

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

NAME: Jay Harper  
PASSAGE: I Thessalonians 4:13-5:11

**Instructions:** Use this template for your investigation of either Jonah or 1 Thessalonians. Word 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 1. SURVEY THE HISTORICAL CONTEXT IN GENERAL

1.1 Read the entire document in English in one sitting: **YES** X **NO** \_\_\_\_\_

#### 1.1.1 AUTHOR. Apostle Paul

- a) What **do you observe** about the author and his circumstances from your reading of the biblical book you are investigating? (For example, is he a skilled writer? This suggests a certain kind of education. Is he concerned with his audience? How can you tell? What does he say about himself?)
- ✓ *Have fun with this step as you dig deep and push yourself!*
  - ✓ *Use your creative imagination to ask all kinds of questions about what you are seeing! Use the “Questions for Critical Reflection” listed under Week 1 Method Assignment on the Course Syllabus as an example of creative questions that help you look at a biblical text differently.*

*The apostle Paul is a skilled writer. We know this to be the case because Philippians 3 says he is a Pharisee. According to Noel S Rabinowitz the Pharisees had become the authoritative interpreters of the Torah and that their halakhic decisions were accepted by most people within Israel. Some scholars speak of the Pharisees as a scholar class, with all members learned in the Law (2). There is a strong bond between him and the Thessalonians. When referring to them he uses words like Remembering always, without ceasing, gentle, cherish, affectionately, father, children, desire, and that they are his glory and joy. You can see this is a church Paul has planted and he is unable to see them because he has been imprisoned for the gospel. But he gets a report back from Timothy that their faith is growing in spite of persecution. So, he longs to see them again. He is not the kind of pastor that wants to be served but he and his co-laborers work to take care of themselves not wanting to be a burden on the church. I also noticed this community of believers received Paul's message of the gospel. Matter of fact the word gospel or Jesus Christ is mentioned at least 13 times in the first two chapters alone. Paul is encouraged by the fact that they*

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<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).

were examples of believers in Macedonia and Achaia, despite the persecution they were still standing. Paul is encouraged by the Thessalonians because he constantly uses the words joy, holiness, sanctification, and love when it comes to living for Christ versus lust, uncleanness, and fornication for those who do not know God (1 Thess. 1-3).

- b) What more do you learn about the life of the author and his situation at the time of writing from the **secondary literature** (New Testament and Old Testament Introductions, Critical Commentaries, Critical Bible Dictionaries, etc.)?
- ✓ Be sure to include a working bibliography of the authors you use so you can cite them properly in your final project.
  - ✓ See Duvall and Hays, *Grasping God's Word*, pp. 120-134 for a working bibliography of useful secondary resources.

Timothy's report of the conditions in the Thessalonian church is part of the reason that led Paul to write this epistle (1 Thess. 3:6-8). One of the concerns in the church was that some apparently believed that Jesus Christ was about to return momentarily. They had consequently given up their jobs and become disorderly (4:11; 5:14). Some worried about what had happened to their loved ones who had died before the Lord had returned (4:13, 18). Persecution from the Gentiles as well as the Jews still oppressed the believers (2:17—3:10) who were nevertheless holding fast to the truth and eager to see Paul again (3:6-8). Some of those outside the church, however, remained hostile to Paul (2:1-12). There appears to have been some misuse of spiritual gifts in the assembly as well as an unfortunate tendency on the part of some to return to their former habits that involved sexual impurity (4:1-8; 5:19-21). Constable, Thomas L. "1 Thessalonians." In *The Bible Knowledge Commentary: New Testament*, pp. 687-711. Edited by John F. Walvoord and Roy B. Zuck. Wheaton: Scripture Press Publications, Victor Books, 1983.

### 1.1.2. RECIPIENTS:

Base your answers on what you see in the text itself. You should make educated guesses about the answers to these questions from **your observations**. Only **after you do your work** should you consult secondary literature.

- a) What do **you observe** about the identity of the recipients?
- b) What is the relationship between the author and the recipients?
- c) Where do the recipients live?
- d) What are their present circumstances? (For example, are they living under foreign rule? Are they struggling with specific challenges? What do you learn from reading between the lines?)
- e) What historical situation occasioned this writing?

A. In chapter one the Thessalonians followed Christ even in the midst of persecution and appear to be faithful to the teachings of the apostle Paul because they turned away from idols to Jesus Christ (I Thess.1:6-10) The community of believers also showed love for one another in chapter 4.

B. The relationship between the apostle Paul and the Thessalonians seems to be very intimate. He longs to see them and they long to see him. He speaks as a nurse cherishing her children (2:7) and a father's comfort for his children (2:8).

C. They live in Thessalonica (1:1). Also there's an account in the book of Acts (chapter 17) that speak about Thessalonica. It was a port city on the Aegean Sea, and it stood on the Via Egnatia, the Roman highway that led from Rome to the East. In Paul's day, it was a self-governing community with enough Jews in residence to warrant a synagogue (Acts 17:1). Constable, Thomas L. "1 Thessalonians." In The Bible Knowledge Commentary: New Testament, pp. 687-711. Edited by John F. Walvoord and Roy B. Zuck. Wheaton: Scripture Press Publications, Victor Books, 1983.

D. It seems as though the Thessalonians were under persecution ( I Thess. 1:6, 2:2,14,18 ) because of the gospel of Jesus Christ. We also know from history that this is a Roman colony and later became the capital city of Macedonia. According to Acts 17:10, the persecution was so great that they had to send Paul and Silas away to Berea by night.

E. Again the Roman government is in control and any movement that would challenge Caesar would be seen as an enemy of the state. But the problem is not only the state but also Judaism. Would this new movement replace Moses and the prophets? According to Acts 17, the Jews are so stirred up that they send a group to Berea to stir them up.

### 1.1.3 PURPOSE:

- a) What is the author's purpose for writing (explicit and implied. Again, you are reading between the lines if not stated outright)?

According to I Thessalonians 3:2 Timothy is sent to find out how they were doing in their faith and to encourage them as they follow Christ. Paul realizes that there was an uproar and not only was he secretly sent out of Thessalonica but also the city of Berea as well. So, he was concerned about this fledgling congregation.

- b) What is the overall theme or concern? I think the overall theme or concern is the gospel of Jesus Christ, encouragement, holy living, and the Parousia. I don't think it's one thing singularly because he says in 2:8 that they want to impart the gospel but their souls as well. It's difficult to share the life-giving message of Christ and not connect with people.

- c) Yes.

**\*You need to investigate the following from research found in commentaries, dictionaries, etc. before writing your papers and projects. Their research will help you refine the initial observations you are making:**

- Who was the author, and what was his background? (If there are different views, which is the stronger position and why?)
- When did he write, and what was happening at the time the book was written? (Often there are different views. Consider all the different views and ask yourself, how does my answer affect the interpretation?)
- What was the nature of his ministry?
- Who was the biblical audience who heard this text, and what were their circumstances?
- What kind of relationship did the author have with the audience?
- Why was he writing?
- What kind of relationship did the biblical audience have with God? With each other?
- Are there any other historical-cultural factors that might shed light on the book?

1. The Apostle Paul was the author and he found the church on his second missionary trip according to Acts 17. Many scholars believe that the apostle Paul is the writer of I Thessalonians but Gamble and others believe after his death his disciples circulated his letters and reworked parts of it and went on to compose pseudonymous Pauline letters such as 9Col. Eph. II Thess. 1-2 Tim and Titus). Gamble, 'Books and Readers, pg. 98. I think the strongest view is found in 4:9 (But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another).

2. According to scripture (I Cor. 1:7-9; 2:17; 3:1, 6, Acts 18:5, 11) it seems (Milligan, George. St. Paul's Epistles to the Thessalonians. Evangelical Masterworks series. Reprint ed. Old Tappan, N.J.: Fleming H. Revell, Co., n.d.) the date is about 51 AD. Apparently, some of the Thessalonians believed that Jesus Christ was about to return momentarily. They had consequently given up their jobs and become disorderly. Some worried about what happened to their loved ones who had died before the Lord had returned. Persecution from the Gentiles as well as the Jews still oppressed the believers who were nevertheless holding fast to the truth and eager to see Paul again. Some of those outside the church, however, remained hostile to Paul. There appears to have been some misuse of spiritual gifts in the assembly as well as an unfortunate tendency on the part of some to return to their former habits that involved sexual impurity. (Constable, Thomas L. "1 Thessalonians." In The Bible Knowledge Commentary: New Testament)

3. What was the nature of his ministry? Paul was called by God to take the gospel to the Gentiles. To him, was given the grace to preach the unsearchable riches of Christ (Eph. 3:8). His call according to Acts 1 was to take the gospel to the uttermost part of the earth. This was going to be accomplished by planting new churches.

4. People living in Thessalonica. A city port of the Aegean Sea. The message of Jesus Christ was not popular and caused an uproar in the City and moved some Jews to assault the house of Jason (where Paul & Silas were) and take him before the authorities. (Constable, Thomas L. "1 Thessalonians." In The Bible Knowledge Commentary: New Testament)

5. Paul had a close relationship with the Thessalians. He used words like always, without ceasing, gentle, cherish, affectionately, father, children, desire, and his glory and joy.

6. He was writing to encourage them to remain strong in persecution and to live a counter-culture life from the world. He also wrote to clear up misunderstandings about the return of Christ and exhort them on how to live in the faith community as well as in the world.

7. The Thessalonian believers were faithful to God and examples to others in the region (1:6-7). They were also a congregation that loved one another (4:9-10).

8. One historical factor that is brought up by Powell is that because they worked day and night (2:9) it's possible they could have rented out a market building called *insulae* that contained shops on the ground floor and living quarters above. As they practiced their trade of tent-making their leather shop turned into an arena for religious dialogue, offering their Christian testimony to clients, customers, colleagues, and curious passersby. (Mark Allen Powell, "Introducing the New Testament" 2018, Baker Publishing Co. Grand Rapids, MI

## STEP 2. CONFIRM THE LIMITS OF YOUR PASSAGE.

2.1. Decide where your self-contained passage begins and ends. Compare the paragraphing of seven modern translations (e.g., NRSV, NIV, NET, ASV, NASB, NKJV, etc. See Duvall and Hayes, *Grasping God's Word*, p. 17).

- a) Where does the translation differ?
- b) Decide for yourself what the basic unit is. Provide clear reasons based on your observations. *The final decision will be part of the whole exegetical process.*
- c) **"I intend to focus on the following passage from Jonah OR 1 Thessalonians: I Thessalonians 4:13-5:11."**

A. In verse 4:14 in the NIV it is more emphatic about the resurrection of Jesus Christ opposed to the NKJV, NASB, or the AV

B. Not sure about this one (basic unit) I need a little bit more information.

C. I Thessalonians 4:13-5:11

### STEP 3. BECOME THOROUGHLY ACQUAINTED WITH YOUR PARAGRAPH.

3.1. Read the paragraph through in 5 translations (at least 2 from the more formal side of the spectrum, 2 from the middle, and 1 from the more functional side of the spectrum, *see chart on p. 12*).

- a) Copy these translations and mark well the differences among these translations (I like using colored highlighters). *This is a helpful step for those who do not know the Biblical languages of Hebrew or Greek.*
- b) Make a list (or chart) of the differences. *This chart will help you keep organized and sharpen your observation skills.*

A. Done

B. Done

3.2 Determine which of these differences are exegetically significant (i.e., how do these differences affect the meaning?).

- a) Are the differences a matter of the translators using different words (synonyms)?
- b) Are the differences a matter of grammar?
- c) Are the differences stylistic or reflect a theological preference?
- d) Are the differences due to variations in the manuscript evidence (i.e., textual criticism)?  
*Pay particular attention to marginal notes since they usually refer to matters of textual criticism (differences among Greek and Hebrew manuscripts that have survived).*

A. The words are similar it does not alter the text.

B. The differences are just a matter of grammar.

C. They are more stylistic than a theological preference.

D. According to what I read it appears to be more variations in the manuscripts.

### STEP 4: OVERVIEW OF LITERARY CONTEXT

4.1 Describe the literary character of the document (i.e., identify what kind of literature your passage reflects such as narrative [extended story form], a psalm, law, prophecy, epistle, or apocalypse). Remember, some biblical literature contains mixed forms such as the Book of Revelation, which consists of letters, prophecy, an extended narrative, and hymns.

Thessalonians like other New Testament writings seem to be a letter.

If you choose to investigate an **epistle**, determine to what extent it is *ad hoc*, formal, causal, or more like a treatise than a letter, etc. (see Duvall and Hayes, chap. 14, "New Testament Letter," pp. 257-277). This letter seems to be situational. In other words, it was written in response to clarifying an issue that the church was dealing with

If you choose to investigate a **narrative**, determine if your self-contained paragraph is mainly descriptive, a parable, a prophetic or poetic utterance, etc. Does it employ metaphor, overstatement, irony, etc.? (See Duvall and Hayes, chap. 18, "Old Testament Narrative," pp. 355-378).

I'm choosing I Thessalonians. This is a letter to the church at Thessalonica.

4.2 All literary works have a structure in the mind of the human author. Biblical writers have a purpose in writing that guides their choices, whether to write a letter or produce a narrative. Even the very words they use are intentional. Cast the interpretive net widely before looking at the individual pieces that make up the message.

- ✓ Give an original, detailed outline of the whole book and note the placement of your text within the outline.

Because this is a letter Paul gives a brief greeting and thanks to the Thessalonians (1:1-3) He then tells them how the gospel came with power even in the midst of suffering. They became examples to all believers in Macedonia and Achaia and turned away from idols (1:4-10). Paul then tells them how they conducted themselves with honesty and worked night and day so they would not be a burden while they preached the gospel among them. (2:1-13) Paul then tells them how they became imitators of God and suffered like the prophets but God's wrath would come upon those Jews. (2:14-16). Paul then talks about being separated from them and he longs to see them but Timothy has brought them good news and now God may have cleared the way for him to come to them. (2:17-3:13). He then reminds them to avoid sexual immorality and how God did not call them to be impure but holy. (4:1-8) He then tells them how they love one another and how godly lives will win the respect of outsiders. (4:9-12). Beginning in verse 13 he begins to explain to them what happens to a believer who dies before Christ returns and what happens to those who are still alive when he appears. (4:13-18). Then he explains how this will occur and assures them whether having died or still living those who are in Christ are destined for heaven. (5:1-11). Finally, he exhorts and admonishes and blesses the Thessalonians. (5:12-28).

**This is the text I would like to Exegete.**

13 Brothers and sisters, we do not want you to be uninformed about those who sleep in death so that you do not grieve like the rest of mankind, who have no hope. 14 For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him. 15 According to the Lord's word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep. 16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. 17 After that, we who are still alive and are

left will be caught up together with them in the clouds to meet the Lord in the air. And so, we will be with the Lord forever. 18 Therefore encourage one another with these words. (NIV)

4.3 Start to make informed observations. Remember, you are not referring to commentaries right now, otherwise, you will become commentary-dependent and not able to bring fresh insight to the passage. You do not want to simply recycle other people's ideas!

- ✓ **(Epistle)** To what formal aspect of the letter does your text belong (i.e., is it part of the *introduction*--includes the greeting and thanksgiving paragraph--*body of the letter*, or the *conclusion*)? How does knowing where your passage fits within the
- ✓ formal structure affect your exegesis, or perhaps it does not from your perspective? How is your passage related to what just went immediately ahead and how does it prepare for what follows? *Be careful of over exegeting and making the section say more than it does. You simply want to gain a perspective of the whole first before working out the details.*

4.3 1. It belongs to the body of the letter.

4.3 2. In verse 4:12 it may appear that some believers thought Jesus' return was imminent so some may have quit their jobs and were waiting for his return. In 5:1 Jesus explains Jesus's return and how we should live.

Observations: In his letter to the Thessalonians, he uses the phrase "you know" 15 times in this letter. There's also the theme of Jesus coming to rescue his people. There's also a strong connection between Paul and the Thessalonians. I say this because he uses terms like brothers and sisters, nurse, father, affectionately, dear, and longing to see you. What also is interesting is that Paul spends about a fourth of the letter talking about the Parousia. One of the observations which I had never seen before is 4:17. Paul in that verse uses the personal pronoun 'we" which could mean that he thought he might be caught up in the rapture.

- ✓ **(Narrative)** Where does your passage fit into the overall structure of the book? What is the main theme of the narrative or speech? How is it related to what just went immediately before your passage and how does your passage prepare for what follows? Are there any peculiarities in the narrative or speech? *Be careful of over exegeting and making the section say more than it does. You simply want to gain a perspective of the whole first before working out the details.*

N/A

## 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!

**13. Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind who have no hope.** (It gives me the subjects and their action-ignorance about death)

**14. For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him.** (It gives me an explanation about death)

**15. According to the Lord’s word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep.** (It gives me support for the resurrection)

**16. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.** (Again, this gives me the reason for the resurrection vs.14)

**17. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.** (This gives me the result of ignorance)

**18. Therefore encourage one another with these words.** (It tells me not to be ignorant about death before Christ comes)

- 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 effect, contrasts, comparison, figures of speech, and organizing structures like lists. See *Duvall and Hayes, p. 51 review.*)

**Example:**

**For God** → the one doing the action, “for” connects with the previous verse to explain why God wasn’t condemning the world right now

**So loved** → Why “so loved” and not just loved?

The world → the whole world as it is now?

**That He gave** → He = God, “loved” and “gave” (past act with ongoing results). 2 actions brought together.

His only begotten son → What does “only begotten” mean?

**So that** → expresses purpose or result? Gives reason.

Whoever believes in Him → whoever = anyone

Believes = present ongoing action

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

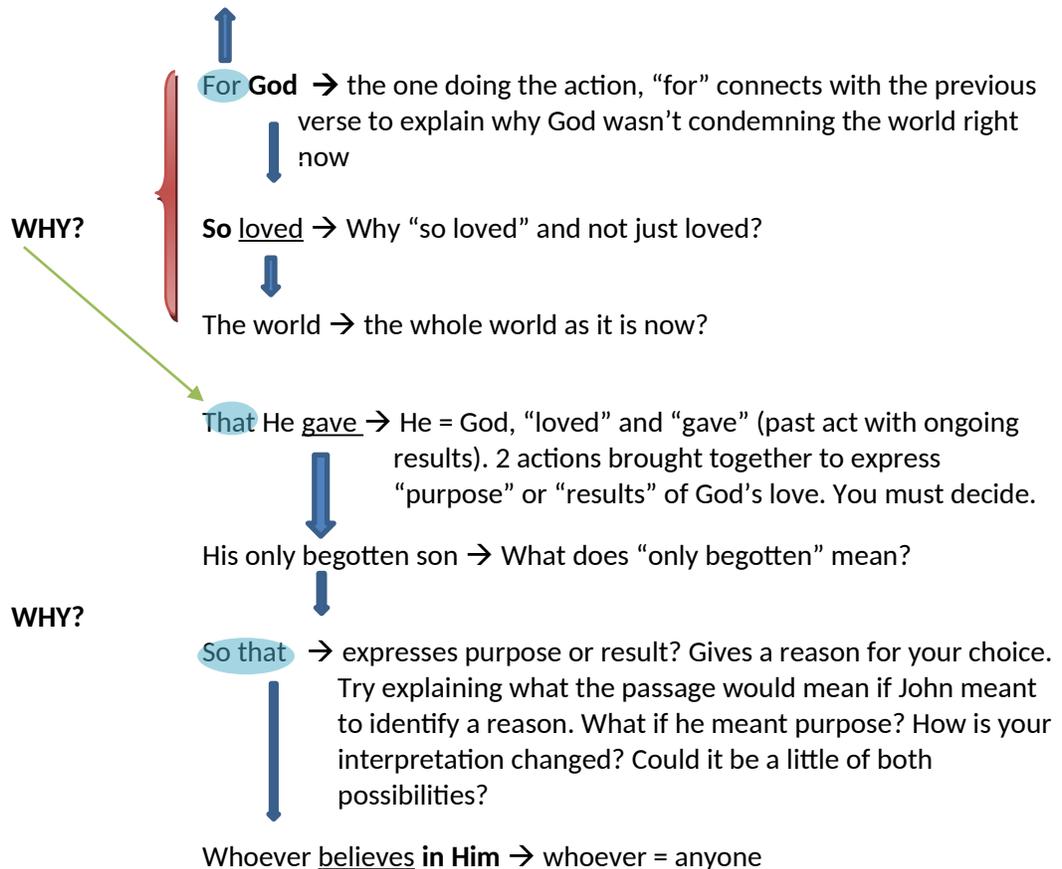
Should **not perish**

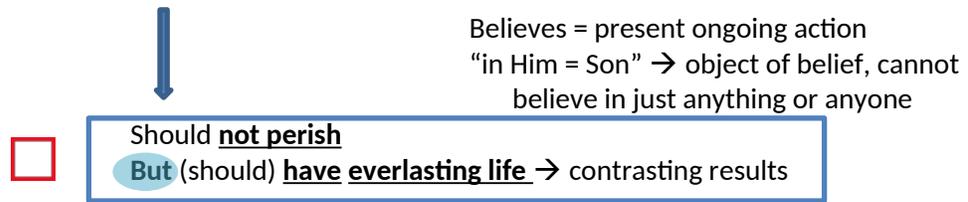
**But** (should) have everlasting life → contrasting results

- 4) Use arrows to note the flow of the argument to the main idea. Use an asterisk to identify what you think is the main idea.

**Example:**

Previous verse John 3:15. Your job is to observe the interconnections.





**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).

There are a number of words and phrases that Paul uses in I Thessalonians 4:13-18. He uses phrases as we believe, we who are still alive, the Lord. These are important because of his argument about what happens to believers who die before the coming of the Lord. He doesn’t want these believers to be ignorant about those that die in the Lord. Somehow, they may have thought because some believers died they missed the coming of the Lord (4:15). He uses the conjunction (for) to contrast what happens to those who will be alive when Christ comes and those who have already died in Christ.

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).

Paul’s first argument about what happens to those who die in the Lord is that just like Jesus was raised from the dead so will those who have died in Christ will be raised from the dead. His other argument is repeated twice in verse 15 because it is based on our faith in Jesus Christ. He uses the words “we believe” twice. The next argument he uses is that it’s something Jesus has said. So, Paul isn’t saying I’m saying this but “according to the Lord’s word”. He uses another phrase “the Lord” which is repeated five times in just six verses. The whole theme of those six verses deals with those who sleep in death, those who are alive, and the coming of the Lord. He finally says to encourage one another with these words.

\*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).

There's not an Old Testament narrative directly but the "coming of the Lord" or "the day of the Lord" could fit into that narrative. Old Testament books Isaiah, Jeremiah, Ezekiel, Daniel and some of the Minor Prophets talk about the day of the Lord and some of the events that will take place.

**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?

Paul says the Lord will come down from heaven with a loud command and a trumpet from the archangel will be so loud that it will wake up the dead. Those who are still alive in Christ will be caught with those who are dead, and we meet the Lord in the air. These rhetorical terms or hyperbole drove home the point Paul was trying to make concerning those who had died before the coming of the Lord. He was also making the point that believers have hope after death, unlike the rest of mankind.

### **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 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.

5.3.2 None that I can see.

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

“Uninformed about those who sleep in death” and “fallen asleep in him”. These are important terms because this is the reason why Paul is addressing this issue.

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 in death.  
Fallen asleep.  
Uninformed  
coming of the Lord

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).

Uniformed- ἀγνοεῖν

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

to be ignorant, not to know, not to understand, unknown, to err or sin through mistake, to be wrong

mGNT

22x in 12 unique form(s)

TR

22x in 12 unique form(s)

LXX

8x in 7 unique form(s)

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.*

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.)

ἀγνοέω (ΓΝΟ [cf. γνώσκω]), -ῶ (imperative, ἀγνοεῖτω 1 Corinthians 14:38 R G Tr text WH marginal reading); imperfect ἠγνόουν; 1 aorist ἠγνόησα; [passive, present ἀγνοοῦμαι, participle ἀγνοοῦμενος; from Homer down];

a. to be ignorant, not to know: absolutely, 1 Timothy 1:13; τινα, τί, Acts 13:27; Acts 17:23; Romans 10:3; ἐν τίνι (as in [Test. Jos. § 14] Fabricii Pseudepigr. ii., p. 717 [but the reading ἠγνόουν ἐπὶ πᾶσι τούτοις is now given here; see Test. xii. Patr. ad fid. manuscript Cant. etc., Sinker edition, Cambr. 1869]), 2 Peter 2:12, unless one prefer to resolve the expression thus: ἐν τούτοις, ἃ ἀγνοοῦσι βλασφημοῦντες, Winers Grammar,

629 (584) [cf. Buttmann, 287 (246)]; followed by ὅτι, Romans 2:4; Romans 6:3; Romans 7:1; 1 Corinthians 14:38 (where the antecedent clause ὅτι κτλ. is to be supplied again); οὐ θέλω ὑμᾶς ἀγνοεῖν, a phrase often used by Paul [an emphatic] scitote: followed by an accusative of the object, Romans 11:25; ὑπέρ τινος, ὅτι, 2 Corinthians 1:8; περί τινος, 1 Corinthians 12:1; **1 Thessalonians 4:13**; followed by ὅτι, Romans 1:13; 1 Corinthians 10:1; in the passive ἀγνοεῖται 'he is not known' i. e. according to the context 'he is disregarded,' 1 Corinthians 14:38 L T Tr marginal reading WH text; ἀγνωστοί (opposed to ἐπιγινωσκόμενοι) men unknown, obscure, 2 Corinthians 6:9; ἀγνωστοῦ τινι unknown to one, Galatians 1:22; οὐκ ἀγνοεῖν to know very well, τί, 2 Corinthians 2:11 (Wis. 12:10).

b. not to understand: τί, Mark 9:32; Luke 9:45.

c. to err, sin through mistake, spoken mildly of those who are not high-handed or willful transgressors (Sir. 5:15; 2 Macc. 11:31): Hebrews 5:2, on which see Delitzsch.

Or

The KJV translates Strong's G50 in the following manner: be ignorant (7x), ignorant (4x), know not (4x), understand not (3x), ignorantly (2x), unknown (2x).

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).

In this case, it means not known

**\*Word studies are some of the most useful tools you have for investigating a passage! We look for words in the original language because each culture means different things by these words. English translations can add something to a word that would never have been intended.**

## STEP 6. CULTURAL CONTEXT

6.1 List features of your text that you suspect might be clarified by a greater knowledge of Jewish or Greco-Roman history and culture.

According to Powell archeology unearthed multiple shrines and temples for deities such as Isis, Osiris, Serapis, and Cabarrus. The Thessalonians responded to the gospel by turning to God from idols and despite persecution, became an example to believers in Macedonia and Achaia (I Thess. 1:6-10). (Mark Allen Powell, "Introducing the New Testament" (Baker Publishing Grand Rapids, MI 2018) p. 388-389) Also becoming a Christian in the first century meant a loss of esteem and social status. As Christians they did not join in the festivals associated with the temples and shrines; they did not honor the emperor with worship; they did not participate in banquets and parties. As a result, they lost their honor and were possibly shamed by their Gentile neighbors. (Powell. P. 395)

6.2 Choose one of these and, using the bibliography in Duvall and Hayes (pp. 120-134), explore the cultural background a little further and explain how this study may aid in an understanding of the cultural milieu of the author.

Again, Powell has suggested that Christians refused to worship other gods and that included emperor worship. While Christians would pray for the emperor, they refused to pray to the emperor (Tertullian, Apology, 30-32). Those who refused to worship the emperor were thought to be traitors to the State. "To refuse to burn incense before the emperor's image was a sign of treason or at least of disloyalty. When Christians refused to burn incense before the emperor's image, they did so as a witness to their faith; but the authorities condemned them as disloyal and seditious people." (Justo L. Gonzalez "The Early Church to the Dawn of the Reformation" San Francisco: Harper & Row, 1984. 16.) After spending a few months in Thessalonica according to Acts 17 Paul, Timothy, and Silas were forced to leave the city. Not sure how this small church would survive persecution Paul was able to send Timothy back to them and Timothy returned with good news (I Thess. 3:2-3).

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

Because the Thessalonians are being persecuted for their faith, Paul exhorts them to stand and to live holy lives as they see the coming of Jesus Christ (I Thess. 3:2-13). One of the themes of I Thessalonians is suffering or persecution. The words affliction, suffering, gospel, and tribulation are mentioned at least fifteen times in this letter. Again, in chapter 14, Paul exhorts them to live sexually pure lives, to love one another and to work with their hands, and stay out of one another's affairs. It's possible because they lived under such persecution and not that far removed from the resurrection it's possible that they believed Jesus's return was imminent. Some believers could have stopped working thinking that the coming of the Lord was to happen soon and that's why he exhorts them to continue to work (I Thess. 4:11). It's also possible that even the apostle Paul believed that he would still be alive at the Lord's return ((I Thess. 4:17). Paul takes up a question (I Thess. 4:13) that seems to have been troubling this congregation. Some believers have died and this church wonders whether their loved ones have missed out on what Paul has promised them concerning the Lord's returns (Powell. P. 397-398).

## STEP 7. BIBLICAL AND THEOLOGICAL CONTEXTS

7.1 How does your passage compare to other passages in Scripture which address similar issues?

In the Old Testament book of Daniel, it talks about how some of the dead who sleep shall awake to everlasting life and some to everlasting contempt (Dan. 12:1-2). Here are some other scriptures found about the Parousia in the New Testament. Jesus talked about it in the gospels and Paul talks about it in his letters. Matthew's gospel talk about the end times extensively in chapter 24 but verses 30-31 talk about the gathering of the saints in the sky. Mark and Luke talk about how no one knows the hour or the time of his coming (Mark 13:32, Luke 17:31-37. Paul again mentions the trumpet of God and the dead being raised incorruptible in I Corinthians 15:51-58, "51 Listen, I tell you a mystery: We will not all sleep, but we will all be changed-- 52 in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed....."

7.2 What would be lost or how would the message of the Bible be less complete if your passage did not exist?

Without “the resurrection of Jesus Christ” there is no hope! If Jesus never conquers death and the dead never raise to eternal life the Bible says we are men most miserable (I Cor. 5:19). Without hope after this life, we would be no better than the animals. If that’s the case we should “eat, drink, and be merry” because this is the most we will ever have. Death is the enemy of the human race. It destroys, separates, kills, and ruins the eternal destiny of man.

7.3 What is the theological importance of your passage?

The dead will rise incorruptible. Death will not end the quantity or quality of life. God is supreme over death, and He stands outside of time. That’s why as Christians we don’t have to fear death because Christ conquered death. The promise is that Christ is preparing a place for us that where he is we shall be there also (John 14:1-4).

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

8.1 Find a combination of at least 6 commentaries, books, or academic or pastoral journal articles which deal with your passage and read the contributions of other scholars. List the sources here using the correct Turabian style).

Michael J. Svigel, "Darby's early exegetical argument for the pretribulation rapture of the church", *Trinity Journal* 35, no 2 (Fall 2014) 225-251.

Michael J. Svigel, "The Apocalypse of John and the rapture of the church: A Reevaluation", *Trinity Journal* 22, no 1 (spring 2001): 23-74.

Craig A. Blasing, "The day of the Lord and the rapture", *Bibliotheca sacra* 169 no 675 (Jul - Sep 2012): 259-270.

Tim LaHaye and Ed Hindson, "Exploring Bible Prophecy from Genesis to Revelation" (Harvest House Publishing, Eugene Oregon 2006), 443-446.

Marion C Moeser, "The rapture exposed: the message of hope in the Book of Revelation", *New Theology Review* 17, no 4 (Nov 2004):

Marsh, Cory M. Marsh, "The Rapture: Cosmic Segregation or Antidote for Oppression? A Critical Response to the 'Racial Ideology of Rapture'", *The Journal of Ministry & Theology* 24, no 2 (Fall 2020): 60-79.

Sibley W, Towner, "Rapture, Red Heifer, and Other Millennial Misfortunes", *Theology Today* 56, no 3 (Oct 1999): 379-389.

Gerald B. Stanton, "Kept from the Hour" (Grand Rapids: Zondervan, 1956) 20 notes,

James F. Stitzinger, "The Rapture in Twenty Centuries of Biblical Interpretation", *The Master's Seminary Journal* 13, no 2 (Fall 2002): 149-171.

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?

My approach when it comes to the rapture is to stay away from dating. I hope one of the things I've learned is that the genre in which the bible or author uses is to be careful not to read more in the text where there are gaps.

8.3 State a few places where you will use other scholars' work to SUPPORT your conclusions, indicating some quotations from them worthy of citing in your paper. *"Be careful not to let them dictate what you conclude about the passage. Be critical of your sources and do not be afraid to disagree with commentators. As always, cite your sources so as not to plagiarize,"* (Duvall and Hayes, *Grasping God's Word*, p. 506).

"The study of the rapture is part of a wider study of the Parousia. The Greek word παρουσία (Parousia) literally means "being alongside," "presence," or "to be present." New Testament usage makes it clear that the Parousia is not merely the act or arrival of the Lord but the total situation surrounding the Messiah's coming. Oepke writes, "The Parousia, in which history is anchored, is not a historical event but rather the point where history is mastered by God's eternal rule." (James, Stitzinger) The rapture is not merely an event to scare people out of hell, but Stitzinger says it's God's master plan for his eternal rule. Michael J Sivgel also mentions the rapture and how it correlates with Revelation 11:11-12, "The surface parallels between 1 Thess. 4:17 and Rev 11:11-12 are often appealed to in order to identify the rapture at this point in the apocalypse. Sometimes the sounding of the seventh trumpet in 11:15 is added as a parallel to 1 Cor 15:52 and the songs of the voices and twenty-four elders are further interpreted in this light. (Michael J. Sivgel). Note: Footnotes at 8.1

8.4 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. *You need not write your full refutation here.*

There were not any significant differences between myself and the scholars I looked at. The Tim LaHaye and Ed Hindson's novel was more fictional in terms of how things would play out in the end times. Its focus was more on the rapture.

8.5 Hypothesize what the passage of Scripture you chose to investigate means. Then write out a well-crafted preliminary thesis statement that either explains how you will interpret the significance of the subject matter or question under discussion, what to expect from the rest of the project/paper, and/or makes a claim that others might dispute. *A thesis statement is an essential part of any graduate project/paper, so you need to identify enough resources to support the claims being made. A thesis is often revised once you have gathered enough supporting evidence to begin your Final Project/Paper. The more quality attention is given here, the better your final project will be.*

Sermons may not use this written thesis, but they should reflect the preparation that went into the sermon, and a thesis statement (reflected in the Big Idea) is an important part.

I plan to investigate I Thessalonians 4:13-18 and my thesis statement will be: The aim of this paper will seek to examine the rapture and why it's theologically important.

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