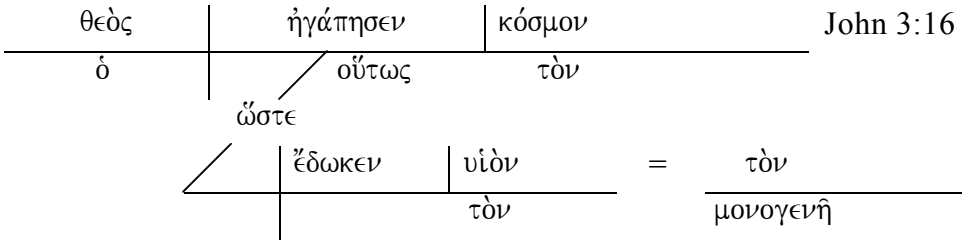
- (B) Adjective Clauses
  - Adjective clauses behave as simple adjectives, modifying substantives. They are connected to the words they modify by <u>broken</u> lines.



Rom 4:8

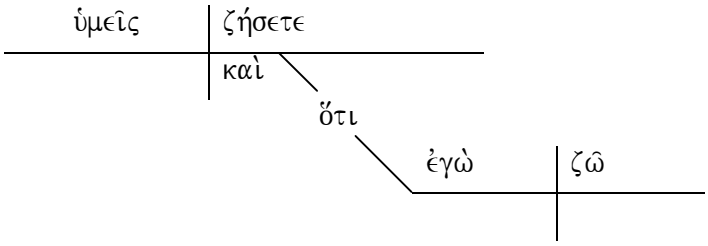
A man (is) blessed whose sin God by no means reckons.

- (C) Adverbial Clauses
  - Adverbial clauses are connected to the words they modify by a <u>solid</u> line <u>slanting</u> either to the right or to the left.
  - There are 9 kinds of adverbial clauses: causal, result, purpose, concessive, conditional, modal, comparative, local and temporal. For purposes of exegesis, it is of the utmost importance to know the exact kind of adverbial clause that is under consideration.



John 3:16 (Result)

God so loved the world that he gave his only begotten son



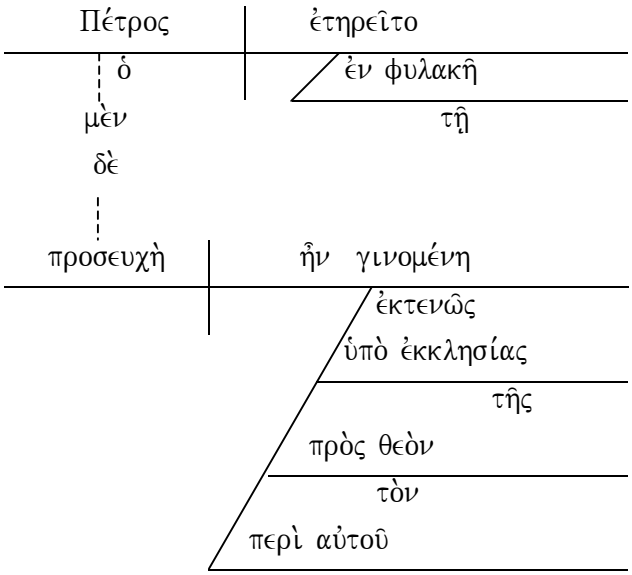
John 14:19 (Causal)

Because I live you shall also live.

- NOTE: The example of John 3:16 contains an appositive. Appositives are diagrammed as shown, connected to the words they explain by "equals" sings.

(VI) Special Problems

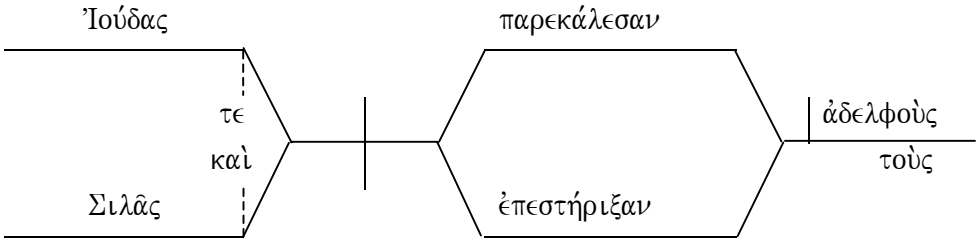
- (A) Coordinate Clause
  - ἀλλὰ, γὰρ, δὲ, διὸ, καὶ, and οὖν are the usual conjunctions introducing coordinate clauses. The general procedure with clauses is to put the conjunction above the clause without attaching it to anything. But there is one conjunction in Greek, μὲν-δε, which should join the coordinate clause by a dotted line.



Acts 12:5

Peter was being kept in prison but prayer was coming to pass fervently in the church to God for him

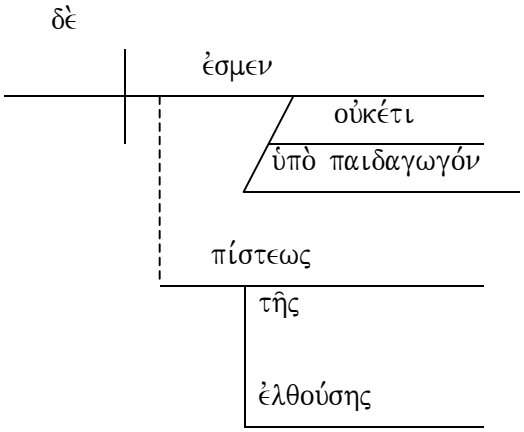
  - See Philippians 2:2, 3, 4 and 10 for additional examples of how the dotted line is used to connect coordinate parts of a sentence.
- (B) Multiple Sentence Parts
  - Sentences containing compound subjects, verbs, etc., are diagrammed as follows:



Acts 15:32

Judas and Silas exhorted and strengthened the brethren.

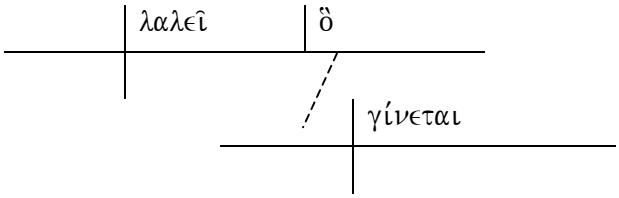
- (C) The Genitive Absolute
  - o The genitive absolute is connected to the main part of the sentence by a <u>broken</u> line. Genitive absolutes are classified according to one of the adverbial uses. (cf. V-C)



Gal 3:25

But because the faith (in Christ) has come, we are no longer under a guardian.

- (D) The Reciprocal Relative



Mark 11:23

What he says is coming to pass.

Important Conjunctions and Particles[7]

The following is a list of conjunctions and particles, which the student should memorize, and which are organized according to clause type.

For Coordinate (or Paratactic) Clauses

Copulative	Adversative	Disjunctive	Inferential
τέ	ἀλλά	μηδέ...μηδέ	γάρ
καί	πλήν	ἤ	ἄρα
δέ	μέντοι	οὔτε...οὔτε	οὖν
ἀλλα	ὅμως	οὐδέ	τοιγαροῦν
μέν...δέ	δέ	ἔιτε...ἔιτε	τοίνυν
		ἤτοι...ἤ	οὖχάριν
			ἀνθ' ὧν

For Relative (Hypotactic) Clauses

ὅς, ἥ, ὅ (+ ἄν for indefinite relative)
ὅστις ἥ τις, ὅ τι

For Temporal (Hypotactic Clauses)

(when, whenever)	(until)	(Misc.)
ὅτε	ἕως	ἐφ' ὅσον (as long as)
ὅταν	ἕως οὗ	ἀφ' οὗ (since)
ἡνίκα	ἕως ὅτου	πρίν ἤ (before)
ὡς	ἄχρι(ς)	πρίν (before)
ὁπότε	ἄχριοῦ	πρό τοῦ (before)
ἐπάν	μέχρι(ς)	μετά τό (after)
ἐπειδή	μέχρι οὗ	ἐν τῷ (while, when)
ἐπεί		ἕως (while)
		ἕως τοῦ (until)

For Local (Hypotactic Clauses)

ὅπου	οὗ	έν ὧ
ποῦ	ὅθεν (whence)	

For Comparative (Hypotactic) Clauses
(i.e. like, as, even as, as if, just as, than)

ὡς	καθώς	ἤ
ὡσεί	καθάπερ	ὅν τρόπον
ὥσπερ	καθό	ὅσος
ὡσπερεί	καθότι	
ὡσαύτως		

For Conditional (Hypotactic) Clauses

- εἰ (first and second class condition) – Takes verb in the indicative. Mainly used for argumentation.
- ἔαν (third class condition) – Referring to action not fulfilled, but can be fulfilled. Action in apodasis is contingent upon action in protasis. Both are future, however, sometimes more concrete, not as abstract.
- ἄν (particle of contingency)

For Causal (Hypotactic) Clauses
(i.e. like, as, even as, as if, just as, than)

γαρ	ἐπειδή	διά τό (+ infinitive)
ὅτι	ἐφ' ᾧ	
διότι	ἐφ' ὅσον	
καθότι	ἀνφ' ὧν	
ἐπεί	οὗ χάριν	

H. For Purposive (Hypotactic) Clauses

ἵνα	ὅπως (μή)	μήποτε
ἵνα μή	εἰς/πρός τό (+ infinitive)	
	τοῦ (+ infinitive)	

I. For Purposive (Hypotactic) Clauses

ὥστε
ἵνα

For Substantival (Noun Clauses)

(take place of noun, function as noun)

ἵνα ὅτι (direct and indirect discourse)

τό + infinitive – with verbs of speaking, knowing, feeling.

- **Remember!!** Clauses can be formed without conjunctions and particles, in the case of adverbial participles (which can form conditional, concessive, causal, temporal, etc. clauses), infinitives (which by themselves form purpose clauses), and relative pronouns (when they are used substantivally, the entire relative clause forms a substantival clause – not a relative clause – which will function as either the subject or object of the main verb.) Further, paratactic (or coordinate) clauses can signal relationships between clauses, which are more explicit than mere coordination; it is even more ambiguous with clauses, which are set up next to each other without conjunctions, a condition known as asyndeton.

Greek Readings[8]

In order to translate a sentence you must be able to recognize and describe the function of each word according to these basic categories:

- verb
- subject
- direct object
- indirect object
- preposition
- objective of a preposition
- adjective modifier
- adverb modifier
- genitive modifier (noun or pronoun)
- dative modifier
- demonstrative pronoun
- conjunction (subordinating or coordinating)
- article modifier
- aposative
- vocative
- infinitive (usage thereof)
- participle (eleven possible circumstantial uses plus three possible adjectival uses)

Circumstantial or Adverbial Uses

1. purpose	5. causal	9. modal
2. result	6. instrumental	10. comparative
3. conditional	7. temporal	11. attendant circumstance
4. concessive	8. locative	

Adjectival Uses

1. attributive
2. substantival
3. predicative

Kinds of Clauses (Adverbial)

(1) Purpose Clauses *

- ἵνα + subjunctive (or rarely + future indicative)
- ὅπως + subjunctive (with or without)
- ὡς + subjunctive or infinitive
- simple infinitive or τοῦ + infinitive
- εἰς or πρὸς + articular infinitive in the accusative
- participle (usually future)
- relative pronoun + future indicative or aorist subjunctive

(2) Result Clauses *

- ὥστε + infinitive or indicative (rare)
- ἵνα + subjunctive
- simple infinitive τοῦ + infinitive (rare)

(3) Conditional Clauses *

- these are if - then clauses
- Note well the table 37.646 for the various kinds

(4) Concessive Clauses *

- Here the main pedication is affirmed <u>in spite</u> of some contrary statement
- Usually introduced by “although” or “even if.”

(5) Causal Clauses *

- These give the argument or basis on which the main predication stands.
- Introduced usually by ὅτι, γὰρ, διότι, κάθοτι, ἐπεὶ, ἐπειδὴ, ὁία, τό + infinitive
- Or expressed by participle

(6) Instrumental Clause * - "by means of"

(7) Temporal Clause * # - "when…"

(8) Locative Clause * # - "where..."

(9) Modal Clause * # - "in that..."

(10) Comparative Clause * # - "as…"

- NOTE: May be introduced by participle (*) or by other constructions (#).

Examples of Kinds of Clauses

(1) Purpose Clauses

- John 1:7 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός
  - …in order that he might witness concerning the light
- Acts 2:25 ἵνα μὴ σαλευθῶ (μὴ is the negative with subjunctive)
  - ... in order that I might not be shaken
- Acts 9:17 ὅπως ἀναβλέψῃς
  - …in order that you might receive sight
- Acts 3:20 ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως
  - …in order that times of refreshing might come
- Acts 20:24 ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως
  - …in order that I might complete my course
- Luke 9:52 ὡς ἑτοιμάσαι αὐτῷ
  - …in order to prepare for him
- Acts 26:17 ἐγὼ ἀποστέλλω σε ἀνοῖξαι ὀφθαλμοὺς αὐτῶν
  - …I am sending you to open (for the purpose of opening) their eyes
- Acts 3:19 μετανοήσατε οὖν εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας
  - …therefore repent in order that your sins might be blotted out
- Matt 27:49 ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν
  - …Let us see if Elijah comes to save (for the purpose of saving) him
- Acts 6:3 ἐπισκέψασθε ἄνδρας οὓς καταστήσομεν
  - …select men in order that (whom) we may appoint

(2) Results Clauses

- 1 Cor 13:2 καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι,
  - …and if I have all faith so as to (with the result that I can) remove mountains
- John 3:16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς ὥστε τὸν υἱὸν ἔδωκεν,
  - …for God so loved (the world) that he have (his) son

- Romans 11:11 λέγω οὖν ἔπταισαν ἵνα πέσωσιν;
  - …I say, therefore, did they stumble so that they fell?
- Acts 5:3 τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί
  - …Why did Satan fill your heart so that you lied?

(3) Conditional Clauses

- Future, more vivid
- John 14:15 Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε
  - …if you love me you will keep my commandments

(4) Concessive Clauses

- 1 Cor 9:19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα
  - …<u>Although</u> I am free from all, I enslaved myself to all

(5) Causal Clauses

- Matt 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν
  - …Blessed are the poor in spirit because theirs is the kingdom of Heaven.

6-10) Others are obvious from context.

The Greek Participle[9]

Despite its many strengths, Machen's grammar is comparatively weak in its description of the function of the participle in Greek. Machen does not provide an adequate discussion of the difference between Greek participles and English participles. This leads to a number of difficulties when translating into English.

Participles can be employed in a variety of ways in Greek, in which they cannot be employed in English. The Greek language is more "comfortable" with the participle than is the English language. This is easily demonstrated by comparing the use of the participle in Greek with a translation in English. The following is the NIV translation of Galatians 3:23-25:

> Before this faith came, we were held prisoners by the law, **locked up** until faith should be revealed. So the law was put in charge until Christ came, that we might be justified by faith. **Now** that faith **has come**, we are no longer under the supervision of the law.

The translation has no participles in it, yet the Greek behind it has three participles, **συγκλειόμενοι, μέλλουσαν, ἐλθούσης**. These are reflected in the bold-faced words translated above. You will also note that the three Greek participles only have two English clauses corresponding to them. This is because **μέλλουσαν** cannot easily be translated into English here at all, and the translators left it out entirely. Finally, you will note that the Greek participles are single "words," but must be translated by a number of English words.

The NIV translation quoted above is a good translation, at least in terms of English style, and yet it has no English participles in it. This is precisely why it is a good translation. If it had attempted to match Greek, participle for participle, it would have been very awkward.

The principle to be observed is that **a good English translation will make no effort to reproduce an English participle for every Greek participle**. Stated differently, one cannot translate well simply by adding "ing" to the English word. The English language has other ways of communicating things, which are easily communicated by employing a participle in Greek.

There are essentially two uses of the participle in Greek. It can be employed **adjectivally** (to modify a noun or pronoun; or substantivally, to stand for a noun or prounounor) This normally requires constructing a relative clause in English. It can also be employed **adverbially** to modify a verb. This normally requires constructing a **circumstantial clause** in English.

Relative Clauses

The relative clause in English is so-called because it requires a **relative pronoun**, such as **who**, **whom**, or **which**. "Cursed be everyone who does not abide by all the things **which are written** in the book of the law, to do them. " The relative clause here, in boldface, translates a participle construction in the original text, **τοῖς γεγραμμένοις**. One could translate this in other ways, but the clearest way to translate it is with the relative clause.

Circumstantial Clauses

The circumstantial clause covers a good deal of ground in English. Also called **adverbial clauses**, these clauses are employed to describe the circumstances under which a given activity took place (or will take place). These circumstances can be of an almost infinite variety, but the major categories are **logical**, **temporal**, and **descriptive**, and we will deal with the temporal clause for the time being. "**Now that faith has come**, we are no longer under the supervision of the law. " This is a temporal clause, modifying the clause, which follows, telling the reader *when* the supervision of the law terminates.

In narrative literature, there are two categories of the temporal clause, which consist of the majority of the ways one might translate them. Temporal clauses normally indicate action that takes place *simultaneously* with the main verb, or *prior to* (antecedent to) the main verb. In the example quoted above, the participle indicates action that is at least mildly antecedent to the action of the main verb. In narrative literature, employing an **aorist participle** normally indicates such **antecedent** action. Employing a **present participle**, by contrast, normally indicates **simultaneous** action.

In addition to these **temporal** circumstances, the participle can be employed to indicate logical circumstances. The participle can be employed to construct a circumstantial clause, which describes a **logical** relationship between the two clauses. These logical circumstances are typically **causal**, **concessive**, **telic**, or **conditional**. A **causal** participle expresses the cause of the action of the main verb. Here at Romans 5:1 we might translate:

> Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

> "**Because** we are justified by faith, we have peace with God, etc. "

The participial clause explains *why* we have peace with God. A concessive participle may be employed to express circumstances contrary to what is expected.

> "If you, *although* yourself a Jew (Ἰουδαῖος ὑπάρχων) live as a Gentile, how is it that you compel the Gentiles to live as Jews? (Gal 2:14). "

Similarly, a telic participle would be employed to construct a clause expressing the **purpose** of the main clause, and a conditional participle would construct a clause expressing the condition under which circumstances the main clause could happen.

Descriptive participles are employed to construct clauses, which define or describe more thoroughly the action of the main clause. These descriptive participles may be labeled **modal**, **complementary**, **epexegetic**, or **instrumental**. A modal participle describes the main clause by expressing the **manner** of the activity. Here, the manner in which John came is further described by the two participles.

> ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων

> "John came neither eating nor drinking." (Matt. 11:19)

- A complementary participle is so closely associated with the main clause that it virtually completes the action described by the main verb.

οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν

"I do not cease to give thanks for you." (Eph. 1:16)

- An epexegetic participle *defines* or "*exegetes*" another clause. The imperative of Ephesians 5:18, for instance, is defined by no less than five participles which follow it.
- An instrumental participle expresses the instrument or means by which the action of the main clause takes place. "Which of you, by means of worrying (μεριμνῶν), may add anything to your stature (Matt 6:27)?"

How does one know?

The question one might naturally raise at this point is how one knows which of these categories of participle one is dealing with at any point. The answer is *context*. There are no formal matters, which guarantee anything. The participle endings do not differ from one use to another. The interpreter/translator must ask, "How does this clause appear to be related to the main clause?" Certain categories will quickly manifest themselves to be impossible in a given context. On other occasions, certainty is not possible, and on other occasions, probability is not even possible. A general guide, which is true very frequently, is that the presence of a definite article indicates that a relative clause should be constructed; absence of it indicates that a circumstantial clause is a better choice. But even this is a general rule, which has many exceptions in Koine Greek.

Attacking the participle

The participles are not as mysterious as the preceding paragraph might indicate. There are about five steps one might follow.

- First, parse the participle. Determine its tense, voice, person, number, and gender.
- Second, find its "subject, " which can be done by finding a noun or pronoun (or, if substantive, a definite article alone), which agrees in case, number, and gender.
- Third, determine whether the participle should be translated by a relative clause, or a circumstantial clause.
    - This can frequently (though not always) be accomplished by determining if the participle has the definite article or not.
    - If it has a definite article, construct a relative clause.
- Fourth, if you have found no article, and have determined that some kind of circumstantial clause is appropriate, examine the context to determine if one type of circumstance is more likely than another.
- Fifth, if you determine that a temporal clause should be constructed, examine the tense of the participle.
    - If the tense is present, quite frequently, this should be a simultaneous clause to the main clause.

- If aorist, the clause should precede the time of the main clause.
- The table below represents the steps, and what to look for in each step.

Step	What to look for
1. Parse	Tense, voice, person, number, gender
2. Subject	Agreement in person, number, gender
3. Relative or circumstantial?	Definite article (normally works)
4. What circumstance	Context
5. Time relative to main clause	Tense of participle

Categories of circumstantial clause

- Temporal
  - Simultaneous
  - Antecedent
- Logical
  - Causal
  - Concessive
  - Telic
  - Conditional
- Descriptive
  - Modal
  - Complementary
  - Epexegetic
  - Instrumental

Greek Cases[10]

The following lists provide a more detailed description of the various Greek cases than is found in most introductory grammars. Indebtedness is happily recognized to the following, for the grammars, which bear their names: Dana and Mantey; A.T. Robertson; Blass-DeBrunner; Zerwick, Burton, Turner and Chamberlain.

Nominative

- Subject Nominative - The most common use of the nominative case is to indicate, or name, the subject of the main verb of a sentence.
- Predicate Nominative - This use is identical to the use of the predicate nominative in English.
- Hanging Nominative (Nominativus Pendens) - This is observed when there is a noun of the nominative case which does not really function as the subject of the main verb, but just sort of "hangs" around, in no strict syntactical relationship to anything else in the sentence.

  Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρόνῳ μου

  “The one who overcomes, I will give to him to sit with me on my throne." (Rev 3:21)

- Nominative Absolute - Similar to the above, the nominative absolute is employed in a completely independent way, generally to name or designate someone or something.

  Παῦλος δοῦλος Χριστοῦ Ἰησοῦ

  "Paul, a servant of Christ Jesus..." (Rom. 1:1)

- Appellative Nominative - The nominative case is commonly used to name an individual or place, even when there is no syntactical reason to otherwise adopt the nominative.

  Νικόδημος ὄνομα αὐτῷ

  “whose name was Nicodemus…” (John 3:1)

- Nominative of Exclamation - When exclamations are made in Greek, the nominative case is commonly employed.

  ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

  "Behold, my mother and my brothers!" (Mark 3:34)

Genitive

The genitive can almost always be translated by the ambiguous English preposition, "of." Ambiguity, however, is not much help for exegesis, so a more precise understanding of the uses of the genitive may prove useful.

- Descriptive - (Adjectival, Qualitative) *Genitive*. Actually, the most important and common usage of the genitive is to further qualify or describe another noun or pronoun. Some grammarians ascribe this use of the genitive to the influence of the construct state in Hebrew.

  καρδία … ἀπιστίας"

  "a heart of unbelief," or "an unbelieving heart." (Heb 3:12)

- Possessive Genitive - Indeed, the genitive is sometimes used to indicate possession.

  τὸν δοῦλον τοῦ ἀρχιερέως

  "the servant of the high priest…" (Matt 26:51)

- Genitive of Source or Origin - The genitive can be used to indicate the origin or source of another noun.

  τρίχας καμήλου

  "hair of (from) a camel…" (Mark 1:6)

- Genitive of Relationship - The genitive case can indicate a number of different types of relationships. Very commonly, it indicates "son of," as the Hebrew "ben," or Aramaic "bar."

  Ἰάκωβον τὸν τοῦ Ζεβεδαίου

  "James, the son of Zebedee…" (Matt 4:21)

  οἱ τοῦ Χριστου

  "those who belong to Christ…" (1 Cor 15:23)

- Objective Genitive - With nouns of action (nouns which could be made into verbs), the following genitive can be understood as the "object" of the preceding noun.

  πίστει ἀληθείας

  "faith directed towards the truth…" (2 Thess 2:13)

- Subjective Genitive - With nouns of action, the following genitive can be understood as the "subject" of the noun.

  ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς

"For the love of Christ constrains us." OR,

"For the love which Christ exercises toward us constrains us." (2 Cor 5:14)

- Partitive Genitive - A genitive case is frequently employed to indicate a portion or part of a larger group.

  ἀπαρχὴ τῶν κεκοιμημένων

  "the firstfruit from among those who sleep…" (1 Cor 15:24)

- Genitive of Purpose - Goal or Result - Genitives can frequently be employed to indicate either the result, purpose, or goal of another noun.

  ἀνάστασιν ζωῆς

  "a resurrection which leads to life…" (John 5:29)

  ἡ διακονία τοῦ θανάτου

  "a dispensation which resulted in death…" (2 Cor 3:7)

- Genitive of Direction - Genitives may be employed to indicate direction.

  ὁδὸν ἐθνῶν

  "the path (road) to the Gentiles…" (Matt 10:5)

- Apposative (Epexegetic) Genitive - Frequently the genitive is used to rename the preceding noun, to refer to the same entity in another way.

  τὸν ἀρραβῶνα τοῦ πνεύματος.

  "the down payment which is the Holy Spirit" (2 Cor. 5:5)

  λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος

  "you will receive the gift which consists of the Holy Spirit." (Acts 2:38)

- Genitive of time or place - A genitive can be used locatively to locate something in either place or time.

  οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς

  "This one came to him at night." (John 3:2)

Dative

- Simple Dative of Indirect Object - Perhaps the most common use of the dative is to designate the indirect object of the verb's action.

Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶν

"Don't give that which is holy to the dogs." (Matt 7:6)

- Dative of Advantage (or Disadvantage) - The dative is sometimes used to indicate an individual or thing who or which is more acutely interested in the action of the verb

  μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν

  "Don't be worried about your life…" (Matt 6:25)

- Locative Dative of Place (rare) or Time - The dative can function to locate a person or object somewhere.

  καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται

  "And on the third day he will be raised." (Matt 20:19)

- Possessive Dative - The dative case can be employed to indicate to whom someone or something belongs.

  καὶ οὐκ ἦν αὐτοῖς τέκνον

  "And there was no child to them," OR, "They had no child." (Luke 1:7)

- Dative of Reference - This is the garbage category, which one appeals to when at the end of one's rope. When in doubt, call it a dative of reference, meaning that one noun has "reference" to the noun in the dative case.

  τῇ κακίᾳ νηπιάζετε

  "Be babes with reference to evil." (1 Cor 14:20)

- Dative of Means - A dative may be employed to express the means by which something is accomplished.

  τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ

  "but the chaff he will burn with unquenchable fire." (Matt 3:12)

- Dative of Manner - A dative case may be used to indicate the manner in which something is performed.

  προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ

  "prophesying with an uncovered head." (1 Cor 11:5)

- Dative of Cause - On occasion, a dative is employed to indicate the cause of something.

  φόβῳ θανάτου...ἔνοχοι ἦσαν δουλείας.

  "because of fear of death they were subject to bondage." (Heb. 2:15)

- Dative of Personal Agency - The dative may be used to indicate the personal agent by whom something is done.

  πνεύματι ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

  "by the Spirit we received a hope of righteousness." (Gal 5:5)

- Dative of Time - The dative is sometimes used to express an amount of time.

  ἱκανῷ χρόνῳ...ἐξεστακέναι αὐτούς.

  "for a long time. . he amazed them." (Acts 8:11)

Accusative

- Accusative of Direct Object - The most common use of the accusative is to limit or define the action of the main verb by directing its action toward a specific object, which we call the direct abject.

  Καὶ παράγων εἶδεν ἄνθρωπον

  "and, as he was going along, he saw a man." (John 9:1)

- Cognate Accusative - With some words in Greek, there is both a noun and a verb formed from the same root on occasion, the noun can follow the verb in the accusative case, perhaps for emphasis.

  καὶ ἐφοβήθησαν φόβον μέγαν

  "and they feared a great fear," OR "and they feared greatly." (Mark 4:41)

- Double accusative - Some verbs, by the nature of what they mean, can take two accusatives, two objects. Normally,. one of these objects is personal, the other impersonal.

  ἐκεῖνος ὑμᾶς διδάξει πάντα

  "That one will teach you all things." (John 14:26)

  αἴτησόν με ὃ ἐὰν θέλῃς

  "Ask me whatever you wish." (Mark 6:22)

- Accusative of extent of space or time - The accusative case can be used to indicate the amount of space or time, which a given action occupied.

  ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν

  "He withdrew about a stone's throw." (Luke 22:41)

- Adverbial Accusative - A noun in the accusative case can be used as an adverb.

  ωρεὰν ἐλάβετε, δωρεὰν δότε.

  "Freely you received; freely give." (Matt 10:8)

Sentence Flows - Introduction[11]

The sentence flow is a visual way to understand the flow of thought or the grammar of a biblical text. In exegetical courses one uses the flow more often to understand the flow of narrative thought (gospels, Acts, the Revelation) or rhetorical thought (epistles). In language courses, however, we will use the flow to analyze grammar. The sentence flow as a visualization of grammar is superior to the sentence diagram. It is a slightly more wooden and fragmented approach, which Brooks and Winbery use in their discussion of sentences and clauses in their Syntax. If you learn to use the flow with reflexive ease in your exegesis, you will find it more valuable than the diagram, since the flow better appreciates the design and purpose of language.

The flow operates in terms of two principles, subordination and coordination. The first is more important than the second, so we will concentrate on subordination. There are at least three types of subordination which occur in texts: (1) At the broadest level, whole blocks of material made up of several sentences can be subordinated to other blocks of material; (2) more narrowly, we encounter the subordination of some (dependent, subordinate, or hypotactic) clauses to the main (or independent) clause of a given sentence; (3) more narrowly still, we encounter the subordination of some units within a clause to other units in that same clause. The sentence flow is designed to visualize these types of subordinations.

Since grammar largely functions in terms of the second and third types of subordination, we are more concerned with these two types, although in exegetical courses you will be concerned with all three. And of the second and third, the third will concern us more than the second, since we don't get to clauses officially until the last part of the term.

Let us look at the most narrow type of subordination, that of the subordination of some units to others within a clause. Here we have two basic relationships expressed: That of adjectives to nouns, and that of adverbs to verbs. In other words, in a given clause you will have adjectival ideas subordinated to noun-governors, and adverbial ideas subordinated to verb-governors. In any clause there are no more than five chief governors: The subject, the verb, the direct object, the indirect object, and the predicate. Four of these, subject, direct object, predicate and indirect object, are noun-governors, the remaining one, the verb, is a verb-governor. Thus in the following clause from John 5.14:

μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ

we find three chief governors: a subject (ὁ Ἰησοῦς), a verb (εὑρίσκει), and a direct object (αὐτὸν), Thus the top line of a sentence flow, which consists of the chief governors to which all else in a sentence will be subordinated will be

ὁ Ἰησοῦς εὑρίσκει αὐτὸν

For this sentence we don't have to worry about an indirect object or a predicate (the two other chief governors in a sentence), since neither appears in the sentence. Note that the word order has been rearranged to follow English word order: Subject, verb, predicate, direct object, and indirect object. The rearrangement helps us to identify the grammatical role of each of the three chief governors in this sentence.

What do we do with the remaining material in John 5:14? Since the remainder is not subject, verb, direct object, indirect object, or predicate, we must subordinate it. Since we said that the two basic relationships in a clause are between adjective and noun and between adverb and verb, then the remaining material will either be adjectival material subordinated to a governing noun, or adverbial material subordinated to a governing verb. In John 5:14, the remainder, consisting of two prepositional phrases, should be subordinated to the verb, since as a rule most prepositional phrases are adverbial. Thus we will flow the sentence as

ὁ Ἰησοῦς εὑρίσκει αὐτὸν
├── μετὰ ταῦτα
└── ἐν τῷ ἱερω

The first prepositional phrase is adverbial because it is a temporal modifier, meaning that it tells us when Jesus found him. The second phrase is adverbial because it is a locative modifier, meaning that it tells us where Jesus found him. Prepositional phrases most often serve these types of adverbial roles. If our sentence were:

εὑρίσκει ὁ υἱός ὁ ζῶν τοῦ ἀνθρώπου αὐτὸν

we would write the first line of a flow of this sentence as

ὁ υἱός εὑρίσκει αὐτὸν

Why did we leave out ὁ ζῶν and τοῦ ἀνθρώπου? Because neither serves the function of subject, verb, direct object, predicate, or indirect object. The first is an attributive participle, which modifies and the second is a genitive noun, which like many genitives, functions much like an adjective to modify its leading noun. Both are adjectival (not adverbial) modifiers, and therefore require subordination to the noun, which governs them. We would demonstrate the subordination as

ὁ υἱὸς εὑρίσκει αὐτὸν
├── ὁ ζῶν
└── τοῦ ἀνθρώπου

If we add the prepositional material of our earlier sentence from John 5:14, our flow becomes

ὁ υἱὸς
├── ὁ ζῶν
└── τοῦ ἀνθρώπου

εὑρίσκει αὐτὸν
├── μετὰ ταῦτα
└── ἐν τῷ ἱερω

Our explanation of the sentence flow has so far been rather simplistic. For example, there are many other adjectival and adverbial modifiers beside those we have noted above. Two provisional lists (one for adjectives, the other for adverbs) are provided below. Please consult the case synopsis for explanations where they are required.

- Chief noun-governors are modified by a number of adjectival ideas, each of which can vary at length. The following should be subordinated to nouns in a flow:
  - All attributive adjectives and attributive participles.
  - All substantive adjectives and substantive participles: In these instances, the article in the substantive construction represents the governing noun, the adjective or participle, the modifier.
  - All relative clauses. These clauses most often modify the noun represented by the relative pronoun.
  - Many genitives: Namely those, which are primarily descriptive. According to my synopsis, they include the descriptive genitive, the genitive of possession, the genitive of relationship, the subjective genitive, the objective genitive, and the epexegetical (or appositive) genitive.
  - The dative of possession.
  - Only those prepositional phrases which take the place of an adjective in an attributive or substantival construction (e.g., τὸ πλήρωμα τὸ ἐν τῷ Χριστῷ)
  - All ablatives (listed in my synopsis) except the ablative of means.
- Chief verbal-governors are modified by a number of adverbial ideas, which can vary at length. The following should be subordinated to such governors in a flow:
  - Adverbial clauses introduced by temporal and locative adverbs, and especially, those introduced by adverbial participles.
  - All adverbs and negations (e.g.)
  - The ablative of agency.
  - All instrumentals and locatives.
  - The datives of advantage, disadvantage, and respect.
  - All adverbial genitives: Namely, the genitives of time and place, the genitive of respect, the genitive of measure, the genitive absolute, the genitive of advantage, and the genitive of the thing.
  - The accusatives of measure and manner (sometimes called the adverbial accusative).
  - Nearly all prepositional phrases, except those, which take the place of an adjective in an attributive construction.

Another reason why our discussion has been simplistic is that we have limited it so far to independent clauses. Now we need to consider dependent clauses. They are like independent clauses, since they can take any of the chief noun-governors we listed early on: subject, direct object, indirect object, and predicate. In addition, dependent clauses have a chief verbal-governor like that of independent clauses, but with significant differences.

The verbal governor in independent clauses will most often be a finite verb in the indicative mood (although sometimes you will find them in the subjunctive and imperative moods as well). But the verbal governor in dependent clauses will most often be an adverbial participle, an infinitive, or a subjunctive. (Four important exceptions to this are the relative clause, which takes the indicative; ὅτι clauses, which also take the indicative; some temporal clauses, which take the indicative; and some conditional clauses, which also take the indicative). But you will include the adverbial participle (the verbal governor for some adverbial clauses), the infinitive (the verbal governor for ὥστε clauses, some indirect discourse clauses, and some purpose, causal and temporal clauses), or the subjunctive (the verbal governor for clauses, clauses, and various types of independent clauses) among your chief governors when you flow the dependent clause. For instance, in the sentence taken from Luke 20.1:

διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ ἐπέστησαν οἱ ἀρχιερεῖς

the independent clause (ἐπέστησαν οἱ ἀρχιερεῖς) has a temporal-adverbial modifier for its verb (διδάσκοντος αὐτοῦ), which itself introduces a dependent clause. It should be flowed as follows:

```
οἱ ἀρχιερεῖς ἐπέστησαν
                 │
                 └──διδάσκοντος αὐτοῦ τὸν λαὸν
                              │
                              └──ἐν τῷ ἱερῷ
```

Note well how the flow starts in the upper left corner and flows downward to the lower right hand corner. Since the adverbial clause here is dependent, it is subordinated to the main clause, and this subordination is visualized in the direction of its downward flow.

Below I have attached a more lengthy flow that may help to visualize what I have attempted in words. Also, please notice the following fine, but critical, points:

- Conjunctions or particles (words which often introduce clauses) should be above and to the left of the clause that it introduces.
- All coordinate, adversative, disjunctive, and inferential clauses (which often begin with καί δέ ἀλλά οὖν γάρ, etc.) begin far to the left in your flow, since these are types of independent clauses.
- Complementary infinitives and complementary participles should be on the same line with the chief governors of your clause, since they serve to complete the meaning of the action in the verbal governor (e.g., ὁ Ἰησοῦς ἤρξατο λέγειν, Matt 11:7; or ὁ Ἰησοῦς ἐτέλεσεν διατάσσων τοῖς μαθηταῖς, Matt 11:1).
- Predicate and periphrastic participles should be on the same line with the chief governors of your clause, since the predicate participle functions like any predicate nominative, and the periphrastic works together with a form of εἰμὶ to effect a certain tense.
- You will sometimes find compound subjects, compound predicates, compound direct objects, or compound indirect objects in your sentence. Here you must find some neat

and consistent way to arrange them according to the rule. Thus the clause from Luke 20:1:

οἱ ἀρχιερεῖς ┐
καὶ ├── ἐπέστησαν
οἱ γραμματεῖς ┘

- Remember that genitives which function much like adjectives can attach themselves to any noun, and must therefore be subordinated to that noun. Further, especially in Paul, you will find strings of genitives. Thus, you will have to subordinate one genitive to another genitive in your flow.
- When articular infinitives (as nouns) functioning as subjects , objects, or predicates, they belong with the other governors on the top line of your flow of a clause.
- Substantive (or noun) clauses (introduced either by the infinitive or by the conjunctions ὅτι, ἵνα) must be displayed as subjects or direct objects among your chief governors of a clause.

You will encounter other fine points as you work with your flow. Students find it rough going at first, since the flow demands careful grammatical scrutiny of a text. But there comes a point at which the flow will "flow" more as a river than as volcanic lava. Although it painfully forces the you to fine-tune your syntactical skills, you will nevertheless eventually meander more swiftly through the mountainous and rocky terrain for which Greek is known.

Sample Sentence Flow

John 13:1-5

(1) Now
δὲ

Jesus loved them
ὁ Ἰησοῦς ἠγάπησεν αὐτούς.

having loved his own
ἀγαπήσας τοὺς ἰδίους

that in the world
τοὺς ἐν τῷ κόσμῳ

knowing that hour had come
εἰδὼς ὅτι ἡ ὥρα ἦλθεν

his
αὐτοῦ

in order that
ἵνα

he should depart
μεταβῇ

out of this world
ἐκ τοῦ κόσμου τούτου

to the father
πρὸς τὸν πατέρα

before the feast
Πρὸ τῆς ἑορτῆς

Of the Passover
τοῦ πάσχα

(2-4) and
καὶ

he rose
ἐγείρεται

from supper
ἐκ τοῦ δείπνου

and
καὶ

he laid aside his garments
τίθησιν τὰ ἱμάτια
and
καὶ
he girded himself
διέζωσεν ἑαυτόν·
taking a towel
λαβὼν λέντιον

and supper being ended
δείπνου γινομένου
the devil having put
τοῦ διαβόλου βεβληκότος
into the heart
εἰς τὴν καρδίαν
of Judas (of Simon) Isacriot
Ἰούδας Σίμωνος Ἰσκαριώτου
now
ἤδη
in order that
ἵνα
he might betray him
παραδοῖ αὐτὸν
knowing that the father had given all things
εἰδὼς ὅτι ὁ πατὴρ ἔδωκεν πάντα
into hands
εἰς τὰς χεῖρας
his
αὐτῷ
and
καὶ
that
ὅτι
he came
ἐξῆλθεν
from God
ἀπὸ θεοῦ

and
καὶ
he was returning
ὑπάγει
to God
πρὸς τὸν θεὸν

He poured
(5) βάλλει ὕδωρ
then
εἶτα
into a basin
εἰς τὸν νιπτῆρα
and
καὶ
he began
ἤρξατο
to wash the feet
νίπτειν τοὺς πόδας
of the disciples
τῶν μαθητῶν
and
καὶ
to wipe
ἐκμάσσειν
with towel
τῷ λεντίῳ
which
ᾧ
he was girded
ἦν διεζωσμένος.

Chapter 4 - Textual Criticism

Notes to Aland / Aland, The Text of the NT (1987)[12]

The purpose of the book: Note that A/A see their purpose in this book as meeting the "practical needs" of the reader of the Greek NT (p.v.):

> "The present book gives the basic information necessary for using the Greek New Testament and for forming an independent judgment on the many kinds of variant readings characteristics of the New Testament textual tradition (p.v.)

Chapter 1 - Editions of the NT (From Erasmus to Griesbach)

- January 10, 1514 – NT part of Compluetensian Polyglot completed.
- March 1, 1516 – *Novum Instrumentum Onme* by Erasmus (first edition of the Greek NT put out as a marketing coup). Published and marketed by Johann Froben in Basel.
- July 15, 1517 – Complutensian Polyglot finally completed.
- March 28, 1522 – Polyglot finally published.

Key Point: the rush to acquire fame and fortune determined the quality of the first edition of the Greek NT. MSS used were only those available in Basel, and Erasmus did not hesitate to change them at will, bring them in line with Vulgate, or to supply missing verse from Latin! Erasmus completed the entire project from October 2, 1515 to March 1, 1516! "Thrown together rather than edited" was his own description of his work (see pp. 3-4)

Text type used by Erasmus: MSS from the 12th/13th century of Byzantine/Koine family. Earlier MSS available to Erasmus and his successor in regard to publishing editions of the NT, Beza, not used (E, D^{ea}, D^{p}).

- *Textus Receptus*: the name given to the text of Erasmus ever since the advertising gimmick of Elzevir in 1633: "Textum erbo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus." (p. 6)
- 1550 – Robert Estienne (Stephanus) produced a revision of Erasmus' edition (*Editio Regia),* which became the normative text in England until 1880! (p. 6)
- 1551 – Versification of the NT by Elzevir in the Netherlands. This publishing house produced seven editions of the Greek NT (Beza's edition).

Key Point: Though many editions were made, "no real progress was possible as long as the Textus Receptus remained the basic text. In addition, its authority was regarded as canonical." (p. 6) Inerrancy was ascribed to the T.R.!

- 1672 - Johann Saubert begins collecting variants.
- 1675 – John Fell's edition of the NT using over 100 MSS and many versions, but made no corrections of the T.R.
- 1707 - John Mill's edition, which is the first minor correction of the T.R. (almost 200 years later)!

- 1734 – Johann Albrecht Bengel's edition, with a virtual revision of T.R., but still only in the footnotes! Why? Bengel established the basic principles of textual criticism and classifications of MSS! The real pioneer of modern textual criticism!
- 1751- 1752 - Johann Jakob Wettstein's two-volume edition, doubling the number of MSS ever cited before. Wettstein's list of parallels is still useful today! In addition, Wettstein developed system of symbols for MSS, which is basis of today's model.
- 1775 – 1777 - Johann Jakob Griesbach's edition, bringing Bengel's work to fruition.

Key Point: The 18th century represents a "struggle for freedom from the dominance of the T.R."; though the struggle never gained any footholds in the Protestant Church, where the T.R. was still regarded as containing the inerrant Word of God (p.11).

From Lachmann to Nestle (19th century Textual Criticism)

- 1830 - Karl Lachmann announces battle cry of 19th century: "Down with the late text of the Textus Receptus, and back to the text of the early fourth-century church!" (p. 11)
- 1869 – 1872 - Constantin von Tischendorfs *Editio octava critica major* which his own personal discoveries of 21 uncial MSS (including Codex Sinaiticus, *) and deciphering of Codex Ephraemi from the 5th century were brought to bear on the T.R. This marked the beginning of the end of the dominance of the T.R.
  - He offered all known evidence in his day.
    - 64 Uncials (257 today)
    - 1 Papyrus (93 today)
    - Small number of minuscles (2,795 today) (p.13)
  - * was Tischendorfs standard for establishing the text (p.14).
- 1881 - Westcott and Hort's *The New Testament in the Original Greek* appeared using Vaticanus (B) as their criterion. Note the confidence of their work, as reflected in their title! The theory of the so-called "*Neutral Text*" and the early date for D^{ea} both presented, and both today have been rejected (see pp.14, 18).
- 1898 - Publication of Eberhard Nestle's *Novum Testamentum Graece*, which brought the defeat of the T.R. into the Church. Nestle developed the "majority text" system of deciding between variants, a major "breakthrough!" Why? (see p.20)

Key point: By the end of the 19th century the work of Tischendorf and Westcott/Hort was "sufficient to make the T.R. obsolete for the scholarly world" and Nestle's edition impacted the Church with the same conclusion (pp. 18-19).

- 1904 - Nestle text, 5th edition, adopted by British and Foreign Bible Society, marking the "final defeat of the T.R., nearly four hundred years after it was first printed." (p.19)

From Nestle to the New "Standard Text" (20th century)

- 1927 - The 13th edition of the Nestle text by Erwin Nestle, marking "the beginning of a new period in the edition's history." (p.20) Critical apparatus now integrated into the text (all significant variants cited were supplied with their supporting evidence among the Greek MSS, early versions, and Church Fathers.) But the text was still not based on MSS themselves, but on previous published editions since Tischendorf. (pp.20-21)
    - Note the important chart on p.29: Variant-free verses in the NT (the six modern editions produced in the 20th century agree 62.9% of the time.)
- 1955 - American Bible Society forms committee to prepare an edition of Greek NT with a reliable text for translation projects throughout the world. Variants to be noted only where the text is uncertain or variants are of special importance.
- 1966 - First edition of *The Greek New Testament,* based on "committee text."
- 1979 – Nestle's 6th edition = GNT 3rd edition: The now accepted "Standard Text", representing "the best that can be achieved in the present state of knowledge." (p.34)

Key Point: The Standard Text was prepared by majority decision ("local-genealogical" method) rather than by the usual "Stemma"-theory (i.e. in which the history of the text is determined by distinguishing daughter MSS from their parents and then eliminating the daughters from consideration). Such a procedure is now impossible for the NT for two basic reasons:

- The large number of MSS makes such family trees impossible to construct based on limited knowledge at present.
- The unique character of the transmission of NT text (constant change of relationships among MSS and tenacity of variants once they are introduced into the tradition.) (pp.34, 56)

Key Impression from Chapter 1: I hope you are aware now of the tremendous work through the centuries that has gone into providing us with a text we can read and evaluate .(text-critically and exegetically) with confidence! I also hope you realize how simplistic it is to assume that the Holy Spirit "gave" us the NT we read today (though I want to stress that I believe that the Spirit was surely at work motivating and convicting the Church to undertake such an immense project!) or that our rational approach to the text is somehow not needed when we read the text, since the text itself is the product of centuries of hard, rational effort. Praise the Lord!

Chapter II - The Transmission of the Greek NT

- 95 - 1 Clement refers to Romans, 1 Corinthians and Hebrews
- 140 - Marcion's canon includes all Pauline letters except the Pastorals and Hebrews
- 190 - Muratorian Canon has all Pauline letters, but not Hebrews

- 200 - p^{46} (earliest MSS of Pauline letters) includes Hebrews, but breaks off at 1 Thessalonians

- 180 - Irenaeus refers to τετραευαγγέλιον (collection of four gospels)
- 190 - Muratorian Canon has the four gospels
- 200 - p^{45} contains all four gospels and Acts

- 180 - Turning point in the dominance of the Greek language. (p.52)
- 250 - By the middle of the 3rd century, Greek NT had given way to the exclusive use of Latin in Italy, Africa, Gaul, and the rest of the west (p.53).

Key Point: The NT documents circulated independently or in small collections until the early third century, so that their various textual qualities varied and produced mixed larger MSS when they were combined (e.g. in B and A). In addition, the influence of the West and Rome in early Christianity is exaggerated. There does not appear to be any evidence for the view that Rome was a significant theological center before 350 A.D. or that there was any such thing as an independent "Western text" (as earlier assumed for Codex Bezae Cantabrigiensis, D). (see pp.51-55)

The "Early Text"

Key Point: When we speak of an "early text", we mean all MSS, whether on papyrus or on parchment, which predate the third/fourth century. These MSS all have an "inherent significance" for textual criticism since they witness to a period when the text was developing freely (i.e. with no suggestion of a program of standardization in how they treat their exemplars) and had not yet been channeled into types. See the important table on p. 57 (41 papyri, 5 uncials).

- p^{52} - earliest text of NT, 125 A.D. Contains John 18:31-33. 37-38.
- p^{75} - Bodmer papyrus, 3rd century. Contains most of Luke and John and is the key to understanding the early history of the text because it showed that not all texts from 2nd/3rd century were irregular (as p^{45}, p^{46}, and p^{66} seemed to indicate). p^{75} is closely aligned with Codex Vaticanus!

Key Point: There are three characteristic texts among these early texts:

- The "free text" - those that deal with their exemplar freely.
- The "normal text"- those that are relatively faithful to their exemplar, departing only occasionally.
- The "strict text"- those that transmit their exemplar with meticulous care (e.g. p^{75}). (p.64)

The Age of Constantine

(and the fourth century turning point)

- 260 – 303 - 40 years of peace for the Church, which was critical for development of the history of the text. This marks the beginning of the major text types:
  - Antioch: Early form standardized into what became the Koine Text (or Byzantine Imperial Text). Originally called the text of Lucian.
  - North Africa - Early form reworked into what became Codex D^{e2} and a few other miniscules and papyri (pp.64-65).
- 303 – 313 - Persecution of the Church led to destruction of NT MSS

Key Point: After the persecution, it was the Koine text that filled the gap in its region due to the influence of Antioch in the east. A text like B or p^{75} filled the gap around Alexandria due to the influence of Athanasius, a bishop there. This text is associated with Hesychius (see pp.65-66). No evidence now exists for the so-called Caesarean or Jerusalem text types (p.66). So there are three basic text types after the fourth century (p.67):

- Koine text type
- Alexandrian text type
- D-Text

Key Impression after Chapter II: We must never forget that the development of the NT text was a living history, a history tied to the fortunes of the early Church, to key leaders in the early Church, and to the influences upon the Church from without.

NOTE: Even if you do not buy Aland/Aland, you should at the very least copy pp. 67-71 and 156-159 for future reference.

Ten Rules of Textual Criticism[13]

In evaluating the external witnesses:

- (1) The variant, which is supported by the best MSS, is more original.
- (2) The relationship of the MSS to each other is to be taken into consideration.
- (3) The individual text-types are to be evaluated over against each other.
- (4) The possibility of influence from parallel passages (e.g. in the gospels) and the effect of the LXX on OT quotations must be taken into account.
- (5) Variants, which belong together, must also be considered.

In evaluating the internal criteria:

- (6) The more difficult reading is the more original reading.
- (7) The shorter reading is the more original reading.
- (8) The preferred variant must fit into the context.
- (9) The other variants must be able to be explained on the basis of the preferred reading. (chose the reading that best explains the origin of the others.)
- (10) Only in extreme situations should one resort to a textual emendation for help.

Principles for Choosing the Correct Text[14]

Getting Started

- Determine the specific textual problem of a verse by observing the sign in the body of the text and noting all the variants following that sign repeated after the corresponding verse number in the textual apparatus at the bottom of the page.
  - Translate the verse in the body of the text before examining the textual apparatus.
  - Write out fully each of the variants in Greek (including the variant in the body of the text) and then translate them, giving a full translation of the verse each time.

External Evidence (Analytical Step)

- Which witnesses represent each of the variants?
  - For each witness, write out its century, text-type and quality category.
  - For help, consult the charts and descriptions in the packets, in Aland/Aland, in NA[26] and in Metzger.
- Rank the variants according to which has the better attestation. Evaluation should be made in the light of the quality, not the quantity of manuscript evidence. This ranking should be made on the following basis of evaluation:
  - What is the witness's quality category (according to Aland/Aland, pp. 155-160; cf. pp. 67-71).
  - The age of the witness; as a rule, the earlier the better, especially pre-fifth and above all pre-fourth century.
  - The text-type or family of the witnesses (sometimes referred to as the genealogical relationship of witnesses and families of witnesses). An early witness, which embodies a good text-type is especially significant. Latter witnesses embodying a good text-type are also important.
    - If in a given verse one variant is supported by one witness embodying a good text-type and a second variant by fifteen witnesses of a poorer text-type, then the former is to be preferred.
    - Another general rule is that "those witnesses that are found to be generally trustworthy in clear-cut cases deserve to be accorded predominant weight in cases when the textual problems are ambiguous and their resolution is uncertain." (Metzger, TCGNT, xxvi)
  - The geographical distribution of the evidence. "The concurrence of witnesses, for example, from Antioch, Alexandria, and Gaul in support of a given variant is, other things being equal, more significant than the testimony of witnesses representing but

one locality or one ecclesiastical see. On the other hand, however, one must be certain that geographically remote witnesses are really independent of one another." (Metzger, TCGNT, xxv)."

Internal Evidence (Interpretive Step)

- Consideration of the variants in the light of the habits of scribes (often referred to as "transcriptional probabilities"). Do any of the variants appear to have resulted from a scribal change?
  - Unintentional Changes:
    - *Errors resulting from faulty eyesight* (similarity of letters, lines ending with the same word or words).
    - *Errors resulting from faulty hearing* (αι - ε (sounding like short e); ου ˜υ; η, ι, υ, the diphthongs ει, οι, υι, and ῃ sounding like long e as in "teeth;" certain consonants sounding the same, such as κ and ξ, a double λ).
    - *Errors of thought* (scribe can confuse similar words while glancing at the ms. to be copied.) Includes substitution of synonyms (ἐκ for ἀπό, περί for ὑπερ, ὅτι for διότι, etc.); confusing the sequence of words; transposing letters within a word (e.g., Mk. 14:65); assimilation of the wording of one verse to the similar yet different wording of another verse. (cf. Col. 1:14 with Eph. 1:7).
    - *Errors of judgment* (words or notes in the margin of a ms. inadvertently inserted into the body of the new ms.)
  - Intentional Changes (when scribes thought they were correcting an error in a ms., they were really creating one):
    - *Changes of spelling and grammar* (Rev. 1:4,5,6; 2:20).
    - *Changes resulting from wrong harmonizations* (OT quotes; gospel parallels; Pauline parallels; other parallels).
    - *Changes resulting from a need to complete seemingly incomplete thoughts or phrases*.
    - *Changes resulting from an attempt to clear up historical and geographical difficulties* (Mark 1:2; Matt 27:9).
    - *Changes resulting from combining variant readings from other mss into the new ms*. (sometimes a scribe did not know what the best reading was and, therefore, included both).
    - *Changes resulting from doctrinal reasons* (John 7:8-10).
- Consideration of the variants in the light of what a biblical author was more likely to have written (sometimes referred to as "intrinsic probabilities"). Those readings are preferable which best fit the criteria of this consideration, which are:
  - The style and vocabulary of the author throughout the book.

- The immediate literary context.
- The historical-cultural context.
- Harmony with the usage of the author elsewhere.
- In the gospels, the Aramaic background of Jesus' teachings.
- The influence of the Christian community on the transmission of the mss.variants under consideration (see the overview by Aland/Aland, pp. 67-711).
- Note: Rarely should one ever resort to a textual emendation for help.

- Generally, the internal evidence is to be assessed by the following guidelines:
  - The more difficult reading is generally preferable (i.e., the reading as it appeared to the scribe).
    - Which variants look like improvements to make the verse more understandable or to smooth out its difficulties?
    - Some readings could be so hard that they are not original, in which case they probably arose accidentally.
  - The shorter reading is generally preferable, except:
    - Where a scribe's eye could have skipped from one word to another word with similar or identical spelling.
    - Where a scribe may have omitted material because he thought it was redundant, harsh, doctrinally aberrant, etc.
  - The reading that is independent of assimilation is preferable.
  - That variant which best explains how the others could have originated is preferable.
- Do the external and internal evaluations agree? If not, which is more important in this case? Why? Generally, both the external and internal evidence will point in the same direction.
- Are the UBS/Nestle-Aland Greek texts right in what they prefer? At the end of your own work, read Metzger's comment on the textual problem under consideration (if he comments on it) and compare your conclusions with his. Also note the more technical commentaries, which may comment on your textual problem.
- **Concluding comment**: Not all of the above criteria will apply to every case to be considered.

  > "The textual critic must know when it is appropriate to give greater consideration to one kind of evidence and less to another. Since textual criticism is an art as well as a science, it is inevitable that in some cases different scholars will come to different evaluations of the significance of the evidence. This divergence is almost inevitable when, as sometimes happens, the evidence is so divided that, for example, the more difficult reading is found

only in the later witnesses, or the longer reading is found only in the earlier witnesses (Metzger, TCGNT, xxviii)."

- To be a good student of textual criticism you have to have a willingness to think and to persevere in continuing to think. To be concerned to do textual criticism as a believer you have to have a zeal to understand God's word.

Chapter 5 - Lexical Analysis

Sample Word Study With Theological Implications[15]

Kosmos in I John 2:2

The predominant view of this verse is known as the generical or hypothetical universalist position: Christ "is the propitiation for our sins (meaning believers), and not for ours only, but also for the sins of the whole world (including all of the non-elect)."

- "whole world" - refers to all people throughout world history without exception.
- Christ's propitiation was "sufficient" for all in the world (including non-elect) and laid a basis for forgiveness, which becomes actual through faith.
  - Hence, it is said Christ's propitiation is potentially valid for all in the world.

Problems with this view

- The term kosmos: note the following brief word study on kosmos:
  - Whole heaven and earth, with all things in them contained (John 17:5; Acts 17:22; Eph 1:4).
    - The heavens and all things belonging therein distinguished from the earth.
    - The inhabited earth (Matt 13:38; 1 Tim1:15, 6:7) i.e., generally speaking.
  - The human inhabitants of the earth
    - Universally for all without exception (Rom 3:6, 19 and 5:12)
    - Indefinitely for men (1 Cor 4:9)
    - Part of the geographical world (Matt 26:13; Rom 1:8, 10:18: Col 1:6, Luke 2:1)
    - Gentiles as well as Jews (Rom 11:12, 15)
    - Evil, godless men of the world (1 Cor 6:2; Heb 11:38: 2 Peter 2:5; Rev 13:3)
    - The corrupted world system (which is probably broader than the category here of "inhabitants") - (Rom 12:2; Gal 1:4, 6:14; 1 Cor 7:31, 33; Eph 2:2; Col. 2:8; 2 Tim 4:10; James 1:27)
    - The accursed world under the power of Satan (2 Cor 4:4; Eph 6:12)
- Now note where the Johannine (John & 1,2,3, John) uses fit: kosmos appears in this corpus a total of approximately 113 times:
  - The following references fit into the general category of the evil quality of the world as sinful, whether of sinful people or a sinful system or as a realm under Satan's power:
    - Six approximately – John 1:9, 10 [3x] (v. 10a limits the world here), 3:19, 7:7, 8:23, 12:31 [Satan], 14:17, 14:19, 14:27, 14:30 [Satan], 15:18, 15:19 [5x], 16:11

[Satan], 16:18, 16:20, 16:33, 17:9, 17:14 [3x], 17:15, 17:16 [2x], 17:18 (vv like this lead me to think that probably most of the vv. in the "sphere" category should also be included here), 17:25, 18:36 [like 17:18], 1 John 2:15-16 [6x – evil system], 1 John 3:1, 3:13, 4:5 [3x], 5:4-5 [3x], 3:19 [Satan].

- Geographically limited - 3x (John 7:4, 8:26, 12:19).
- Sphere in which an activity is conducted or in which one exists 23x (11:27, 10:36, 9:39, 9:5 [2x], 6:14, 12:25, 12:46, 13:1 [2x], 16:21, 16:28, 16:33, 17:6, 17:11, 17:13, 18:20, 1 John 4:1, 4:3, 4:4, 4:9, 4:14, 4:17).
- A category which is indeterminant many of which are debated theologically - 13x (John 1:29, 3:16-17 [but John 3:19 would seem to limit vv. 16-17], 4:42, 6:33, 6:51, 8:12, 11:19, 12:47, 14:22, 14:31, 17:21, 17:23).
- Seven times kosmos *could* mean all men's salvation without exception: John 1:2-9, 3:16 [2x], 12:47, 1 John 2:2, 4:14, although there may be even more possibilities in the "indeterminant" category.

Conclusions

- On the basis of usage, the probability is that kosmos in 1 John 2:2 is part of the "evil quality" uses.
- In fact, the identical phrase olon ton kosmos occurs in all of the Johannine corpus elsewhere only in 1 John 5:19 (in nominative) where it refers to the evil aspect of the world under Satan's domination.
- If kosmos in 1 John 2:2 does mean all in the world without exception, then it is a very rare use in the Johannine epistles, since the only other possible place where such a meaning is feasible is 1 John 4:14. Even if this were true, only 2 uses of kosmos out of 24 would have this meaning.

More problems with this view

- It is not likely that "propitiation" can be seen to serve merely as a basis for forgiveness and is therefore merely "sufficient" for salvation.
  - This is true because "propitiation" is an actual saving action itself, not merely a preliminary step toward salvation - so see our lecture notes on hilasmos in 1 John 2:2.
- Therefore, in a similar vein, it is not likely that the "propitiation" in 1 John 2:2 is potentially applicable to all non-elect in the world for the same above reason.
  - The non-potential aspect is also probable because of the present tense estin and also because it is in the indicative (mood of certainty, reality) and not in the subjunctive (mood of contingency or potentiality).
    - Of course it is possible that the above moods could be used exceptionally in certain contexts.

- Therefore, other possible interpretations have been proposed for 1 John 2:2):

The Geographical Interpretation

- “Whole world" refers to those Christians everywhere outside of Asia Minor.

The Eschatological View:

- The "world" - i.e., all in it will not be saved until the future eschaton, when God's program of redemption is finally consummated.

Ethnological View (my ultimate preference)

- While including the "geographical" and "eschatological" views, sees the world composed of Gentiles, as well as Jews, who have had their sins propitiated by Christ.
  - 1 John 11:51-52, seems to be a Johannine parallel to 1 John 2:2.
  - The Jewish apostolic circle is spoken of in chapter 1, vv 1-5 and now in 2:2, the reference is to this Jewish circle and any Jewish Christians in the readership and to the Gentiles, i.e., the "whole world."
  - The NT, in general, is concerned with emphasizing that salvation is also being extended to Gentiles, as well as Jews (cf. Rom 11:11-15, Acts [esp. 11:18, 13:47]).
  - I would add to this idea - that this Gentile sense of kosmos also includes the typically Johannine nuance of the evil, sinful quality of the world.
    - Christ died for that which (especially former) yet continues to lie in the power of the Evil one.
    - With this evil-qualitative nuance of kosmos in mind, the idea of quantity is probably not to be seen as an issue (neither for the Arminian or the Calvinist).

The Principle - Mediator View

- Some see that perhaps, in 1 John 2:2, is stressed the principle that no one in the world can ever be saved except or unless it is through the mediating advocacy and propitiatory work of Christ.
  - This also is a possibility, but is perhaps an idea which is clearer in 1 Tim 2:5-6.
  - If, however, this were in mind the question of quantity in "world" would not be an issue.

Summary of the Methodical Steps of Doing a Word Study[16]

The purpose of a word study is to establish the meaning of a particular word in a given context. By "meaning" here is meant the author's intended meaning of a word, not its possible applications or the response it is intended to evoke in a reader. In order to accomplish this purpose it is necessary to survey 1) the *possible ranges of meaning* of a particular word as it is used by others living contemporary with the author, and 2) to examine the author's other uses of the word in various contexts.

The purpose of this survey is to determine the author's own awareness of the range of meanings of the word in question. Of course, the author is free to invent a unique meaning, nuance, or connotation in the context under consideration since words in and of themselves do not, strictly speaking, have a meaning but are arbitrary designations of reality. Yet if an author is trying to communicate to a fairly broad audience, his or her use of words will usually correspond to the accepted language conventions of his or her community of discourse, unless otherwise indicated in the context. Not to do so would make the attempt to communicate futile.

The principle that guides all investigations into the meaning of words is therefore the simple and yet profound rule that *usage determines meaning, meaning does not determine usage.* The particular context in which a given word occurs is all-determinative when one is attempting to understand the meaning of that word. Thus, lexicographers discover the definitions of word by observing all known occurrences of a word in different authors, types of literature, and time periods, and studying the literary context of each use in order to determine the various ranges of meaning of those words.

It is sometimes helpful to study direct translations of words from one language to another in order to see how receptor languages understand them. In this respect, the Hebrew MT is sometimes helpful in recovering the meaning of rare words in the NT. When such rare words are found also in the LXX, one can quickly see what Hebrew word the LXX was translating and sometimes the MT usage of the word will shed light, not only on the LXX use but also on the NT use.

For the best treatment of the field of lexicography and the various pitfalls to avoid in applying word studies to exegetical tasks see:

- J. Barr, *The Semantics of Biblical Language* (Oxford: University Press, 1961).
- Moises Silva, *Biblical Words and Their Meanings: An Introduction to Lexical Semantics*, (Grand Rapids: Zondervan Publishing House, 1983).

For more accessible treatment of some basic principles, see:

- D.A. Carson, *Exegetical Fallacies,* (Grand Rapids: Baker Book House, 1984), 25-26.
- P. Cotterell and M. Turner, *Linguistics and Biblical Interpretation* (Downers Grove: IVP, 1989).

The following word study method is designed to demonstrate the basic steps of determining the meaning of a word in a given passage. This method is not exhaustive at any point, and, on the other hand, all of the steps may not be applicable for the particular word you have chosen to study.

Step One: Isolate Significant Words Which Need Special Study

- Note any words which *appear to make a difference* in the meaning of the passage but are ambiguous or unclear:
  - σκεῦος (1 Thess 4:4) means "vessel" but may also mean wife, body or sexual organ in that context.
  - ἅπτεσθαι γυναικὸς (1 Cor 7:1) means to "touch a woman" but could mean to touch a woman in some fashion, to marry a woman, or to have sexual relations.
  - σφραγίζω (Eph 1:13) means "to seal" but may also mean to own, to protect, to guarantee, to identify, or to exercise sovereignty.
- Note any words which are *repeated* in the paragraph under study, as well as throughout the entire book in which the paragraph occurs. Likewise, note any words, which have synonyms in your paragraph or elsewhere in the book. In both cases, such words are worthy of close study, since they more than likely form part of significant themes or motifs within the paragraph or book. For example:
  - κατὰ σάρκα in 2 Cor 6:16 (see elsewhere in 2 Cor)
  - μυστήριον in Eph 3:3-9 (see elsewhere in Eph)
  - οἰκοδομέω in 1 Cor 14
  - περιπατέω in Eph 2:10 (see repeatedly in the remainder of the epistle.)
- Be alert for words that may *have more significance in the context than might first appear.* For example:
  - Does ἀτάκτως in 2 Thess 3:6 mean "passively lazy" or "disorderly?"
  - Does φλύαρος in 1 Tim 5:13 mean "gossip" or "speaking against the truth?"
- Be alert for words, which *occur only in your passage but nowhere else in the NT* (what scholars refer to as *hapaxlegomena*). This is discovered by taking a quick glance at a concordance. Sometimes such once-occurring words may have been chosen for special reasons and their meaning must be determined carefully from uses elsewhere outside the NT (see again φλύαρος in 1 Tim 5:13).
- Be on the alert for words, which you think you know because they are used so much elsewhere in the NT. This is especially the *case with words, which have well-known theological meanings.* For example:
  - Hope (ἐλπίς), righteousness (δικαιοσύνη), love (ἀγάπη), grace (χαρις), glory (δόξα), bless (εὐλογέω), etc.
  - In most of these cases, the meaning you are familiar with provides a broad framework for understanding the word in the passage under study. However, in such cases, careful study of the immediate context should make this meaning more specific

- For example, in Eph. 1:3 Paul says that God has blessed believers, but only by studying the following context of vv 4-23ff, do we understand what this blessing means precisely.

- In practice it is good to get an overview of every word in your passage (except conjunctions, prepositions, particles, etc.) by a quick glance at G. V. Wigram, *Englishman's Concordance* (Grand Rapids: Zondervan, 1971). If it is readily apparent from such a scan of a word that it has significant ranges and differences of meaning in the author under study or in the NT generally, then it is a good candidate for a word study.

Step Two: Establish the Range of Meaning in General (Survey the Usage of the Word in Classical Greek Up to Roughly the Third Century B. C.)

- Read the explanation of the word under consideration in Liddel & Scott, *A Greek-English Lexicon* (Oxford: Clarendon Press, 1960). As a beginning step, simply write down a summary of the various meanings listed (not the sources they list to support the various entries!).

- Go through the same process with Bauer, Arndt, Gingrich, and Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1979), which is the standard lexicon for the NT. BAGD will give you ranges of meanings for the word from some sources of the classical period
  - Both BAGD and LS give the key to the abbreviations of the sources and dates of the sources in their respective prefaces, so that you can determine which are classical and which are post-classical).
  - This will give you a good idea of the word's most basic ranges of meaning in the ancient world. The sources cited after various meanings listed for a given word represent. the lexicographer's view of ancient texts where that meaning occurs.

- If a given word is used only once in the NT and nowhere else except in the classical period, or if the word does not occur much in the NT or other contemporary writings, then the student should look up all of the references in the sources cited in both of the above lexicons, as well as in any of the available concordances for some of the classical works.
  - For availability of such concordances see N.E. Anderson's *Bibliographical and Background Research on the NT* (South Hamilton, MA: GCTS, 1987); check references in his index at the back to various classical authors.

- The context of each word should be studied in order to determine on your own what the word means in each instance (use Loeb Classical Library editions in order to read the context in English, with the facing page in Greek).
  - After you have written down in note form what you think the word means in each instance, then survey your notes and you will usually find that the summary meanings you have noted fall into various categories or ranges of meaning (for a brief

example of such categorical summarizing in the NT material see **the appended word study on κοσμος in 1 John** and elsewhere). When you have clearly summarized each range of meaning, your task in the classical material is completed.

- o You should then go back to your NT context and ask yourself which of the ranges of meaning best suits that context (always being aware that the NT author could be creating a new meaning distinct from classical usage, utilizing a meaning which has taken on unique meaning because of its theological use within the early Christian community or reflecting a different meaning from sources which are no longer extant to us).

- If usage is rare in the classical period, then cautious resort can be made to the etymological or root meaning of the word. Otherwise, always be careful not to fall prey to determining meaning on the basis of etymology (sometimes referred to as the "root fallacy"). In the majority of cases, there will be enough usage of your word in the classical era to decide its ranges of meaning.
- If there is sufficient usage in the NT or writings roughly contemporaneous with the NT, then merely summarize the various meanings that LS and BAGD cite for the word. Beware of allowing the classical meaning of a word to have more influence in determining its meaning in the NT passage under study if there are many attested meanings which occur elsewhere in the NT or its contemporary writings (not to be aware of this is to be guilty of "semantic anachronism").

Step Three: Establish the Range of Meaning in the Writings Roughly Contemporaneous With Those of the New Testament

- Read the treatment of the word under consideration in BAGD and in LS. Write down the various options or ranges of meaning for the word under consideration (remember that you are now interested in noting meanings which are attested only by sources from 200 B. C. to 200 A. D.; in this regard check the introductory sections of both lexicons for explanation of abbreviations and for dates of the sources).
- Find sources on your own from *non-Christian* literary texts from 200 B.C. to 200 A.D. using the Loeb Classical Library and concordances to the various writers. First check out which authors have concordances available for their writings in our library and use these as your test cases.
  - o Anderson's resource guide again will be helpful at this point. Examples of typical authors to investigate are: Plutarch, Philostratus, Dionysius of Halicarnassus, Lucian, Polybius, etc.
  - o Study the passages you discover and write down your findings, including the passages that led you to the meanings you find.
- Read the treatment of the word under consideration in Moulton & Milligan, *The Vocabulary of the Greek Testament. Illustrated from the Papyri and Other Non-Literary Sources* (London: Hodder and Stoughton, 1957).

- This will survey some of the uses of your word in non-literary remains from the period contemporary with the NT (tablets, wills, personal letters, testaments, shopping lists, business contracts, marriage licenses, etc. are all examples of non-literary texts).
- Write down the various possible meanings listed in MM.

- Now investigate the use of your word in Jewish literary texts. These sources are extremely important, since it is my conviction that the NT is best understood against its OT and post-biblical (post-OT) Jewish backdrop, though of course allusions to and metaphors from Graeco-Roman institutions and historical-cultural mores, customs, etc. are also found throughout the NT. But, in my opinion, the generative theological ideas of the NT come from the OT and post-biblical Judaism. There are four sources that must be consulted, each of which has a concordance:
  - Josephus: (see the Loeb Classical Library edition and K.H. Rengstorff, *A Complete Concordance to Flavius Josephus* (4 vols., Leiden: Brill,1973-1979).
  - Philo: (see Loeb Classical Library edition and the concordance of especially G. Mayer, *Index Philoneus* (Berlin: New York: W. de Gruyter, 1974); see also other concordances listed in Anderson.
  - The Dead Sea Scrolls: This is a bit complicated for those who have not yet had Hebrew. But there is a way:
    - First, find the Hebrew equivalents to your word by looking it up in Hatch & Redpath, *A Concordance to the Septuagint and Other Greek Versions of the Old Testament* (2 vols., various publishers).
    - Now get the Hebrew alphabet in front of you and find this Hebrew word in the concordance to Qumran, K.G. Kuhn, *Konkordans su den Qumran texten* (Goettingen: Vandenhoeck & Ruprecht, 1960 and the addenda to it in *RQ,* see Anderson, p.74).
    - Having found passages from various writings, read the appropriate passage in one of the English translation of the scrolls. You can use:
    - A. Dupont-Sommer, *The Essene Writings from Qumran* (Oxford: Blackwell, 1961); Theodor H. Gaster, *The Dead Sea Scriptures in English Translation: With Introductions and Notes,* 3rd ed., (Garden City: Anchor Press/Doubleday, 1976); or Florentino Garcia Martinez, *The Dead Sea Scrolls Translated* (Grand Rapids: William B. Eeerdmans, 1996)
    - In contrast to the Greek-English Loeb editions, there is no such convenient Hebrew-English edition for Qumran. However, these English texts should be used together with the Hebrew DSS texts, a good edition of which is E. Lohse, *Die Texte Aus Qumran* (Muenchen: Koesel, 1971). Using these texts together essentially produces a kind of self-made "Loeb-Qumran Hebrew English" edition.
    - The use of these sources together is crucial to being precise in doing word studies in the Qumran scrolls. This part of the assignment is optional and will be extra credit for those of you who find three passages from Qumran!

- The Septuagint, Including the Apocrypha (LXX):
  - Any good bible software will allow you to quickly search for the occurrence of your word in the LXX. If you do not have this type of software, you are strongly encouraged to buy it as it will become an invaluable tool in your seminary and ministry careers. Gordon-Conwell's computer lab has copies of Bibleworks loaded on all their machines, which you can use for this step. If you wish to do this process manually, you can use the concordance by Hatch and Redpath (see above under DDS). Try to find instances in which your word shows up in passages that may be related thematically to the passage in the NT under consideration.
  - The LXX is perhaps the most important source outside of the NT for determining the meaning of key theological terms in the NT, since it bridges the gap between the Hebrew MT and the Greek of the NT, and was used as the Bible of the early Church.
  - The best critical edition of the LXX is A. Rahlfs *Septuaginta 1-II* (Stuttgart: Wuerttembergische Bebelanstalt, 1971).
  - The Loeb editions do not contain the LXX with Greek and English translations on opposite facing pages, but this can be found in *The Septuagint Version, Greek and English* (Grand Rapids: Zondervan, 1972). This is an immensely helpful tool, since, like the Loeb editions, it allows you to scan the context of a word quickly in English in order to determine more accurately the precise nuance.
- The Writings of the Church Fathers from 100 A. D. to 200 A. D.:
  - Summarize the ranges of meaning cited for the word in G.W.H. Lampe, *A Patristic Greek Lexicon* (Oxford: Clarendon, 1976). Check the context for any references that may appear to be pertinent, especially in the earlier sources (e.g., Clement, Ignatius, Polycarp, Barnabas, Shepherd of Hermas, Fragments of Papias).
  - The Loeb editions also contain all these writings. If a more thorough search is warranted, then consult the standard concordance for the church fathers H. Kraft, *Clavis Patrum Apostolicorum* (Muenchen: Koesel, 1963).
  - The student must be aware that the fathers are not of the same value as the Jewish literary texts and the LXX, since the latter are more contemporary with the NT writers and since the NT writings arose out of the thought world of the OT and post-OT Judaism. Furthermore, developing Christian tradition gave words different meanings than they had in the NT period (e.g., μάρτυς in the NT meant a "witness" for Christ but in the fathers and other early Christian literature it quickly took on the meaning of "one who died for witnessing to the faith, i.e., a "martyr," the probable reason for this is that the word and its related word-group in Revelation means "witness" often in contexts where such a witness must suffer for testifying to the faith*)*.
- If your word occurs sufficiently in the NT so that you can adequately determine the ranges of meaning most potentially relevant to consider for the meaning in the

passage under consideration, then you should do the following minimal work in the above sources:

- *In non-Christian* literary texts for each author for which there is a concordance two or three references will be enough for this assignment (see above; one will suffice if that is all that occurs in an author you have chosen).
- In MM, merely summarize the possible ranges of meaning listed under the given word.
- In Jewish literary texts and the LXX look up five uses of the word respectively in Josephus, Philo and the LXX, and summarize your findings.

o If your word does not occur anywhere else in the NT, then research thoroughly all uses of it in the *above texts* from 200 B. C. to 200 A.D. This includes going through the same process as with the classical sources (see above) of looking up each occurrence and determining its meaning in its own context and then summarizing and cataloguing your results.

Step Four: Establish the Range of Meaning in Other New Testament Writings

- This step is particularly important because it will help you see how the word is being developed in the primary community in which these terms were being used. In most cases the use of a word in the early Church was the same as in the culture around them. But when it came to central theological concepts, the Church was also developing its own special vocabulary as well in terms of nuances and connotation. So a study of the uses of a word in the NT as a whole can be very valuable.
- However, we cannot *assume* that Paul will use a term the way John does, or that vocabulary in the Gospel of Matthew will carry the same meaning as that found in Hebrews, etc. Some scholars have even argued that within the Pauline corpus itself Paul has developed distinctive nuances so that one should not read Galatians in view of Romans or vice versa. We need to be aware of the range of meaning elsewhere in the NT as an aid to help determine the precise meaning of a given word in the specific passage under study.
- First, quickly determine the distribution of the word throughout the New Testament. This will give you a "feel" for the authors who have significantly developed the concept (word) in question. Again, the easiest way to perform this analysis is with a bible program. If you wish to do the search manually, you can check either the second volume of K. Alland, *Vollstaendige Konkordans Sum Griechischen Neuen Testament,* (Berlin: Walter de Gruyter, 1983) or R. Morgenthaler, *Statistik Des Nuetestamentlichen Wortschatses* (Zurich: Gotthelf, 1958).
- Now, begin surveying the way in which the word is used each time by other authors within the NT. Use bible software for this process or a good concordance such as Moulton and Geden, A *Concordance to the Greek Testament* (Edinburgh: T&T Clark, 1897; 1978).You may also wish to consult the *Englishman's Greek Concordance* in order

to get comfortable with the range of meanings in English turning to the Greek concordances afterward.

- This survey should be very thorough if the word occurs nowhere else in the author of the passage under study. In such cases, as mentioned with the above literatures, the context of each use should be analyzed, and then you should summarize and catalogue your results (*for one example of such summarizing and cataloguing, see the brief word study on* κόσμος *"world," which is part of this manual.)*
- If the word is used a lot by the author, then summarize the range of meanings listed in BAGD for the word as it is used outside of that author. Nevertheless, even in this case, the contexts of a couple of occurrences from each NT author should be surveyed and briefly analyzed.
- Now check the uses in your author.
  - Try to formulate a summary of the way(s) your author seems to use the word. The context of each of these occurrences should carefully be studied, since this is the most important evidence so far in helping you to determine the meaning of the word in the passage under consideration.
  - If there are many uses of the word in the book in which your word occurs, then these are the most important uses to consider. The reason for this is that there is a good likelihood that when an author repeats a word in the same writing (book or letter), he will use it in an identical or similar sense. Consequently, its subsequent repetitions can become like commentaries on the first occurrence(s) of the word. In this regard, special attention should be paid to uses of your word in which it occurs in the same combination with other words. For example:
    - 2 Cor 5:16 - σάρξ as part of the phrase κατὰ σάρκα occurs 14x in Paul and that its uses in Romans and above all in 1-2 Cor. are determinative for the phrase in 5:16
    - 1 Cor 7:1 – ἅπτω in the phrase ἅπτεσθαι γυναικός (to touch a woman) is found elsewhere in the LXX, Josephus and other Greek literature as an idiom for "to have sexual relations." The meaning of such phrases will usually be very similar, and sometimes identical, which means that one should watch out for such phrases occurring elsewhere in the NT, Jewish literary sources and all other sources).
  - After surveying the author's use elsewhere, you should summarize and catalogue your results (as noted immediately above).

Step Five: Determine the Meaning of the Word In the Specific Context Under Consideration

- All along the way you have been making exegetical decisions about the different ways in which the word under consideration has been used by various authors at various times and in various types of literature.

- You have established a range of possible meaning, with different nuances and connotations. Now it is time to bring all of this to bear on the specific text in the New Testament in which your word occurs.
- To the best of your ability determine the thrust of the passage using the exegetical skills you have learned thus far in the course. Do not de-emphasize this part of the study. This is the most important part, since it is the immediate context of a word which is the ultimate determiner of its meaning. This part of the study increases in importance to the degree that the word does not occur much elsewhere, either in the author or the New Testament.
- Given the author's theme and logical argument in the passage, which one of the possible meanings you have observed elsewhere best fits the context?
    - Is there a new meaning or nuance in this particular passage?
    - If the context is unclear, then the predominant use of the word elsewhere in the author's writings will probably be your best option.
    - If the word in view is rarely used in the NT and the context does not clearly help determine its meaning, then you will have to rely on sources outside of the NT for your decision, giving priority to the use of the word in the (1) LXX and Jewish literature (especially if it is a theological term), (2) in other contemporary literature of the time, and then to (3) to the classical literature (this order represents the order of priority). It is also helpful to check synonyms and antonyms of the word to see its specific shade of meaning.

Step Six: A Comparison to Secondary Literature

- Two or more heads are sometimes better than one if all the heads in question have done some independent thinking. For this reason it is dangerous to look to secondary literature before one has started to think for oneself.
- A basic rule of thumb in exegesis is not to trust anyone on anything important. Yet good books can help. For this assignment you must check your work by interacting with two of the major tools for understanding the meaning of concepts in the NT:
    - *Theological Dictionary of the New Testament,* (ed. Kittel, et. al., translated by Bromiley, Grand Rapids: William B. Eerdmans, 10 volumes, 1964-1976).
    - *The New International Dictionary of New Testament Theology* (ed. Colin Brown, et. al., 4 volumes, Grand Rapids: Zondervan Publishing House, 1986).
- Please do not consult these sources until you have finished the word study on your own and your paper is in its final form.

Step Seven: Conclusion

- When you are done with your study, present it in a paper using the above steps as an outline. In the conclusion of your paper you will state what the word means in your particular context.
- Be careful not to use ambiguous English words to define the Greek word. For example, do not use "faith" to explain the meaning of πίστις or "believe" to explain πιστεύω, since these English words are themselves ambiguous and actually convey some connotations not found in the original.

Concluding Notes

- A Note on *Hapaxlegomena* (once-occurring words) and even words not appearing much elsewhere:
  - If your word is not used much in the NT, LXX, Philo or Josephus, be sure to study the uses of other verbal, noun, adjectival or adverbial forms of the word in the same literature, if such other forms occur.
  - This is usually almost as valuable as studying the same form of the word itself (for example, in studying the *hapaxlegomena* φλύαρος in 1 Tim 5:13, it is important to analyze the other forms of the word (especially verbal forms) in all of the above-mentioned bodies of literature).
- A Note on Statistics:
  - Many commentators and pastors rely too heavily on simple word statistics to determine the meaning of a word in a given context. Often people will often assume that if a word is used 25 times to mean one thing and twice to mean something else, then the 28th use of it in the passage under consideration most probably conforms to the majority meaning. This may or may not be true. *The context in which the word in question is being used is all-determinative.*
  - We must always be alert to a distinctive use of the word, especially if the author is developing a particular point, alluding to an OT text, a Graeco-Roman concept, establishing a *terminus technicus* for his particular argument, or creating a metaphor.
  - Thus, if a word has one meaning in a military context but another in a marriage context, then it is crucial to decide in what context the word under study occurs. But if a word is found to have the same basic meaning in different kinds of contexts, then statistics have more significance and bearing on the word in the passage under study (this is enhanced if the same observation is made in a number of different authors, especially from 200 B. C. to 200 A.D.)
    - For an example of a word study that rediscovered a meaning of a word long forgotten or rejected as possible by lexicographers and commentators for a given context but which turns out to be precisely the meaning that the author intended, see the study of θριαμβεύω in 2 Corinthians 2:14 (S. Hafemann, *Suffering and the*

Spirit, An Exegetical Study of II Corinthians 2:14-3:3 Within the Context of the Corinthian Correspondence, WUNT 2. Reihe 19, Tuebingen: J.C.B. Mohr (Paul Siebeck), 1986, pp 181ff.)

- In other words, one need not and should not trust the lexicons as infallible guides to the only possible meaning of a word for a given context. On the other hand, these lexicographers are good scholars and one should have strong evidence to support a deviation from their suggestions. Words in a passage cannot mean anything we want them to mean unless we are the author of the text. If it is someone else's text we are reading, then their intention must be our guide.

- A Note for Busy Pastors and Teachers:
  - It is not realistic to think that we will be able to do, or even must do, this kind of extensive word study every time we work with a passage of Scripture. But we should know how to do this kind of work when the need calls for it.
  - Usually, however, you will gain confidence and insights you need to understand and explain a text from doing a "short-cut" word study. The short-cut involves three steps:
    - Check Bauer-Arndt-Gingrich-Danker, *A Greek-English Lexicon of the New Testament* for various possibilities.
    - Use a bible program or Greek concordance to trace its usage in the NT, especially the author you are working to understand. The use of the *Englishman's Concordance* will facilitate quick overviews and give you clues as to what you should concentrate on in the "pure" Greek concordances.
    - Pay most attention to uses by your author, especially if they occur in the same book.
    - Work at determining which possibility best fits the context in question (a comparison to a good commentary or two will help at this stage, at least in seeing how someone else understood the word).
    - When you are done, you must be able to justify your choice of meaning on the basis of the context in which it occurs, not on the basis of its etymology or its use elsewhere.

Chapter 6 - Historical Context

Historical-Cultural Context Text Collection[17]

- The following exercise represents the isolation of various passages in Luke and Acts along with some corresponding Jewish and Greek parallels. These parallels may shed light on the historical and cultural context of the isolated passages.

Luke 14:26

- "And of Levi he [= Moses] said, '. . . who said of his father and mother, "I regard them not"; he disowned his brothers, and ignored his children.'" Deuteronomy 33:8-9 (RSV)
- ". . . for the son treats the father with contempt, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. But as for me, I will look to the Lord . . . ." Micah 7:6-7 (RSV)
- "Whoever forsakes his father is like a blasphemer, and whoever angers his mother is cursed by the Lord." Sirach 3:16 (RSV)
- "That is why the good is preferred above every form of kinship. My father is nothing to me, but only the good . . . . For that reason, if the good is something different from the noble and the just, then father and brother and country and all relationships simply disappear." Epictetus, *Discourses* 3.3.5-6 (LCL)
- "R. Abbahu said, 'My son Abimi fulfilled the command, "Honor thy father and mother."' Abimi had five sons ordained as Rabbis in his father's lifetime, but whenever his father came and called out at his gate, Abimi would run to open the door, and called, 'Yes, yes, I am coming to you.' One day his father asked him for some water. When he brought it, his father had fallen asleep. He bent over him, and stood there till his father woke up." Kiddushin 31b (Montefiore and Lowe no. 1422; Kiddushin 30b-32a deals with the honor due to parents)

Luke 14:27

- "He who is nailed to the cross first carries it (out)." Artemidorus, *Oneirocriticon* 2.56 (as cited in J. Blinzler, The Trial of Jesus, p. 248, n. 12)
- ". . . to be crucified . . . . that cruel and disgusting penalty." Cicero, *Against Verres* 2.5.64.165 (LCL)
- ". . . the very word 'cross' should be far removed not only from the person of a Roman citizen but from his thoughts, his eyes and his ears." Cicero, *In Defence of Rabirius* 5.16 (LCL)
- ". . . as he died in pain and agony . . . . as he hung there, suffer the worst extreme of the tortures inflicted upon slaves. To bind a Roman citizen is a crime, to flog him is an abomination, to slay him is almost an act of murder: to crucify him is--what? There is no fitting word that can possibly describe so horrible a deed." Cicero, *Against Verres* 2.5.66.169-170 (LCL)

- "Besides this James and Simon, the sons of Judas the Galilaean, were brought up for trial and, at the order of Alexander [= Tiberius Alexander, procurator, A.D. 46-48], were crucified." Josephus, *AJ* 20.102 (LCL)
- "Quadratus [governor of Syria] . . . proceeded to Caesarea, where he crucified all the prisoners taken by Cumanus." Josephus *BJ* 2.241 (LCL; parallel in *AJ* 20.129)
- "Of the brigands whom he [= Antonius Felix, procurator, A.D. 52-60] crucified, and of the common people who were convicted of complicity with them and punished by him, the number was incalculable." Josephus, *BJ* 2.253 (LCL; parallel in *AJ* 20.161)
- "The calamity was aggravated by the unprecedented character of the Romans' cruelty. For Florus [= Gessius Florus, procurator, A.D. 64-66] ventured that day to do what none had ever done before, namely, to scourge before his tribunal and nail to the cross men of equestrian rank, men who, if Jews by birth, were at least invested with that Roman dignity." Josephus, *BJ* 2.308 (LCL)
- "When caught, they [= Jewish prisoners] were driven to resist, and after a conflict it seemed too late to sue for mercy. They were accordingly scourged and subjected to torture of every description, before being killed, and then crucified opposite the walls . . . his [= Titus', the Roman general] main reason for not stopping the crucifixions was the hope that the spectacle might perhaps induce the Jews to surrender, for fear that continued resistance would involve them in a similar fate. The soldiers out of rage and hatred amused themselves by nailing their prisoners in different postures; and so great was their number that space could not be found for the crosses nor crosses for the bodies." Josephus, *BJ* 5.449-451 (LCL)
- "For he [= Bassus, a Roman general] ordered a cross to be erected, as though intending to have Eleazar instantly suspended; at which sight those in the fortress were seized with deeper dismay and with piercing shrieks exclaimed that the tragedy was intolerable. At this juncture, moreover, Eleazar besought them not to leave him to undergo the most pitiable of deaths . . . ." Josephus, *BJ* 7.202-203 LCL)
- Rabbi bar bar Chana says: "When I went out behind R. Johanan..." Erubin 30a (SBI, 188; "go behind" or "follow after" means "to be a student/disciple;" SBI, 188 lists numerous rabbinic texts; further texts in M. Smith, Tannaitic Parallels to the Gospels, p. 44, n. 101)

Luke 14:31-32

- "Therefore, in order to advise her whom to fight, it is necessary to know the strength of the city and of the enemy, so that, if the city be stronger, one may recommend her to go to war, but if weaker than the enemy, may persuade her to beware." Xenophon, *Memorabilia* 3.6.8 (LCL)
- "So consider all of these things before your trumpet sounds; Once in arms, you can't repent and flee from the battleground." Juvenal, *Satires* 1.168-169 (H. Creekmore)

Luke 14:33

- ". . . he who gives up some of the externals achieves the good." Epictetus, *Discourses* 3.3.8 (LCL)

Acts 17:22-23

- "For, look you, now Athens is held of States the most devout... ' Sophocles, *Oedipus at Colonus* 260-261 (LCL).
- "...the Athenians ... the most pious of the Greeks." Josephus, *Against Apion* 2.130 (LCL).
- "In the Athenian market-place among the objects not generally known is an altar to Mercy, of all divinities the most useful in the life of mortals and in the vicissitudes of fortune, but honored by the Athenians alone among the Greeks. And they are conspicuous not only for their humanity but also for their devotion to religion." Pausanius, *Description of Greece* 1.17.1 (LCL).
- "I have already stated [1.17.1] that the Athenians are far more devoted to religion than other men." Pausanius, *Description of Greece* 1.24.3 (LCL).
- "...and this because he saw that the Athenians were much addicted to sacrifices..." Philostratus, *Life of Appollonius of Tyana* 4.19 (LCL).
- "...for Attica [the district of Athens] is the possession of the gods, who seized it as a sanctuary for themselves, and of the ancestral heroes." Strabo, *Geography* 9.1.16 [citing Hegesias] (LCL).
- "...he [Paulus] went to Athens which ... has many notable sights ... the monuments of great generals, and the statues of gods and men -- statues notable for every sort of material and activity." Livy, *History of Rome* 45.27.11 (LCL).
- "For such was the devotion to religion among the Athenians that if someone cut down a small oak tree in the sacred shrine, they killed that person." Aelian, *Varia Historia* 5.17 (my own translation).

Acts 17:23

- "The Athenians have... altars of the gods named Unknown..." Pausanius, *Description of Greece* 1.1.4 (LCL).
- "...for it is a much greater proof of wisdom and sobriety to speak well of all the gods, especially at Athens, where altars are set up in honor even of unknown gods." Philostratus, *Life of Apollonius of Tyana* 6.3 (LCL).
- "Hence even to this day altars may be found in different parts of Attica with no name inscribed upon them..." Diogenes Laertius, *Lives of Eminent Philosophers* 1.110 (LCL).
- "...for at Athens there was an altar with this inscription: 'To the Unknown Gods.'" Tertullian, *Ad Nationes* 2.9 (ANF).

- "I find, no doubt, that altars have been lavished on unknown gods; that, however, is the idolatry of Athens." Tertullian, *Against Marcion* 1.9 (ANF).
- "By it [the altar of Zeus in Olympia] is an altar of Unknown Gods... " Pausanius, *Description of Greece* 5.14.8 (LCL).
- For detail on the archaeological, literary and inscriptional evidence concerning the agora of Athens, the center of many altars, see the following volumes:
    - American School of Classical Studies of Athens. *The Athenian Agora: A Guide to the Excavation and Museum.* 3rd ed., 1976.
    - Thompson, H.A. and Wycherley, R.E. *The Agora Athens: The History, Shape and Uses of the Ancient City Center.* (The Athenian Agora 14.) Princeton: The American School of the Classical Studies at Athens, 1972.
    - Wycherley, R.E. *Literary and Epigraphical Testimonia.* (The Athenian Agora 3.) Princeton: The American School of Classical Studies at Athens, 1957.

Chapter 7 - The Gospels

Method for Studying a Passage in Synoptic Gospels[18]

Step 1 - Logical Flow Analysis

- Do a logical flow analysis and state a provisional exegetical idea for the paragraph.

Step 2 - Source Criticism

- Note the most obvious similarities and, especially, differences:
  - Is one version longer than another?
  - What material is included in one parallel that is omitted in another?
  - Is the parallel material arranged differently within the pericope than in the parallel pericope?
  - Are synonyms used?
- The purpose of this section is to do the "manual labor" of observing (especially differences) in order to provide input for the next step of "redaction criticism" (i.e., the interpretive redactional emphases or the particular evangelist's biblical theological emphases).
- In the step of "source criticism" we are not interested in the original Sitz in Leben ("life situation") of the sources, as many source critics are, primarily because of the speculative nature of such an investigation and, in my opinion, because of the misguided presuppositions underlying the investigation.
  - As I have already suggested, these sources have their "situation" in the ministry of Jesus itself not in the situation of the latter church community.
  - Don't be more interested in trying to reconstruct some hypothetical life situation in the later church in which the narrative or saying purportedly was composed (which is the concern of the classic form or source critic), but focus instead on the final construction which has resulted from the hand of the evangelist.

Redaction Criticism (The Biblical Theology or Interpretive Emphases of the Writer or Evangelist)

- Selectivity - Here the questions raised by source criticism are addressed.
  - Why has a pericope been omitted from one gospel and included in another? Sometimes it is hard to know, but at other times answers to such questions give clues to the writers purpose throughout his gospel.
  - Always try to ask how either the omission or the inclusion is related to the known overall purposes or theological emphasis of the writer in his gospel. How does

the omission or inclusion appear to help achieve this overall purpose? To do this, the pericope under study must be placed in the broad context of the entire book.

- Adaptation - what are the differences or modifications that reveal the evangelist's unique theology or interpretative slants.
  - o What is the significance of added words or synonyms? The key here is using a concordance (since source criticism has given us a clue on what words to study more in depth).
    - Look up the word or words in the concordance (synonyms should also be looked up).
    - Is the different word a favorite of the writer elsewhere in his gospel. If it is used clearly elsewhere by him enough times to have the same nuance, then it is likely that it will have the same general meaning in the pericope under study (although remember that ultimately context determines the meanings of all words).
- Arrangement - When gospels have pericopes in common, ask how the pericope is placed differently in each gospel and how it fits in to the argument of that gospel. Then ask how the pericope may be used differently by the evangelists to achieve their own purposes and to set forth their own theology.
  - o In doing this step one must think of pericopes or paragraphs as units of thought and how the various units of thought are logically related to one another.
  - o Especially, how does your paragraph fit into or form part of the logical argument of the larger literary segment of which it is a part. Above all, relate in rigorous manner your pericope to the one or two paragraphs, which precede. Do the same with the two paragraphs, which follow.
    - Find the main idea of each pericope and relate them logically. In the gospels, in contrast to Paul, logical connectors (prepositions, etc.) usually are not used to link narratives. Instead logical connections are implied.
- Form Criticism: (Logical Emphasis of the Narrative and the Hermeneutical Application) - see the handout by S. Hafemann, "A Listing of the Basic Literary 'Forms' Used in Studying the NT," which summarizes the kinds of literary forms within the NT, and especially in the gospels.
  - o Here one asks whether the literary form of the narrative can aid in helping isolate the main emphasis of the test.
  - o Jettison the negative presuppositions of the historical reconstructionists and use discernible literary forms to help in the interpretation of the text.
  - o Caution: it may often be the case that the literary form of a pericope may not be clearly discernible. Do not try to force a literary category onto a paragraph.
  - o To preach a paragraph in the gospels independently of its context is to make the same mistake of form critics, who tried to do essentially the same thing (they attempted to

interpret pericopes, not in the literary context of the gospel it was in, but in their purported later context of the early church community).

- In the light of all of the above steps, state the main exegetical idea of the passage and the purpose of the idea in the overall context of the gospel (both statements should be only one sentence in length).
  - The main consideration here is combining the results of your logical flow (the provisional exegetical idea) with the results of doing the "redaction criticism" step and the "form criticism" step.
  - When the literary form of a pericope is discernible, it should confirm the results of your logical analysis (if the latter has been done correctly). If there is a radical discrepancy between the results of the logical flow and the results of form criticism, then the work in one or both of the steps has gone awry. In such cases, recheck the process carried out in the above steps.
  - The same thing can be said about comparing the results of "redaction criticism."

A Listing of the Basic Literary "Forms" in the NT[19]

Narrative Material

- The Passion Narratives – It is generally agreed, even by the most radical form critics, that the passion narratives were already formed as connected narratives prior to the production of the Gospels.
- Paradigms/Apothegms - These are the short incidents or pericopes that focus on some instructional or declarative saying of Jesus that often provide examples and admonitions for Jesus' followers. The main point or stress of the narratives is the words of Jesus (see, e.g. Mark 2:1-12, 18-22, 23-28; 3:1-5, 20-30, 31-35; 10:13-16; 12:13-17; 14:3-9). This general category is often broken down into three sub-categories in addition to this more general one (often called a "pronouncement story):
  - *Controversy Savings /Narratives* - these pericopes follow a basic fourfold outline:
    - A question by the opponent.
    - A counter-question by Jesus.
    - An answer by the opponent in which a weakness of the questioner is exposed.
    - A rejection of the reply and/or original question by Jesus on the basis of the conclusion which results from the opponent's answer.
    - The main point (stress) of the narratives is on the polemical words of Jesus, especially as this reveals something about his wisdom/authority/ identity and the true motives of his opponents (see, e.g. Mark 2:23-28; 3:1-6; 11:27-33; 12:13-17,18-27,28-34, 35-37).
  - *Scholastic Sayings /Narratives* - these pericopes have a didactic style, with the main point and stress again being the words of Jesus, this time to provide straightforward instruction (see, e.g. Mark 12:28-34).
  - *Biographical Sayings/ Narratives* - These pericopes have a biographical style with the main point and stress on the information gained about the life of Jesus. These pericopes are distinguished in the life of Jesus for its [his life's] own Christological sake. For example:
    - Mark 1:9-13 - Jesus' baptism; Mark 9:2-10 - the transfiguration; Matt 4:1-11 - the temptation; Mark 6:17-29 – the death of John, which is also given to make a point about Jesus
- Miracle Stories - These pericopes have a miracle performed by Jesus as the center of the narrative. These pericopes also follow a basic fourfold outline:
  - An introduction to the pericope.
  - An exposition of the need (often with the history of the illness).
  - The performance of the miracle (often with a stress on the technique).

- The conclusion (often including Jesus' response, the counterpart response, and the observer's response.)
- The main point of the miracle story is what the miracle reveals about who Jesus is, not what he said per se. The ultimate point of the pericope is to call one to faith in Jesus because of who he is as revealed in the miracle. Thus the focus is on the works of Jesus, whether that is:
  - An exorcism (Mark 1:21-28)
  - A healing (Mark 1:29-31)
  - An epiphany (Mark 6:45-42)
  - See also Mark 1:40-45; 4:35-41; 5:1-10,21-23; 6:35-44; 7:32-37; 8:22-26; 9:14-29; Luke7:11-16.

- Words on Discipleship - These pericopes introduce an anonymous person who approaches Jesus with a request about becoming a disciple, the nature of the Kingdom, etc. But throughout, the main point of the account is on the words of Jesus in response to the request and not on the outcome of the interchange, which is often not even given!
  - The point is not how one particular person responded to Jesus' call to discipleship, but on what *everyone* who is called by Jesus can expect in following the Son of Man.
  - Thus, these pericopes have a typical application concerning the nature and conditions of discipleship. (see, e.g. Mark 8:22, 34; Matt 8:18-22; Mark 10:17-22.)
- Call-Narratives - These pericopes are characterized by two central elements:
  - The imperative, first-person call of Jesus to a specifically named individual.
  - The immediate; unconditional obedience of the one called.
  - The point and stress of the narrative is on the response of the one called. In contrast to "words" on discipleship, these forms have a specific meaning and application, although they do model the nature of the true response to Jesus' call. But we must be careful not to over apply every aspect of the call to everyone. (see, e.g. Mark 1:16-20; Luke 5:1-11; Mark 2:13.)

Discourse Material

- For sake of classification, although the main point of the texts will become evident from the discourse analysis of the passage. The importance of the classifications is to call our attention to the various modes of expression used by Jesus and the NT authors. The nature of the sayings are self-evident from the various descriptions.
  - "I"-Sayings - (see, e.g., Luke 12:44; Matt 2:17b; 5:17; 10:34f.; Mark 10:45.)
  - Prophetic/Apocalyptic Words - (e.g. Mark 1:15; 14:58; Luke 6:20-26; 10:23f.; 12:32; Matt 8:11f; 11:5f; 13, 16f)

- Proverbs/Wisdom Sayings – (Matt 6:34; 12:34: 22:14; 23:16-19f, 25f; Mark 2:22; 6:4; Luke 4:23; 10:7)
- Laws and Community Regulations – (Mark 3:4; 7:15; 10:11f; 11:25; Matt 7:6; 12:11f)
- Parables - included would be various types, from the near allegory to the analogy, as well as the story form itself with its emphasis on one central point (cf. Mark 4:3-20, 26-29; 9:3; 12:1-11; Luke 7:8; Gal 4:1-5; Matt 6:26,28; 13:31-33; 18:23-35; 24:37-29; Luke 10:30-37; 14:16-24; 15:11-32; 16:1-13, etc.)

- In an attempt to provide a literary "form-critical" analysis of every saying in the entire NT, devoid of the historical presuppositions of the early form critics (e.g. Dibelius and Bultman), Klaus Berger has now placed every saying in the NT (both from the Gospels as well as the Epistles, Acts and the Apocalypse) into one of four major categories, with over 90 sub-categories (!). His four basic "Gattungen" or genres are:
  - Mixed-form Genres (Sammelgattungen) - Those sayings which combine various genres to build analogies, comparisons, parables, maxims, speeches, provoked responses and various kinds of argumentation.
  - Genres which intend to warn, admonish or exhort (Symbuteutische).
  - Genres which intend to impress the reader concerning the present situation or person in view either positively or negatively (Epideiktische Gattungen).
  - Genres which intend to make clear what decisions need to be made in view of their consequences (Dikanische Gattungen).

Early Christian Material Within the Epistles

- Hymnic Material – Phil 2:6-11; Col 1:15-20; 1 Tim 3:16; Heb 1:3; 5:7-10; 7:1-3,26; 1 Peter 1:3ff; 2:22-24; Eph 1:3-14; 5:14; Rom 11:33-36
- Confessions/Creeds – 1 Cor 8:6; 15:3-5; Rom 1:3-4; 3:25-26; 10:9; 1 Peter 1:18-21; 3:18-22, 1 John 4:2
- Eucharistic Texts - 1 Cor 10:16; 11:23-25
- Virtue and Vice Lists
  - Vices – Rom 1:29-31; 1 Cor 5:10f; 2 Cor 12:20f; Gal 5:19-21; Eph 4:31; 5:3-5; Col 3:5-8; 1 Tim 1:9f; 2 Tim 3:2-4; James 3:6
  - Virtue – Gal 5:22f, Phil 4:8; Eph 4:2f; 4:32; Col 3:12-14;1 Tim 4:12; 6:11, 2 Tim 2:22; 3:10; James 3:17; 1 Peter 3:8; 2 Peter 1:5-7
- "Haustafeln" (Household Codes) – Eph 5:22-6:9; Col 3:18-4:1; 1 Tim 2:8-15; Titus 2:1-10; 1 Peter 2:13-3:12
- Catalogue of Duties – (1 Tim 3:1-7; 8-13; 5:3-16, 17-19; Titus 1:5f, 7-9)

Sample Chronology of the Events in the Gospels[20]

Matthew	Mark	Luke
Stilling of the storm (8:23-27)		
Gadarene Demoniac (8:28-34)		
Healing of Paralytic (9:1-8)	Healing of Paralytic (2:1-12)	Healing of Paralytic (5:17-26)
Call of Levi (9:9-13)	Call of Levi (2:13-17)	Call of Levi (5:27-32)
Question on Fasting (9:14-17)	Question on Fasting (2:18-22)	Question on Fasting (5:33-39)
	Stilling of the Storm (4:35-41)	Stilling of the Storm (8:22-25)
	Gadarene Demoniac (5:1-20)	Gadarene Demoniac (8:26-39)

Matthew	Mark	Luke
Jesus commissions the twelve (10:1-4)		
Plucking grain on Sabbath (12:1-8)	Plucking grain on Sabbath (2:23-28)	Plucking grain on Sabbath (6:1-5)
Man with withered hand (12:9-14)	Man with withered hand (3:1-6)	Man with withered hand (6:6-11)
Jesus heals multitude multitude(12:15)	Jesus heals the multitude (3:7-12)	Jesus chooses the twelve (6:12-16)
	Jesus commissions twelve (3:13-19)	Jesus heals the multitude (6:17-19)

Recognizing Exaggeration in the Teachings of Jesus[21]

- The statement is literally impossible – (i.e it is hyperbolic)
  - Matt 7:3-5; 23:23-24; 6:2-4
- The statement conflicts with what Jesus says elsewhere
  - Luke 14:26 cf. Mark 7:9-13
  - Matt 6:6 cf. Matt 6:9-13
  - Matt 23:2-3 cf. Matt 16:6, 11-12
- The statement conflicts with the behavior and actions of Jesus elsewhere
  - Luke 14:26 cf. John 19:26-27; Luke 2:51
  - Matt 10:34 cf. Mark 5:34; Matt 5:9; 10:12-13; Luke 19:42; Mark 14:43-50
  - Matt 6:6 cf. Mark 6:46; 14:36; Luke 6:12
  - Matt 5:33-37 cf. Matt 23:16-22; 26:63a
- The statement conflicts with the teachings of the Old Testament
  - Luke 14:26 cf. Deut 5:16; Lev 19:3; Prov 10:1;15:20
- The statement conflicts with the teachings of the New Testament
  - Matt 5:33-37 cf. Acts 2:30; Heb 6:16-17; 7:20-21; Gal 1:20; 2 Cor 1:23; Phil 1:8
  - Matt 5:42 cf. 2 Thess 3:10
- The statement is interpreted by the evangelist in a non-literal way
  - Luke 14:26 cf. Matt 10:37
  - Mark 10:11; Luke 16:18; 1 Cor 7:10-11 cf. Matt19:9; 5:32
  - Matt 10:34 cf. Matt 10:35-36
- The statement is not always literally fulfilled in practice
  - Mark 13:2 (Some stones still remain)
  - Matt 7:7-8; Mark 11:22-24 (Some Christians do not heal, are not rescued as they have prayed.)
- The statement's literal fulfillment would not achieve the desired goal
  - Matt 5:29-30 (This would not stop lust.)

- The statement uses a particular literal form prone to exaggeration
  - Prov - Cf. Prov 3:9-10; 10:3-4; 13:21; 15:1; etc. with Mark 6:4; Matt 6:21; 10:24; Luke 16:10; etc.
  - Prophecy - Cf. Isa 13:9-11 (destruction of Babylon); 3:24-4:1; Jer 4:11-13; 23-26; etc. with Mark 13:2, 13a, 14-16, 24-25
  - Poetry - Cf. Judges 4 with 5 (poetry) and Exodus 14:21-29 with 15:1-21 (poetry)
- The statement uses idiomatic language that no longer bears its literal meaning
  - Mark 13:8, 24-25; Matt 13:41-42, 49-50; 25:30
- The statement uses all-inclusive and universal language
  - Mark 9:23; Luke 6:30; Matt 23:13

Interpreting the Parables[22]

The following questions may prove helpful in seeking to interpret the parables of Jesus. At times you will note that a particular question may be of help with regard to more than one question.

What is the main point of the parable?

- What comes at the end of the parable? (The rule of end stress)
- What in the parable occurs in direct discourse?
- Who are the two most important characters referred to in the parable.
- To whom/what is the most space devoted?
- To what possible audience was the parable addressed?

What point was Jesus seeking to make in the first *Sitz im Leben*?

- To what possible audience(s) was the parable addressed?
- What kind of a response was Jesus hoping for?
- What is the context in which the parable is found in the Gospels? Is the location in this context due to topical, linguistic, historical, etc. reasons?
- What in the parable is "authentic?"
    - Compare the parallels in the canonical Gospels.
    - Compare with the parallel in the Gospel of Thomas, if there is one.
- What is the main theological issue that the parable deals with?
- What is the general theological teaching of Jesus in this area?
- How might you have told this parable? If Jesus told it differently, what is the possible significance of this?
- Are metaphors present in the parable, which would have had allegorical significance for Jesus' audience?
    - Are these allegorical details "authentic?"
    - NOTE: It is frequently useful to distinguish between the metaphor used in the parable (the picture part) and the reality or point that the metaphor seeks to teach (the reality part).

What point was the Evangelist seeking to make in the third *Sitz im Leben?*

- To what possible audience was the Evangelist addressing the parable?
- What kind of a response was the Evangelist hoping for?
- What is the context in which the parable is found in the Gospels? Is it due to the Evangelist? If so, why did he place it there?
- What in the parable is due primarily to the work of the Evangelist? (If the parable is found in more than one canonical Gospel (or one canonical Gospel and the Gospel of Thomas), is it possible to ascertain the redactional work of the Evangelist?
- What are some of the Evangelist's particular theological emphases? Do they show up in the parable?
- Are there metaphors present in the parable, which would have had allegorical significance for the Evangelist's audience? Are they due to his hand?

What is the significance of the parable for today?

- What is the point that Jesus was making in the parable?
- What is the point that the Evangelist was making in the parable?
- If the point of Jesus and the Evangelist are "types," what present-day applications would fit these "types?"

Notes

[1] Based on notes by G.K. Beale and a summary of Fee and Stuart's section and Moo Trinity Journal, Vol. 2 (198-222)

[2] By T. David Gordon, 1985.

[3] By T. David Gordon, 1985.

[4] By John Piper.

[5] Written as *Logical Relationships Between Propositions* by Daniel P. Fuller (Fuller Theological Seminary) and summarized with permission from his Hermenuetics Syllabus (Copyright 1969, Pasadena, CA) by Scott Hafemann.

[6] By Daniel P. Fuller.

[7] By Scott Hafemann.

[8] By Scott Hafemann.

[9] By T. David Gordon.

[10] By T. David Gordon.

[11] By Steven Snyder.

[12] By Scott Hafemann.

[13] Neutestamentliche Methodenlehre Darstellung der historisch-kritiischen Method, 7th ed., 1982, pp. 43-50.

[14] G.K. Beale. Based Partly on and Supplemental to Previous GCTS Oral and Written Tradition; for amplification see B. M. Metzger, Textual Commentary on the Greek N. T. [UBS3)), pp. xxv-xxviii, and Idem., The Text of the N.T. pp. 186-212

[15] By G.K. Beale.

[16] Based on oral traditions from previous New Testament Interpretation classes of Drs. Fee, Hafemann and Beale, and the outline of G.D. Fee, *NT Exegesis* (Philadelphia: Westminster, 1983), 83-93.

[17] By David M. Scholer.

[18] Based on oral traditions from previous New Testament Interpretation classes of Drs. Fee, Hafemann and Beale.

[19] by Scott Hafemann. This material was culled from the following sources: Klaus Berger, Formgeshichte des Neuen Testaments,Heidelberg: Quell & Meyer, 1984; Klaus Haacker, Neutestamentliche Wissenschaft; Eine Einführung in Fragestellungen und Methoden, Wuppertal: R. Brockhas Verlag, 1981, 48-63; Edgar V. McKnight, What is Form Criticism?, Philadelphia: Fortress Press, 1969, 20-33; Jürgen Roloff, Neues Testament, Neukirchen-Viuyn: Neukirchener Verlag, 1982; and Heinrich Zimmermann, Neutestamentliche Methodenlehre, Darstellung de Historisch-Kritischen Methode, Stuttgart: Verlag Katholisches Bibelwerk, 1982, revised by Klaus Kliesch, 141-159.

[20] Source unknown.

[21] Source unknown.

[22] Source unknown.