

EXEGETICAL PROCESS NOTEBOOK (EPN)¹

NAME: _____ Sandra Royal _____

PASSAGE: **EITHER** **Jonah #:#-##** **OR** **1 Thessalonians 2:6-12**

Instructions: Use this template for your investigation of a biblical text and answer the questions thoroughly and with supporting evidence. Include scriptural references for easy referral later when you begin to write your projects. There are no page limits for any of the steps, just be satisfied that you have adequately gathered all that you can (time permitting). Please do not remove any of the sections or prompts from this document. I will expect to see all of the appropriate sections filled in/prompts addressed each time that you submit your document to grade the step/steps you have completed.

This EPN is your *WORK PRODUCT* that lays the foundation for the final course project. It is *NOT* the project itself, but it contains everything you need to know about your passage before you decide (1) which theological connections to make in a sermon, (2) key points to explain in a bible study, emphasize in staff training, or include in support of a conference topic, and (3) what private and public attitudes/behaviors best reflect the character of Christ.

Important Working Assumptions:

1. Always start with “what” questions before attempting to answer “why” or “how.”
2. Always do your own close reading first before referring to a commentary or secondary scholarly resource.
3. Recognize that what you think initially about a text (without prayerful critical reflection) is not the same as what the Holy Spirit intends. Let each author and each passage have its own voice within its own context before ever attempting to apply it to yourself or a ministry context.
4. The original audience is different from us in most every way possible except for their basic human condition and need of Christ. This includes language, culture, social values and norms, religious worldview, politics, family structure, etc. Do not assume you will understand the language or customs of these ancient peoples without preparation and thought.
5. The nature of inspiration is such that God used every day, flawed individuals to preserve a trustworthy/true authoritative message that is efficacious for salvation. Thus, eventually shift your attention *from* solving the identity of the original author *to* understanding the message being conveyed.
6. With every interpretive act you are creating sacred space in which to encounter a free and living God.
7. Do not assume the message will simply reaffirm cherished beliefs. Surprisingly at times, God’s message is just as much a word *against* us as a word *for* us.

¹ Adapted from a similar document by Dr. William Barclay of Gordon-Conwell Theological Seminary. Also, from Gordon Fee, *New Testament Exegesis: A Handbook for Students and Pastors*. Third edition. Louisville: Westminster John Knox, 2002. Refer to the appropriate sections of Fee’s text for further clarifications and discussions.

You will be using the Bible and scholarly, academic sources in this Exegetical Process Notebook (EPN). Your required textbooks provide bibliographies of modern, well-researched and documented resources for you to use, and you should also make use of electronic versions of such works available online through the Nyack Library. **You will not be making use of other online, public-domain commentaries and/or teaching/preaching websites, such as, but not limited to, the following:**

1. Barnes' Notes
2. Matthew Henry's Commentary
3. Adam Clarke's Commentary
4. Jamieson-Fausset-Brown (JFB) Bible Commentary
5. Other similar commentaries from the 1700s, 1800s, and early 1900s
6. Online Sermon, Preaching, and Teaching websites

If you have any doubt about whether you should or should not use a source, please contact me *before using it*, and I will be happy to provide you with some guidance. In general, if you cannot determine the author, the date, and/or the publisher, then the source is not appropriate for your use in this EPN.

For **all** information that you include from another source, such as your *NRSV Cultural Backgrounds Study Bible*, a modern commentary, a modern Bible dictionary, etc., you will cite the source using footnotes in accordance with the Turabian style manual.

Here are what the footnotes for your required texts should look like, with ### representing the page number(s) you would insert (*feel free to cut and paste them into your footnotes when needed*):

Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics* (Grand Rapids: Baker Academic, 2007), ###.

Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, 3rd ed. (Louisville: Westminster John Knox, 2002), ###.

Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 4th ed. (Grand Rapids: Zondervan Academic, 2014), ###.

Craig S. Keener and John H. Walton, eds., *NRSV Cultural Backgrounds Study Bible* (Grand Rapids: Zondervan, 2019), ###.

Gary Shogren, *1 and 2 Thessalonians*, ed. Clinton E. Arnold (Grand Rapids: Zondervan Academic, 2012), ###.

Simpson, John W., "Letters to the Thessalonians," ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), ###.

Douglas Stuart, *Old Testament Exegesis: A Handbook for Students and Pastors*, 4th ed. (Louisville: Westminster John Knox Press, 2009).

Douglas Stuart, "Jonah, Book Of," ed. Mark J. Boda and Gordon J. McConville, *Dictionary of the Old Testament: Prophets* (Downers Grove, IL: IVP Academic, 2012), ###.

Kevin J. Youngblood, *Jonah: A Discourse Analysis of the Hebrew Bible*, ed. Daniel I. Block (Grand Rapids: Zondervan Academic, 2015), ###.

STEP 1. SURVEY THE GENERAL HISTORICAL CONTEXT

First, you will need to decide whether you are going to engage with Jonah or 1 Thessalonians.

For this EPN, I will be working with: **EITHER Jonah OR 1 Thessalonians**
Read the entire document through in English in one sitting (aloud).

1.1 AUTHOR.

(a) What do you observe about the identity of the author and his circumstances?

Paul, the author of 1 Thessalonians, although banded from going to Thessalonica is considerate, prayful, an encourager, and a man of faith. Writing a letter while forbidden physically to be there with the recipients showed an element of caring deeply enough to go an extra step and take the time to communicate by writing to the church that he had to leave. Some of the people were part of the church and followers of Christ. Additionally, some were idle and not pulling their weight.

(b) What else do you know about the life of the author and his situation at the time of writing that might influence the exegesis of this text?

Paul was an apostle of Christ, although in this letter he did not identify himself as an apostle and was not asserting his authority while on his second missionary journey. Paul lived a holy, righteous, and blameless life among the believers not self-exalting above them. Even in strong opposition, he was willing to tell the gospel plain and simple without flattering words. He was not concerned with the praise of the people. He was selfless, sharing himself as well as the gospel. He openly told the brothers and sisters that they would be persecuted and he expressed the love he had for them as he worked tirelessly to share the Gospel. Even though forced out of Thessalonica, Paul wanted to see how the brothers and sisters were holding up. While unable to go himself, he sent Timothy to encourage and strengthen the church. Paul was courageous in spite of the opposition. He continued to spread the Gospel and thanked God for the new believers.

Always start with the biblical book in front of you. You can learn quite a bit about the author from his own words (e.g., does his language skill reflect a high level of education, does he appear to quote the Scriptures directly from the Hebrew Bible or has he altered the text in some way (may indicate the use of the Greek Septuagint), is he in prison or under duress of some kind, etc.). Make your own observations; then check the secondary literature (New Testament and Old Testament Introductions, Critical Commentaries, Critical Bible Dictionaries) to see what they add to your initial observations.

1.2. RECIPIENTS:

(a) What are your observations about the identity of the recipients? *Be careful to base your observations on what the text says, not what you have always heard.*

They were the new believers that had stopped worshipping idols after hearing the Good News.

(b) Are there any hints about their ethnicity or socioeconomic and cultural contexts?

It was important military and commercial port. It had a mixed cultural with various socioeconomic statuses.

(c) Where do the recipients live? Are there direct or indirect hints that help you identify the geographic region?

The recipients live in Thessalonica (modern day Thessaloniki or Salonika) in Macedonia

(d) What are their present circumstances?

It is still a major port city

(e) What historical situation occasioned this writing?

According to Acts 18:12-17 the appearance of the crowd turning on the synagogue leader before Gallio

(f) What is the relationship between the author and the recipients?

Paul showed love and appreciation for the Thessalonians because of their faithfulness.

Hypothesize about the answers to these questions from your observations. If you are unable to answer any of these questions give an initial reason why not. Perhaps the text only provides suggestive clues with gaps you will need to fill in with caution.

1.3 PURPOSE:

(1) **What can you discern about the author's purpose for writing?** Does the author explicitly say anything about it, or is the purpose implied (through suggestive clues)? *Be attentive here. Authors share certain preunderstandings with their audience that need not be stated (i.e., the author and recipients are privy to information well-known to each that we would have no way of knowing). Your job will be to make the implicit clear, i.e., what is implied needs to be explained carefully.*

Paul wrote this letter to encourage the new believers in Thessalonica. He preached the return of Jesus Christ and praised the believers for their spiritual maturity and persistence in the faith.

(2) **What is the overall theme or concern?** *Did you notice words or ideas that were frequently repeated? Did you notice special word choices or exhortations/ideas that fit the overall presentation? What might these repetitions, vocabulary, or ideas tell you about the purpose of the writing?*

To strengthen and encourage them in their faith so they would not be challenged or tempted by any trial.

The overall theme was about keeping the faith and live daily lives to please God. Mentioned at the end of each chapter is a reminder of the second coming of Jesus. It was very important that they keep the faith and live to please God because He will return

(3) **Does the argument or narrative have an easily discerned outline, or does it seem to be a loose, thematic collection of sayings or teachings** (e.g. Sermon on the Mount or James)? *You need not work out the outline here, just observe!*

I think that it is a narrative with a teaching theme. The teaching is about staying strong and being aware that things can become difficult for them. Paul commended them for their faithfulness and encouraging them to

continue it. He wants to advise them that there will be trails and challenges in their new walk as believers with Christ. Despite that, they must live to please God, in order to be ready for the coming of the Lord.

STEP 2. CONFIRM THE LIMITS OF YOUR PASSAGE.

Decide where your *pericope* [i.e., “self-contained unit”] begins and ends. *Examine whether or not the paragraphs and divisions in your bibles correctly reflect the limits of your chosen passage.*

For non-language students, it is best to compare the paragraphing of several modern translations (e.g. NRSV, TNIV, NET, AV, NASB, NKJV, etc. Fee, p. 12). Where do the translation differ as far as paragraph length and divisions? Then decide for yourself what the basic unit is. (Your conclusions should be based on your own observations from these texts). *The final decision is part of the exegetical process. Choose passages approximately 5-10 verses for a project this size.*

“The passage I intend to investigate is **_ EITHER Jonah #:#-## OR 1 Thessalonians 2:6-12.**”
(E.g. John 2:1-11, the narration of the wedding at Cana)

STEP 3. BECOME THOROUGHLY ACQUAINTED WITH YOUR PARAGRAPH/PERICOPE (Fee, 12).

3.1. Read the paragraph through in 5-7 translations and *note the differences* among the translations. Copy these translations and mark well these differences using colored highlights. *List the differences here.* (WHY DO THIS STEP? Without knowledge of biblical languages one can miss the different options translators have when moving from one language to another. *THERE IS NO ONE TO ONE CORRESPONDENCE BETWEEN LANGUAGES.*)

For example:

Let the same mind be in you that was in Christ Jesus, (Phil. 2:5 NRS)

You should have the same attitude toward one another that Christ Jesus had (Phi 2:5 NET)

Have this mind among yourselves, which is yours in Christ Jesus, (Phi 2:5 ESV)

In your relationships with one another, have the same mindset as Christ Jesus: (Phi 2:5 NIV)

Have among yourselves the same attitude that is also yours in Christ Jesus, (Phi 2:5 NAB)

But we were gentle among you, just as a nursing mother cherishes her own children. (NKJV 2:7)

But we were gently among you, even as a nurse cherisheth her children (KJV 2:7)

But we were gentle among you as a mother feeding and caring for her own children. (Living Bible 2:7)

But we proved to be gentle among you. As a nursing mother tenderly cares for her own children (NASB 2:7)

Although we could have been a burden as Christ’s apostles, instead we were gentle among you, as a nurse nurtures her own children. (Christian Standard Bible 2:7)

☐ NIV

☐ ESV

☐ NASB

☐ KJV

☐ HCSB

5You know we never used flattery, nor did we put on a mask to cover up greed--God is our witness.

5For we never came with words of flattery, as you know, nor with a pretext for greed--God is witness.

5For we never came with flattering speech, as you know, nor with a pretext for greed-- God is witness--

5For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

5For we never used flattering speech, as you know, or had greedy motives--God is our witness--

6We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ we could have asserted our authority.

6Nor did we seek glory from people, whether from you or from others, though as apostles of Christ we might have asserted our authority.

6nor did we seek glory from men, either from you or from others, even though as apostles we might have asserted our authority.

6Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

6and we didn't seek glory from people, either from you or from others.

7Instead, we were like young children among you. Just as a nursing mother cares for her children,

7But we were gentle among you, like a nursing mother taking care of her own children.

7But we proved to be gentle among you, as a nursing mother tenderly cares for her own children.

7But we were gentle among you, even as a nurse cherisheth her children:

7Although we could have been a burden as Christ's apostles, instead we were gentle among you, as a nursing mother nurtures her own children.

8so we cared for you. Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well.

8So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.

8Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.

8So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

8We cared so much for you that we were pleased to share with you not only the gospel of God but also our own lives, because you had become dear to us.

9Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you.

9For you remember, brothers, our labor and toil: we worked night and day, that we might not be a burden to any of you, while we proclaimed to you the gospel of God.

9For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God.

9For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

9For you remember our labor and hardship, brothers. Working night and day so that we would not burden any of you, we preached God's gospel to you.

☐ NIV

☐ ESV

☐ NASB

☐ KJV

☐ HCSB

<p>10You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed.</p>	<p>10You are witnesses, and God also, how holy and righteous and blameless was our conduct toward you believers.</p>	<p>10You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers;</p>	<p>10Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:</p>	<p>10You are witnesses, and so is God, of how devoutly, righteously, and blamelessly we conducted ourselves with you believers.</p>
<p>11For you know that we dealt with each of you as a father deals with his own children,</p>	<p>11For you know how, like a father with his children,</p>	<p>11just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children,</p>	<p>11As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,</p>	<p>11As you know, like a father with his own children,</p>
<p>12encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.</p>	<p>12we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.</p>	<p>12so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.</p>	<p>12That ye would walk worthy of God, who hath called you unto his kingdom and glory.</p>	<p>12we encouraged, comforted, and implored each one of you to walk worthy of God, who calls you into His own kingdom and glory.</p>

3.2 Determine which of these differences are exegetically significant (e.g. are the differences a matter of synonyms, grammar, stylistic or theological preference, or textual criticism? Do these differences alter the meaning in any way? Does a particular translation have slightly different theological implications? Which is closer to the original author’s meaning given the overall argument?)

In the above example, notice the difference between the choice of “same mind,” “same attitude,” “same mindset,” or “this mind.” Do these synonyms mean the same thing? What does each add to the meaning of the text? Notice the words in green: What is the difference between “in you,” “toward one another,” “among yourselves,” and “in your relationships with one another”? What difference might these observations make in a sermon?

Explain these differences as far as you can (develop a hypothesis of which translation you think is the best rendering of the passage and explain why this hypothesis best explains these differences based on supporting evidence). *Pay particular attention to marginal notes that usually refer to matters of textual criticism. NET translator notes (included in the Accordance package) are particularly helpful.*

You will be coming back to these initial observations to check your initial ideas with a good critical commentary for deeper insight. Hypotheses can always be revised the more you investigate.

The differences are grammatical differences.

STEP 4: LITERARY CONTEXT

4.1 Identify the particular literary character of the document (i.e., narratives, psalms, law, Gospel, prophecy, epistle, apocalypse, etc.) and be alert to the fact that specific genre issues will arise.

My passage is a narrative with prophecy written as an epistle.

For **epistles**, do you suspect the letter is *ad hoc* (addressing a specific local situation), formal (perhaps meant for a wider general audience), casual (friendly and exhortative), or perhaps more representative of a treatise or extended sermon (e.g. Hebrews) than a letter (Fee, 17)? *This observation is foundational before working through the next steps.*

I suspect that it is ad hoc. Young converts needed to be encouraged a little more because of the opposition they were receiving.

The letter was written to address the fact that Christ is going to return and the Thessalonians concerns regarding the death of their love ones before His return. Although it was on an informal level the message was addressed to reach the current and any further audiences that had the same areas of concern. Words of encouragement for believers to keep the faith in spite of the persecution they experienced. In addition, they are told to continue to work.

For **narratives**, is your pericope/passage a narration of an event or a specific teaching/saying aimed at a particular group or character (e.g., parable, prophetic utterance, poetic utterance, etc.)?

It is aimed at a specific situation for a specific group. Based on my reading, I found that the Thessalonians were encouraged to continue working and do not be alarmed that they would go through persecution.

Consider whether this story or saying employs metaphor, overstatement, irony, etc. that will need further investigation (Fee, 23-24; *See Step 5.2 for the rhetorical discussion*).

There was a simile used in verse 7 where Paul describes how much he and the others cared about the Thessalonians.

WHY DO THIS STEP? *You are not going to approach a letter in the same way you approach a narrative that has character, plot, and dialogue. You would not interpret a psalm in the same way you would interpret one of the commandments of Moses. There are different expectations and techniques associated with different kinds of literature*

4.2 Pay detailed attention to the unique characteristics of your passage's genre (refer to the appropriate section in *How to Read the Bible for All Its Worth* and the power point presentations throughout the course):

1. **(Epistle) To what formal structure of an ancient letter does your particular text belong? Is it part of the initial greeting? Is it part of the thanksgiving period typical of Paul's letters? Will this affect your exegesis in any way? (Fee, 17).**

According to Fee, 1 Thessalonians is “technically called occasional document.”² And it is part of the greeting.

2. **(Narrative) Does your narrative describe an event, highlight a character/s, include dialogue, sayings, OT quotations or allusions, attitudes to emulate or avoid, etc.**

- a. How does the dialogue and interaction of characters illumine attitudes or behavior?

Paul reminded the brothers and sisters in Thessalonica that he had been persecuted in Philippi and in spite of that the gospel was still being shared. The way he wrote the letter showed that he and the others truly praised the Thessalonians.

- b. Does the event highlight something presented earlier in the text, or does it prepare us for something about to follow?

The event highlighted earlier in the text was about the things that Paul experienced while with the Thessalonians and when he was separated from them. It also highlighted the fact that they imitated Paul and his team and it also was preparing them for the form the second coming of Christ

- c. If you removed your passage from the larger narrative, how would our understanding of this event or saying be affected? *Be careful of over exegeting and making the section say more than it does.*

The new converts might have lost faith and turned back to their old ways of idol worship, because the particular text informs the audience of the intent dedication to Thessalonica because of their faith and commitment.

4.3 Give an original, detailed outline of the whole book and note the placement of your text within the outline. *Do not use the outlines you find by scholars as they lean toward a particular theological position that may/may not reflect your own reading of the entire book. The more you struggle to do these steps yourself, the better you will get at thinking theologically and exegetically.*

What I do: *I use bible software and copy/paste the entire book into a table within a Word document. Using different highlighters, I mark changes in themes, characters, geographical locations, events, or groups of exhortation, teaching, warnings, and commands, etc. I also pay attention to noticeable repetitions and color code them as well. On the side I might jot down one or two words that seem to capture something significant about the progression and interconnectedness of the different stories or arguments. Use any method that makes sense to you.*

WHY DO THIS STEP?

² Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 4th ed. (Grand Rapids: Zondervan Academic, 2014), 60.

1. By providing an original outline the text's own voice moves forward, while previous points of view or agendas are forced to recede. (You will test the validity of these other outlines later).
2. This step slows one down and forces a closer reading of the entire passage that often reveals previously overlooked details or patterns such as the overall inter-connection of the whole, how the ideas build upon one another, or how the stories, sayings, or events prepare you for what follows.
3. You will better situate your passage within the flow of the larger argument of the biblical book, which is the next step in an exegetical investigation.

The following example from John 1:1-18 includes color coding that will be useful in Step 5 (of your passage only):

EVANGELIST	In the beginning was the Word , and the Word was with God , and the Word was God . He was in the beginning with God .	INTRODUCTION OF THE WORD AND HIS RELATIONSHIP TO GOD
	³ All things came into being through him , and without him not one thing came into being .	RELATIONSHIP OF THE WORD TO CREATION
	What has come into being in him was <u>life</u> , and the <u>life</u> was the <u>light</u> of all people.	Why: "was" vs. "come into being"?
	⁵ The <u>light</u> shines in the darkness, and the darkness did not overcome it.	INTRODUCTION OF LIGHT vs. DARKNESS
ASIDE ON JN the BAPT	⁶ There was a man sent from God, whose name was John. ⁷ He came as a witness to testify to the <u>light</u> , so that all might believe through him. ⁸ He himself was not the <u>light</u> , but he came to testify to the <u>light</u> . ⁹ The true <u>light</u> , which enlightens everyone, was coming into the world.	
	¹⁰ He was in the world, and the world came into being through him , yet the world <u>did not know him</u> .	HUMAN CONDITION (BLINDNESS)
	¹¹ He came to what was <u>his own</u> , and <u>his own</u> people <u>did not accept him</u> .	HUMAN CONDITION (REJECTION)
	¹² But to all who <u>received him</u> ,	GOD'S

	<p>who <u>believed</u> in his name, he gave power to become children of God, ¹³ who were born, not of blood or of the will of the flesh or of the will of man, but of God.</p>	REVERSAL/INITIATIVE
	<p>¹⁴ And the Word <u>became</u> flesh and lived among <u>us</u>, and <u>we</u> have seen his glory, the glory as of a father's only son, full of grace and truth.</p>	POINT WHERE WORD BECOMES SOMETHING IT WAS NOT INITIALLY WHO ARE THE “WE/US”?
ASIDE ON JN the BAPT	<p>¹⁵ (John testified to him and cried out, "This was he of whom I said, 'He who <u>comes</u> after me ranks ahead of me because he <u>was</u> before me.'")</p>	
	<p>¹⁶ From his fullness <u>we</u> have all received, grace upon grace. ¹⁷ The <u>law</u> indeed <u>was given</u> through Moses; <u>grace</u> and <u>truth came</u> through Jesus Christ.</p>	RELATIONSHIP OF LAW AND EFFICACY OF GRACE
	<p>¹⁸ No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has <u>made him known</u>.</p>	SON AS DIVINE REVEALER

Outline: John 1:1-18

- I. Christological Encomium/Hymn
 - a. 1:1-2 Introduction to the pre-incarnate existence (“isness”) of a personified Word
 - b. 1:3-4 The Word is an active agent in the world’s creation (thus, not a created being)
 - c. 1:5 Light is juxtaposed with darkness; but light is stronger
 - d. 1:6-8 [1st Aside] Role of John the Baptist: to testify to the light
 - e. 1:9-13 Discussion of the human condition of blindness that lead to rejecting the light;
But God has a plan of adoption through faith
 - f. 1:14 Pivotal point in history: The Word BECAME flesh in spite of identity with God
 - g. 1:15 [2nd Aside] Content of John’s testimony: Jesus is the greater than me
 - h. 1:16-17 Complementary relationship between Law, truth, and grace: Made possible through

The one who dwelt among “us” (eyewitnesses?)

- i. 1:18 Jesus introduced now in his role as the revealer of God’s nature and will
- II. John’s Ministry . . . (as you continue to pay attention to the outline of an entire book)

Outline: 1 Thessalonians Outline

Chapter 1

- I. Greeting (v1)
 - A. Introduction of writer
 - 1. Paul, Silvanus, and Timothy
 - B. Audience written to
 - 1. Church of the Thessalonians
- II. Giving of Thanks (v. 2,3,4)
 - A. To God
 - B. To the Thessalonians
 - C. The reason for the commendation
 - 1. Work of faith and labor of love
 - 2. Imitating of the apostles (v 6)
 - a. Become a model for others

III. Chapter 2

Paul’s Ministry Visit

- A. Reasons why it was successful
 - 1. God helped them to share the Gospel despite hardships (v1, 2)
 - a. Suffered in Philippi
- B. Defending the ministry to Thessalonica
 - 1. The love they had for the new converts (v 7,8)
 - 2. Witnesses if the Apostles holy, righteous living
- C. Acceptance of the Word of God
 - 1. Imitator of God’s Churches in Judea (v 14)
- D. Acknowledgement that they too suffered from the Jews (v 14,15)
 - 1. Jesus suffered and was killed by them too

Chapter 3

- IV. Paul’s Intense Desire to Return to Thessalonica
 - A. Attempts were made to return
 - 1. Satan prevented that from happening (17, 18)
 - B. Paul declares the Thessalonians to be their joy and glory (v 19, 20)
 - C. Realization that someone had to represent them
 - 1. Timothy was sent to strengthen and encourage
 - D. Prior warning to the new converts that they would suffer (v 4)
- V. The Report from Timothy
 - A. Encouraging news to the Apostles referring the faithfulness and love of the people
 - 1. The desire to see them in person was increased

Chapter 4

- VI. Holy Living for Brothers/Sister
 - A. Controlling the body
 - 1. Lust, immorality

- B. Keeping holy and honorable
 - 1. Not living like heathens
- C. Loving one another
- VII. Understanding the return of the LORD
 - A. The meaning of death
 - 1. “Sleep”
 - B. Jesus coming down from heaven to get his people
 - 1. Sounding of the trumpet
 - C. Being with the Lord forever

Chapter 5

VIII Future Instructions

- A. Respect the elders and Leaders
 - 1. Those living righteously (v12)
- B. Encourage others
 - 1. help the weak
 - 2. Be patient
 - 3. Be kind to others
 - 4. Pray and rejoice (v 16, 17)
- C. Remembrance of God’s will
- D. Avoid all evil
- E. Make sure everyone reads this letter
- F. Blessing to remain vigil and sanctified

STEP 5: LITERARY ANALYSIS

5.1 STRUCTURE, SYNTAX, AND LOGIC OF ARGUMENT.

WHY DO THIS STEP?

Every author has a structure in mind when writing a narrative or letter. Note how the author prepares the hearer-reader for what follows (Ask yourself, “What leads into my text?” and “What leads out of this text?”). There is always some logical coherence and structure in the way a letter or story is told. Our job is to figure out this structure and determine how our passage functions to communicate a particular theological perspective.

5.1.1. Analyze the structure of your pericope. You may use a “sentence flow” or “sentence diagram” method (cf. Fee, 41-58). *The idea is to clarify the flow of the author’s argument or story. Highlight (color code) repeated words or concepts, pay attention to syntactical relationships, look for chiasmic or any other types of organizing structures (see John 1:1-18 example above).*

Use your own method for organizing and asking questions. Think logically and grammatically. Exegesis is about asking good questions. Questions about structure include:

- Adverbial questions** answer: When? Why? Under what conditions/circumstances? How? Where? For what purpose? Etc.
- Adjectival questions** answer: What kind of? Which? How many? Whose?
- Pay attention to coordinate and subordinate conjunctions.** Coordinate conjunctions--**and, but, for, nor, or, so, yet**--are button words that hook like things together (e.g. coordinate clauses, subjects, verbs, etc.). Subordinate conjunctions—**although, as, because, if, in order that, when, after, before**--are button words that hook unlike things together (e.g. a main clause followed by a subordinate clause).

Example: Luke 1:1-4

Since many have undertaken to set down	ANSWERS WHY WRITE? Gives the reason for writing)
an orderly account	WHAT KIND OF ACCOUNT?
of the events that have been fulfilled among us,	WHICH EVENTS?
² just as they were handed on to us	HOW RECEIVED? Gives manner/circumstances of reception.
by those	CIRCUMSTANCES/AGENCY
who were eyewitnesses and servants of the word	WHAT KIND OF AGENTS? Gives credentials
from the beginning,	WHEN?
I too decided . . . to write an orderly account for you, most excellent Theophilus,	MAIN, INDEPENDENT SENTENCE (Main Idea)
after investigating everything	WHEN?
carefully	HOW?
from the very first,	HOW LONG?
so that you may know the truth concerning the things about which you have been instructed.	WHY?

5.1.2 Write a summary here of the information you can derive from your structure above. What lexical, syntactical or other structural indicators are important and why?

5.1.3 **Set out briefly the logic and content of your text** (How does the author unfold each step in his argument? At what point does he reach the main thought or idea?). Show the significance of your paragraph in the overall development of the argument/exhortation/story, etc? (Fee, 19-20).

WHY DO THIS STEP?

It is an unfortunate truth that most pastors and seminary students can describe the content of a biblical passage, but they have no clue as to the development of a biblical author's argument or position. This leads to misunderstandings and a proliferation of clichés that have no power to address the needs of the contemporary context. Do you know the strategy that drives the development of the argument in 1 Thessalonians or Romans? Can you articulate it clearly?

For example, it is one thing to describe the introduction of Jesus as a cosmic figure in John 1:1-18 who comes to earth to reveal God through his own enfleshment, it is quite another to understand how this introduction prepares us for what follows. Why is 1:1-18 followed by testimony ("This is the testimony given by John when the Jews sent priests and Levites to ask him, 'Who are you.?'") How does testimony function in this ancient Jewish culture? It must be important because it is embedded within the prologue alerting us to John's role as testifier to the light. What is the significance that the first public testimony of John is that "I-AM not the Christ" and that every use of "I-AM" afterwards is Jesus' own testimony to who he is? Testimony is scattered throughout the Gospel in strategic places where Jesus' identity is critical to the message. What we begin to suspect is that a scene of judgment is taking place in which the one being tried is not Jesus, but us.

5.2 RHETORIC. What "rhetorical features" (hyperbole, questions, commands, irony, parable, allegory, allusion, etc.) does your text display? How are they important for exegesis?

Hyperbole: exaggerated statements or claims not meant to be taken literally.

Questions: sentences that draw the hearer-reader into an active role by requiring them to provide the information or answer (has the effect of making people commit to a position)

Commands: authoritative orders; forces one to inquire as to the legitimacy of the authority as well as respond to the request

Irony: Expressing meaning by using language usually signaling the opposite of what one meant (often Humorous)

Parable: Succinct, didactic story that illustrates one or more instructive lessons or principles

Allegory: literary devices/rhetorical devices that convey hidden meanings through symbolic figures,

actions, imagery, and/or events, which together create the moral, spiritual, or political meaning the author wishes to convey.

Allusion: an expression designed to call something to mind without mentioning it explicitly; an indirect or passing reference (most often from the Hebrew Scriptures).

5.3 GRAMMATICAL ANALYSIS

Students without the biblical languages must proceed with caution. Step 3 should give an early indication of where the grammar or meaning of individual words is dependent on the original language such as the use of grammatical structures (i.e. clauses, prepositional phrases, verb tenses, etc.) or the original meaning of words that are theologically significant (see Step 5.4 below) .

Here you will need to depend on a good critical commentary as well as the Accordance software to discover the Greek/Hebrew behind the translations (the Biblical Hebrew or Biblical Greek Companion for Bible software (e.g., Logos, Accordance, BibleWorks, etc.) users will help explain the terms used by these commentaries so do not be hesitant to consult these resources).

5.3.1 List any difficult or unusual grammatical features of your text addressed by the scholars (use several critical commentaries to compare their explanations) and explain their importance for understanding this passage.

5.4 LEXICOGRAPHY. *(Note well Fee's warnings, pp.79-80. On this whole section consult closely Fee's Sect. II.4 and pay particular attention to 82-93).*

5.4.1 Identify any words which are "theologically loaded," ambiguous, repeated or emphasized by the author.

5.4.2. **Choose one or two of these words listed in 5.4.1 and look them up in a concordance to see where they are used elsewhere in your book and how context brings out different nuances of the meaning.** *Be reflective. For example, the term “life” in John’s Gospel appears in several contexts such as eschatological, with the adjective descriptor “eternal,” and in relation to Christ himself. There is no right or wrong...just be thoughtful in your observations.*

5.4.3 Next, **look up the word in one of the Hebrew or Greek lexicons** provided in Accordance and **notice the ranges of meanings for this word. Which best fits the context?**

STEP 6. CULTURAL CONTEXT

6.1 **List features of your text which you suspect might be illuminated or explained by a greater knowledge of Jewish or Greco Roman history and culture.**

WHY DO THIS STEP? The gap between an ancient culture and the contemporary context is great. They shared common knowledge about religion, society, and cultural values that we know nothing about. By studying these background issues, you avoid anachronism (assuming a society remote in time from us shares our culture or perspectives) and ethnocentrism (assuming the values of another society are the same as ours).

6.2 **Choose one of these ancient issues** noted in 6.1 and, using the bibliography in Fee, Sec. II.5 (and any supplementary bibliography),

(a) explore the cultural background a little further and

(b) explain how this study may aid in an understanding of the cultural milieu of the author.

6.3 Evaluate the significance of this background data for the understanding of your passage.

STEP 7. CANONICAL AND THEOLOGICAL CONTEXTS

7.1 How does your passage compare to other passages in Scripture which address similar issues?
(Fee 31-32)

7.2 What does your passage contribute to the overall teaching of this subject in the Bible? What specifically would be lost or how would the message of the Bible be less complete if your passage did not exist?

7.3 What are the theological implications of your passage?

STEP 8. ACCUMULATE A BIBLIOGRAPHY OF SECONDARY SOURCES AND READ WIDELY.

WHY DO THIS STEP LAST? Scholars and secondary sources are your conversation partners. Learn to ask questions of their perspective, argue with them, listen attentively to their point of view, and then state why you think your perspective is just as valid or more valid, much like you would do if having this conversation at Starbucks. To start with their positions without having investigated the issues yourself is the lazy way out of doing the hard work of exegesis . . . in fact, without doing your own investigation you cannot claim to have exegeted the passage to your congregation or to your peers.

8.1 Find at least 8 commentaries, books or journal articles which deal with your passage and read the contributions of other scholars. List the sources here using correct Turabian style). *DO NOT USE MATTHEW HENRY OR OTHER DEVOTIONAL COMMENTARIES!* These may add some additional insight, but remember, they did not have access to the most recent manuscript or archeological discoveries nor did they live in the complexity of our modern context.

8.2 What are some of the most significant differences (presuppositional, theological, hermeneutical, etc.) **between your approach and that of some authors you have read?**

8.3 State a few places where significant differences between you and some scholar(s) demand that you deal with their views in your paper and show why they are wrong (see Fee, 33). *You need not write your full refutation here.*

YOU ARE NOW READY TO WRITE/PRODUCE YOUR PROJECT (PAPER, SERMON, ETC.)!