

## NT 615 EXEGETICAL PROCESS NOTEBOOK<sup>1</sup>

NAME: Peter Brown

PASSAGE: \_\_\_\_\_

**Instructions:** Use this template for your investigation of either Jonah or 1 Thessalonians. Work step by step and answer each question using good observational skills. Include scriptural references for easy referral later when you begin to write your projects. There are no page limits for any of the steps. This “Exegetical Process Notebook” is your personal study and the work product that you will use for the final project at the end of this course.

### STEP 5: DETAILED LITERARY ANALYSIS, STRUCTURE and SYNTAX, ARGUMENT, LANGUAGE FEATURES, GRAMMAR, AND WORD STUDY.

#### 5.1 STRUCTURE, SYNTAX, AND LOGIC OF ARGUMENT.

5.1.1. Analyze the structure of your paragraph by starting with a close reading of sentences (cf. Duvall and Hayes, chap. 4, pp. 37-51.). Try using a “sentence flow” method to help clarify the flow of the human author’s argument or story.

##### Simple “sentence-flow” method:

- 1) **Look at your passage as comprised of sentences that are made up of a series of phrases (chunks) designed to make sense.** For non-English speakers, this step can be challenging. I suggest you work in both your birth language and English translation. See if awareness of the chunks that comprise your sentences makes sense to you.
- 2) On a pad (or using your tech software) **write out your passage line by line in its smallest sensible units, that is phrases or thought units.** Phrases are a group of words that communicate an idea within the sentence and come together to make the sentence meaningful. Example: “I saw a cat **under my bed.**” If I were to write this out in its smallest units, I would lay it out something like this:  
**I saw** (gives me subject and action)  
**a cat** (gives me the object of what was seen by me)  
**under my bed** (tells me where I saw the cat)

This method will help reveal the structure of the sentence and will suggest good questions for you to try and answer. Do NOT worry if you are doing it right. The point is to begin observing the relationship among the phrases (how they fit together and build on one another). Do NOT become preoccupied with the minutiae of this method. Just start doing this in a way that makes sense to you!

- 3) Now focus on making connections by **playing with the text.** Use colored highlighters, circles, asterisks, etc. to note the relationships and special features: repeated words or concepts, syntactical relationships (how the words relate to one another as to cause and

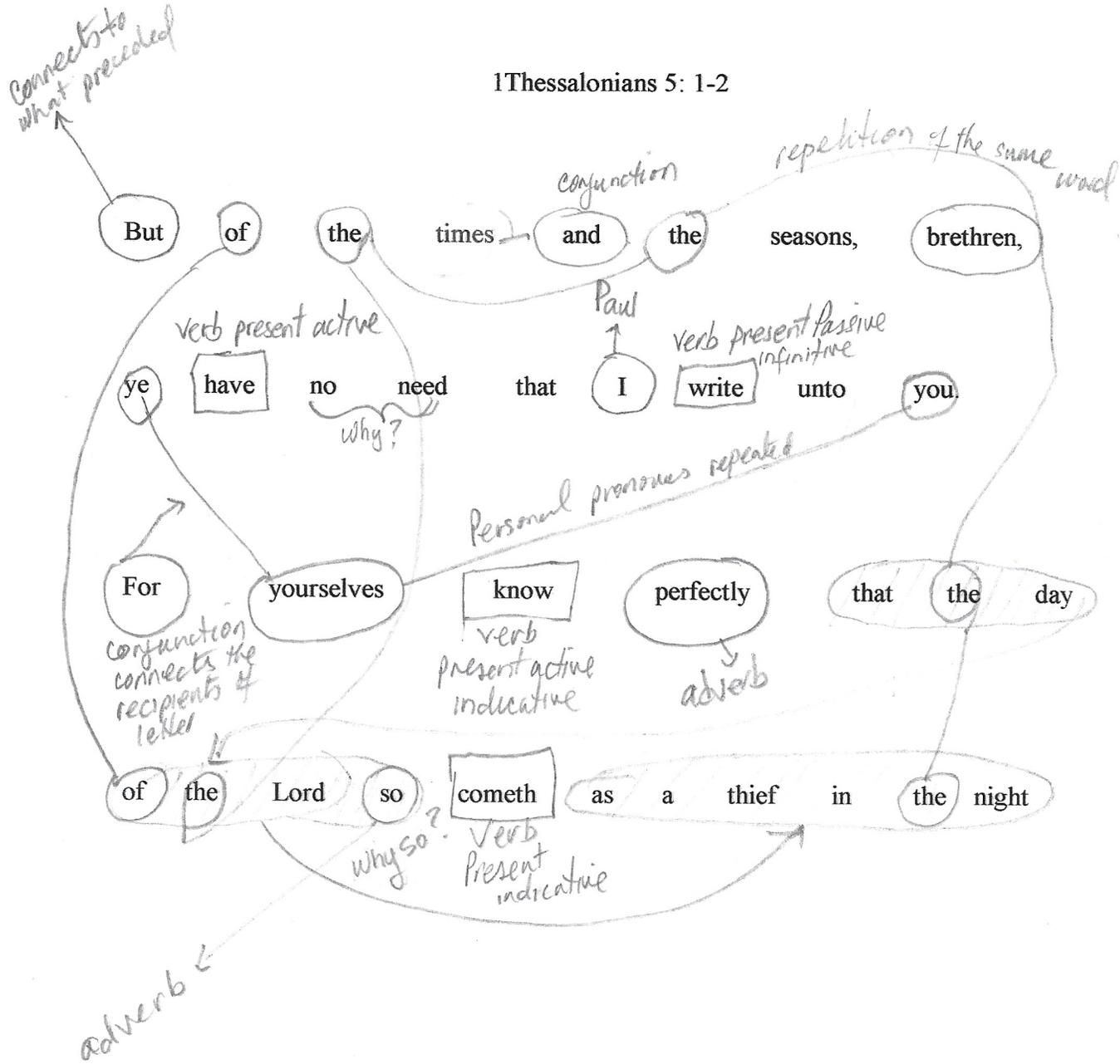
---

<sup>1</sup> Adapted from Dr. William Barclay, Gordon Conwell

<http://www.gordonconwell.edu/charlotte/current/documents/chareg-nt502-barclay-su12.pdf> Accessed Sept. 1, 2016. Also, Gordon Fee, *New Testament Exegesis: A Handbook for Students and Pastors*. 3<sup>rd</sup> ed. (Louisville: Westminster John Knox, 2002) and, J. Scott Duvall and J. Daniel Hays, *Grasping God’s Word*, 4<sup>th</sup> ed. (Grand Rapids: Zondervan Academic, 2001, 2020).

5.1

1 Thessalonians 5: 1-2



5.1.2.

From the above structure, I noticed Paul makes a general statement concerning the times and seasons of the Lord's returning. He then gives a specific reason why he was not addressing the times and seasons. He had previously informed the brethren, therefore, they knew about the nature of the Lord's return. Paul uses a gentle and encouraging tone to address the believers.



“in Him = Son” → object of belief, cannot believe in just anything or anyone

Should not perish  
\*But (should) have everlasting life → contrasting results

### MAIN IDEA (?)

5.1.2 Write a summary of the information you can derive from your structure above. What words, relationships, or other structural indicators are important and why? (See Duvall and Hayes, chap. 4 “How to Read a Paragraph,” pp. 57-80 for further help).

5.1.3 Set out briefly the logic and content of your text (how does the author weigh each step in his argument, etc.) and show the significance of your paragraph in the overall argument/exhortation/story, etc.? (See Duvall and Hayes, chap. 5, “How to Read the Book—Discourses,” pp. 81-106).

\*For OT narratives, analyze your passage within the narrative context (who are the main characters, what are they doing now, how do you know what you know about them, what is being said, what is the role of the narrator, etc.). Are there any persons, places, or names that need further investigation in a Bible dictionary? (See Duvall and Hayes, chap. 16, pp. 355-381).

**5.2 RHETORIC.** What “rhetorical features” (hyperbole, questions, commands, irony, parable, allegory, allusion, etc.) does your passage display? Rhetoric is a term we use for persuasion. Certain literary techniques will drive home a point you are trying to make. You must determine how any rhetorical features the human author uses to drive home his point. (It helps to remember that these writing were meant to be heard, so they are written for performance. Most people were illiterate and depended on others to read these biblical texts). How do these rhetorical features help with understanding the passage?

**Vs 2b Irony: The day of the Lord (which is a happy time for believers) comes as a thief in the night.**

**Vs 3 Irony: For when they say peace and safety, then sudden destruction commeth upon them.**

**Vs 11 A command: Wherefore comfort yourselves together, and edify one another, even as also ye do.**

### 5.3 GRAMMAR.

**For Advanced or Tech astute Students:** (You may wish to use a Bible software program that identifies Greek and Hebrew words and grammar behind the English. Then you can look up the grammatical terms in the helpful resources, *Biblical Hebrew Companion* or *Biblical Greek Companion for Bible Software Users*).

Go verse by verse and identify the conjunctions, subjects, verbs, and direct and indirect objects. Then note their specific grammatical form (e.g., the software will identify this form for you). A sentence will

## PART OF SPEECH CHART

VERSE	CONJUNCTIONS	VERBS	OBJECTS	DIRECT OBJECTS	ADJECTIVES	ADVERBS		
1	but, and	have, write						
2	for, that	know ,come				Perfectly, as		
3	and, when, and					then		
4	but, that	are, should overtake						
5	and	are						
6	therefore, but, and	sleep, watch, be sober			others			
7	for, and	sleep, Are drunken						
8	but, and	let, who are, be sober, putting on						
9	for, and, but	appointed						
10	that, weather	wake, sleep, should live				together		
11	wherefore, and, also	comfort, edify, do			one another	even as		

tell you who does what and to whom. So, ask yourself, what insight does this grammar give you? *This section is best done in the original languages; however, by comparing translations you will begin to observe some unusual grammar that needs explanation.*

**For all students:** Make a chart and identify the parts of speech (conjunctions, subjects, verbs, direct and indirect objects. If you have time, note the adjectives and adverbs that give more description)

5.3.2 List here any difficult or unusual grammatical features of your text

Verse #	Conjunction	Subject (noun or noun clause)	Verb (action)	Direct Object	Indirect Object
---------	-------------	-------------------------------	---------------	---------------	-----------------

**The way the text is structured is not difficult, but it is different since in everyday English we do not use that structure to speak.**

5.3.3 Determine which of the grammatical features need to be investigated further and give your reasons why. Make a list and check with a good exegetical commentary to see if they discuss the grammatical feature. You will want to include the most important features in your paper.

5.4 **WORD STUDIES.** (Note well Duvall and Hayes' discussion and warnings regarding word studies, chap. 9, pp. 165-192.)

5.4.1 Note any words which are crucial to the passage, repeated, figures of speech, or that are unclear, puzzling, or difficult.

**Sleep: 6 times**

**Night: 7 times**

**Darkness: 4 times**

**Simile: Vs 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.**

**Metaphor: Vs 6 Therefore, let us not sleep, as do others, but let us watch and be sober-minded.**

5.4.2 For this notebook choose **one of the words** listed in 5.4.1 and determine the possible meanings of the word in the original Greek or Hebrew using The S.T.E.P. program (Scripture Tools for Every Person) available for free at [www.stepbible.org](http://www.stepbible.org).

Begin by identifying the Greek or Hebrew word (Duvall and Hayes, pp. 176-178 show you how to use S.T.E.P. for this task).

**Sleep Greek: Katheudo**

5.4.3. Determine how the word is used in different contexts (the rest of the Testament you are working in) and by whom.

Check all the occurrences of the Greek or Hebrew word using the “search for this word” feature in S.T.E.P. (See Duvall and Hayes explanation, pp. 178-180). *This step will take time, but it is essential for faithful interpretation.*

**Sleep (katheudo) to sleep, fall asleep**

**Metaphorically: to sleep in spiritual sloth, Eph. 5:14**

**To sleep the sleep of death, to die, 1Thess. 5:10**

**The word sleep was used by the Apostle Paul, and in each case it had a different meaning.**

5.4.4 What are the ranges of meanings for this word? Does the author vary the meaning or use it in the same way elsewhere? Are any of these usages unique to the OT or NT?

Louw & Nida’s lexicon on semantic ranges of words is quite helpful for NT work. Try using the interactive online lexicon at <https://www.laparola.net/greco/louwnida.php> (Type in the English word and the Greek will pop up. Since you know your Greek word, click on the right one and you will be given a range of possible meanings.)

**Range of meanings of sleep**

- 1) To fall asleep, drop off to sleep
  - 2) To sleep
    - 2a) To sleep normally
    - 2b) Euphemistically, to be dead
    - 2c) Metaphorically
      - 2c1) To yield to sloth and sin
      - 2c2) To be indifferent to one’s salvation
- Part of Speech: verb**

5.4.5 Which meaning is most likely here and why? (Use the questions suggested by Duvall and Hayes, pp. 181-183 to help you determine the best meaning for your passage).

**The word sleep is used euphemistically to speak of death. This is the most likely meaning since it is the meaning used by Paul: 1 Cor. 15:51 and 1 Thess. 4:13; Luke: Acts 13:36; Jesus: Matt. 9:24 and Mark 5:39.**