SECTION 15

The Exegetical Process: Part 2

"THE EXEGETICAL PROCESS"
(PART 2)

"If exegetical theology is worth anything, it must aid the student and pastor/teacher in bridging the gap between the original situation and the present-day audience"

-(Kaiser, 186)

"The Word is supernatural, and woe to the preacher who leaves the supernatural for the natural; who sets aside the sword of the Spirit to use in its stead a blade of his own tempering!"

-Howard Cosby, Chancellor of the University of the City of New York in the late 1800s (quoted in *Berean Call,* Feb. 1999, pg. 3)

"A text cannot mean what it never could have meant to its author or his or her readers."

-(Fee and Stuart, *How To Read the Bible For All Its Worth,* 64.)

INTRODUCTION:

In the previous lecture, a broad and general foundation was laid as one engages the text of Holy Scripture. A commitment to historical-grammatical interpretation is a natural complement to a high view of biblical inspiration. Discerning the author's intended meaning is a "moral" presupposition which guides our exegetical and homiletical work.

"We cannot be acquitted as scholarly exegetes until we have led the church to understand how to respond to the very words that we have analyzed most critically and carefully."

-Walt Kaiser, *Towards An Exegetical Theology,* 247)

When one surveys specific approaches to the exegesis of Scripture among evangelicals, one discovers a variety of methods and, at the same time, "common threads" that run through each model. Contrasting and comparing these proves most insightful and helpful: to our task.

I. HADDON ROBINSON'S 10 STAGES IN THE DEVELOPMENT OF EXPOSITORY MESSAGES.

1. Choose the passage to be preached.

2. Study your passage and gather your notes.

3. As you study the passage, relate the parts to each other to determine the exegetical idea and its development.

4. Submit the exegetical idea to 3 development questions:

    1. What does it mean?

    2. Is it true?

    3. What difference does it make? (application)

5. In light of the audiences knowledge and experience, think through the exegetical idea and state it in its most exact, memorable sentence possible.

6. Determine the purpose of the sermon.

7. Thinking about the homiletical idea, ask yourself how this idea should be handled to accomplish your purpose.

8. Having decided how the idea must be developed to accomplish your purpose, outline the sermon.

9. Fill in the outline with supporting materials that explain, prove, apply or amplify the points.

10. Prepare the introduction and the conclusion of the sermon.

II. **DAVID ALLEN: <u>HOW TO ANALYZE A TEXT OF SCRIPTURE FOR PREACHING OR TEACHING</u>**

1. ANY TIME YOU PREACH OR TEACH GOD'S WORK, YOU SHOULD BE ATTEMPTING TO DO SEVEN THINGS IN YOUR STUDY, PREPARATION AND DELIVERY:

   1. OBSERVATION (What do I see?)
   2. INVESTIGATION (What is the background?)
   3. INTERPRETATION (What does it mean?)
   4. ILLUSTRATION (How can I help the audience understand and remember it?)
   5. APPLICATION (How can I help the audience see how it works in life?)
   6. MOTIVATION (How can I move the audience to obey the text?)
   7. COMMUNICATION (How can I best deliver the message to the audience?)

2. IN ALL PREACHING/TEACHING, YOU WANT TO APPEAL TO THE TOTAL PERSON:

   MIND   EMOTIONS   WILL

3. THERE ARE TWO PRIMARY METHODS (ORDERLY PROCEDURE) OF BIBLE STUDY:

   1. INDUCTIVE/ANALYTIC - Begin with the <u>parts</u> and move toward the whole.
   2. DEDUCTIVE/SYNTHETIC -Begin with the <u>whole</u> and move toward the parts.
   3. REMEMBER THAT A CRUCIAL KEY IN BIBLE STUDY IS ASKING THE RIGHT QUESTIONS.

   I have six faithful serving men
   Who taught me all I know,
   Their names are <u>what</u> and <u>where</u> and <u>when</u>
   and <u>how</u> and <u>why</u> and <u>who</u>.
   -Rudyard Kipling

<u>SOME "HOW TO" BOOKS ON EXEGESIS AND EXPOSITION OF A TEXT</u>

Grant Osborne & Stephen Woodward, *Handbook for Bible Study* (1979)
Fee & Stuart, *How to Read the Bible for All Its Worth* (1984)
Frederick Danker , *Multipurpose Tools for Bible Study* (Rev. Ed., 1993)
Walter Kaiser, *Toward an Exegetical Theology, Biblical Exegesis for Preaching and Teaching* (1981)
Walter Liefeld, *New Testament Exposition* (1984)
Thomas Schreiner, *Interpreting Pauline Epistles* (1990)
John Beekman & John Callow, *Translating the Word of God* (1974)
David Black, *Linguistics for Students of New Testament Greek* (1988)
Cotterell & Turner, *Linguistics and Biblical Interpretation* (1989)

PROCEDURE FOR BIBLICAL EXEGESIS

A. OBSERVATION

1. Pray!
2. Read the text several times in English.
3. Read the text in Greek or Hebrew.
4. Make notes on what you observe in the text:

PEOPLE:	Who are the people in the text? Characters, etc.
PLAN:	What type of discourse is the text? (Expository, Narrative, Hortatory, etc.) What are the major chapter divisions of the entire book? What are major paragraph divisions of the text? What are key themes, words, doctrines, etc.?; note them.
PURPOSE:	Why is the author writing to the recipients? What does he tell the readers to do? What command forms appear? (Imperatives, Hortatory, Subjunctives, etc.)

B. INVESTIGATION

Study the <u>BACKGROUND</u> of the text - Read a good introduction. Note the authorship, date, recipients, occasion, purpose, etc.

C. INTERPRETATION

1. LINGUISTIC INTERPRETATION: Begin at the paragraph level.

    a. What is the main thought of the paragraph?
    b. How many sentences in the paragraph?
    c. What is the relationship among the sentences? (Ex. - which sentences convey primary information, which contain secondary (subordinate) information?)
    d. How many paragraphs are in the text?
    e. What is the relationship of the paragraphs?
    f. Which paragraphs convey the most important information?

2. GRAMMATICAL/SYNTACTICAL INTERPRETATION: Move to the sentence/clause level.

    a. Diagram the sentence to determine Subject, Main Verb, and Object.
    b. Identify independent clauses and dependent clauses.
    c. Determine grammatical relationship of clauses to one another.
    d. Decline nouns and parse verbs (if studying Greek text).
    e. Compare different translations of the text.

3. LEXICAL INTERPRETATION: Move to the word level.

    a. Do word studies of important nouns and verbs.
    b. Note things like lexical repetition; words in same semantic domain (different words that have similar meanings).

4. DOCTRINAL INTERPRETATION:

    a. What doctrines are presented, if any?
    b. How is the author using this doctrine?

5. COMMENTARIES - Consult them now to check your interpretation and to gain new insight.

*At this point you are ready to begin the actual writing of the sermon.

D. LLUSTRATION - Choose good illustrations to help audience "see" the meaning.

E. APPLICATION

1. To you personally.
2. To the people you will be teaching or preaching:
   a. How does this text apply to modern life?
   b. Specific applications: Definite commands in the text.
   c. General applications: based on teaching of the text.

F. MOTIVATION

Challenge them to obey the text; consequences and rewards, etc.

G. COMMUNICATION

Sermon delivery.

III. JOHN MACARTHUR' S STUDYING FOR THE EXPOSITORY SERMON (*REDISCOVERING EXPOSITORY PREACHING, 218-222*)

- Read the Book

- Read the Passage

- Find the Main Point

- Organize the Passage

- Analyze the Structure

- Put Together an Exegetical Outline

- Add Illustrations

IV. JERRY VINES' PROCESS OF EXPOSITION

Working with a Scripture passage is like dividing a block of wood. You examine the block of wood carefully, turning it from side to side, over and over. After noticing the natural divisions in the wood, you crack the wood in these places.

<u>INVESTIGATION</u>
Investigation answers the question, "What does the Scripture passage really say?" It is the fundamental step in Scripture exposition.

G. Campbell Morgan had four rules for studying a Bible book:
1. Read and gain an impression.
2. Think and gain an outline.
3. Meditate and gain an analysis.
4. Sweat and gain an understanding.

A. Read Prayerfully

B. Read Carefully
"Rudyard Kipling: "I kept six honest serving men; they taught me all I knew; their names are what and why and when and how and where and who. I sent them over land and sea, I sent them east and west; but after they had worked for me I give them all a rest."
*Use these six words as you read the paragraph. (Meditation is also helpful.)

C. Read Imaginatively
1. Put yourself into the passage.
2. Live out what is taking place.
3. Role play the people who appear in the verses.
4. But do not go to the extreme.

   *Imagination is the difference between a good preacher and an average preacher. If imagination is used properly it can make the passage come alive.

D. Read Obediently
1. Look for Theme and Main Points.
2. Pursue Several Clues.
3. Look for repetitions of terms, phrases, clauses, or sentences.
4. Be aware of transitional words: then, therefore, wherefore, but, nevertheless, and meanwhile.
5. Pay attention to rhetorical questions.
6. Note a change in location, time, or setting.
7. Recognize when the writer gives a clue as to the meaning of the passage.

INTERPRETATION
Interpretation answers the question, "What does this passage mean?"
A. Diagram the Passage
(Using a block diagram, called a "syntactical display" by Walter C. Kaiser, Jr., is helpful and illuminating as interpretation begins.)

B. Do Word Studies
* Process of doing word studies:
1. In the original languages, if possible, look for the meanings of words.
2. Check other occurrences in the Bible.
3. Compare the Old and New Testament usage of the word.
   * Considerations in doing word studies:
   1. Find the usage of a word at time of the author.
   2. Determine the grammatical use of the word.
   3. Be aware of figures of speech in the Bible such as simile, metaphor, paradox, and hyperbole.

C. Study the Context
The word context comes from two Latin words: *con,* which means "with" or "together," and *texere,* which means "to weave." Context deals with something woven together. One must be aware of the book's location in the Bible to know its literary form.

Kaiser points out five basic literary forms in the Bible:
1. Prose

2. Poetry

3. Historical Narrative

4. Wisdom Writings

5. Apocalyptic Literature

Kaiser notes four connections between a passage and its context:
1. Historical (events or facts)

2. Theological (doctrines)

3. Logical (arguments)

4. Psychological (expressions)

D. Gather the Historical Data
   Gathering background data involves several matters:
   1. Who wrote the passage under consideration?

   2. Who is the speaker (if different from the writer)?

   3. Who is the audience?

   4. Is the time of year relevant?

   5. What is the stage of revelation of the particular passage?

E. Do Cross-Reference Work Let Scripture interpret Scripture.

F. Determine the Theological Significance

G. Consult Commentaries

H. Apply Proper Principles of Interpretation

   The ethnic division principle - do not confuse passages written to a specific category of
   the human race (Jews, Gentiles, or the Church) and those written to another group.
   1. ***The first mention principle*** - the first time a topic is mentioned is key to
      understanding its meaning.
   2. ***The full meaning principle*** - often subjects are given one comprehensive treatment in
      the Bible, which sheds light on other occurrences.
   3. ***The proportionate mention principle*** - note the amount of space given in the Bible
      for a particular subject; magnify those truths that Scripture magnifies.
   4. ***The repeated mention principle*** - often a subject will at first be given the barest
      treatment, but with repeated mentioning, additional details are given.
   5. ***The gap principle*** - note instances where God leaps several centuries without
      comment.
   6. ***The salvation/fellowship principle*** - we understand verses differently, depending on
      whether they deal with salvation or fellowship.
   7. ***The threefold principle*** - i.e. salvation understood as past, present, and future.
   8. ***The recurrence principle*** - the Bible may mention a subject again from a different
      standpoint, with a different purpose (i.e., Genesis 1 and 2).

APPLICATION
"What does the passage tell me, and the people to whom I preach, to do?"

*Self-Application
The preacher is more ready to apply the truths of God's Word when he has first applied
them to himself.

V.   WALTER LIEFIELD'S PREPARING THE TEXT (THE FACTS: PRACTICAL EXEGESIS)

1. SURVEY THE CONTEXT
   1. Observe the background
   2. Note the "Connecting Tissue" between the Text and Its Content.
      - Thought Patterns
      - Verbal Patterns
      - Structural Patterns

2. NOTE THE DOMINATE CHARACTERISTICS AND THEMES OF THE PASSAGE
   The hearers could lose confidence in the preacher when he ignores obvious phenomena in the text.
      - Ideas and Concepts
      - Doctrines
      - Character Delineation
      - Sequence of Events
      - Rhetorical Questions
      - Complex of Topics, Problems, or Circumstances

3. SELECT SIGNIFICANT ITEMS FOR EXEGETICAL STUDY
   *Key Question: "What items in the passage are truly significant?"
      - Doctrinally Important
      - Ethically Important
      - Difficult to Understand
      - Thematic in the Context, Book, or Corpus
      - Crucial to Understanding of the Author's Intent
      - Dependent on the Literal Form

VI.   BRYAN CHAPELL AND THE EXPOSITOR'S ASSIGNMENT

1.   THE PRIORITY OF THE TEXT
   A. Begin Here
   Expository preaching points the preacher to the Scriptures as a beginning. The sermon is intended to explain what the Bible says.

   B. Considerations for Selecting a Passage
   1. Passage Length
   2. Sermon Length
      "Every sermon should seem like twenty minutes, even if it is much longer."
      -J. Stott (54)
   3. Concerns
      God's preference is not always our own. Pastor's should evaluate, look back and forward in their plans and preaching ministry.
   4. Catalysts
      The following types of eventful preaching can strengthen the preacher's ability and respectability:
      - Series
      - Contexts

      The context of the preacher and the congregation will ultimately aid in decision making about delivery and application.
   5. Cautions
      The author's general cautions include: do not avoid familiar texts, do not purposely avoid any text, and do not use spurious texts. The preacher must remember the inspiration of the Scripture, and be guided by its completeness.

   C. Tools for Interpreting a Passage
   Many different tools can be used to assist the preparer of the sermon. Preaching is at its best when it comes from the Holy Spirit stirring the heart of the preacher. These tools are guides and suggestions.
   "Every preacher is to regard himself as an original exhibitor and enforcer of the terms of human salvation; a channel of gracious speech, markedly different from every other." -J. R. Wilson

   D. Principles for Interpreting a Passage
   1. Use grammatical-historical method.
   2. Observe the historical, cultural, and literary context.
   3. Determine the redemptive context.

2.	THE COMPONENTS OF EXPOSITION
A. The Goal
People long to understand how the text of Scripture applies to their lives. The goal of expository preaching is to do just this. "However, a true expository sermon uses all its resources to move to application. It is the main thing to be done." -D. Larson "The application of the sermon is not merely an appendage to the discussion or a subordinate part of it, but is the main thing to be done." - J. Broadus (79).

B. The Pattern
Jesus set a pattern on the road to Emmaus by beginning with Moses and the prophets and explaining what the text said about himself (Luke 24).

C. The Components
Explanation, illustration, and application act as the proof, the clarification or the specification of the exhortation the preacher offers and the transformation that Go requires.

D. The Balance
Remember, explanations prepare the mind, illustrations prepare the heart, and applications prepare the will (p. 86).

E. The Attitudes
1.	*A Divine Authority*
When the preacher says what God's Word says, he has authority.
2.	*A Biblical Manner*
Evangelize, teach, clarify, and challenge
3.	*A Humble Boldness*
Be bold in the conveying of the Word of God, but remain humble, realizing that it is not your authority but God's.
4.	*A Christ-Likeness*

3. THE PROCESS OF EXPLANATION

A. The Labyrinth
The Word of God is a maze to many people. It is the preacher's job to shed light in the right areas so the hearer can begin to understand the well-worn path which leads to understanding the text.

B. The Path of Preparation
1. Six Critical Questions
   1. What does the text mean?
   2. How do I know what the text means?
   3. What concerns caused the text to be written?
   4. What do we share in common with:
      a. Those to (or about) whom the text was written, and/or
      b. The one by whom the text was written.
   5. How should people now respond to the truths of the text?
   6. What is the most effective way I can communicate the meaning of the text?
2. Four Necessary Steps
   a. *Observe*
      "Get saturated with the Gospel. I always find that I can preach best when I can manage to lie soaked in my text. I like to get a text, and find out its meanings and bearings. Then, after I have bathed in it, I delight to lie down in it, and let is soak into me." - Spurgeon (103).
   b. *Interrogate*
      The question which must be asked is simply, "What's here?" This question leads to more penetrating questions.
      "To expound Scripture is to bring out of the text what is there and expose it to view... The opposite of exposition is `imposition' which is to impose on the text what is not there." - John Stott (104)
      1. *Exegete the Passage (What Does It Say?)*
         Exegesis is the process by which preachers discover the precise definitions and grammatical distinctions of the words in a text. This can and should be done in both the original language and a careful evaluation of the English versions.
      2. *Outline the Passage (How does it fit together?)*
         Three types of outlines are suggested:
         - Grammatical
         - Mechanical
         - Conceptual Outlines
      3. *Background the Text (Where does it fit?)*

c. *Relate*
This step seeks to determine how the passage will be and should be received by a given audience.
d. <u>*Organize*</u>
1. *Sequence and Order*
The text should be put into logical order. The exegetical outline is not usually the homiletical outline. The exegetical outline establishes what the text says. The homiletical outline establishes how the meaning is best communicated to the congregation.
2. *Exhaust and Cover*
The main points of the text should be reflected in the proposition and application of the sermon.
3. *Highlight and Subordinate*
The irrelevant must be discarded.

C. **The Light of Presentation**
The effective preacher needs to understand three basic steps for the actual presentation of the stated facts.
1. State and Place
First state what the text means. Then locate or place it in the text where the idea came from.
2. Prove
After stating the truth and properly placing it in the text, then it must be proven true to the hearer. This can be done with five methodologies:
    a. Restatement
    b. Narration
    c. Description and Definition
    d. Exegesis
    e. Argument
3. More Light
Da lucem,Domine – "Give light, O Lord!"
The fundamental obligation of an expositor: To state what you know and show how you know.

VII. SOME SUMMARY OBSERVATIONS

1. Examine Key Words or Phrases in the Text.

    1. *Key Words*

    2. *Repetition of Words or Phrases*

    3. *Contrasts Between Words or Phrases*

    4. *Comparisons Between Words, Ideas, or Phrases*

    5. *Expressions of Time or Sequence*

    6. *Terms of Conclusion, Transition, or Result*

2. Look for Themes that emerge as you read the text.

3. Investigate verb tenses in the original language. Track those verbs.

4. Watch for Questions asked and answers given in the text.

5. Look for warnings.

6. Watch for cause and effects relationships that may not be set off by a key word or phrase.

7. Look for promises (noting their general or specific nature).

8. Look for movement.

9. Watch for lists.

10. Look for explanations.

11. Look for commands.

12. Look for the important descriptions given by the text.

13. Watch for, and interpret carefully, figures of speech.

CONCLUSION:

In his article, "Exegesis and Expository Preaching," Robert Thomas reminds us that exegesis is the product of the skillful use of biblical languages in determining the original meaning of a given text.

EIGHT THINGS ARE IMPORTANT:
1. The expositor must be a trained exegete with a "working" knowledge of the biblical languages.
2. Exegesis builds on sound hermeneutical principles or a systematic method for using them to analyze a text.
3. Investigation of the biblical introduction of the passage (book, chapter, and verses) to be used is foundational for a proper exegesis.
4. Exegesis includes a study of words, idioms, terms, phrases, and paragraphs. A study of their historical evolvement, usage, and structure are critical to the exegetical process.
5. It includes an examination of the historical development of the book.
6. Expositors are to use the abundant resources available to them from scholars.
7. Preachers must speak on the level of the people. Technical data should not be used in the pulpit.
8. The meaning of the text must be communicated.

The exegete enhances his exegetical work by investigating other related fields of study. Thomas lists four cognate areas of study:

- **Biblical and Systematic Theology** – One's sermons must be based upon a biblically and theologically sound interpretation of Scripture.
- **Church History** - Sermons benefit from illustrations and lessons of the past.
- **Apologetics** - Apologetical methodologies of former Christians can be useful in devising current defenses of the faith. However, these defenses must emerge out of a sound interpretation of the Bible.
- **Applicational Ministries** - Here the Scriptures are applied to the human experience.
    1. *Homiletics* - sermon structure and its motivation are rooted in the text.
    2. *Counseling* - expository preaching is exhortation to groups as well as to individuals.
    3. *Christian Education* - the impartation of biblical truth emerges from the text also.
    4. *Missions and Evangelism* - the sermon's offer of salvation must be both mission and evangelistic oriented.
    5. *Social Issues* - Christians are responsible to help alleviate social ills and human need.

PRACTICAL SUGGESTIONS FOR EXPOSITORY PREACHING
(Robert Thomas)

1. Select what is most important about the text.

2. Use technical items when necessary, but sparingly.

3. Describe the writer's thoughts, aims, and purpose.

4. Show why you prefer a certain passage. Briefly, address any known difficulties.

5. Prepare a personal translation of the passage.

6. Remember you are servicing the mind as a groundwork for a service to the heart.

7. Follow the sequential flow of Scripture, but deviate from it when necessary.

8. Do not preach textual assumptions or idealistic assumptions about the text.

9. Select a proper translation on which to base a sermon.

10. Be yourself. Use your own gifts.

11. Know your audience. Challenge them with reachable possibilities.

12. Add something new to the known.

13. Cover a sufficient portion of Scripture. Do not try to preach it all at once.

14. Apply the text proportionately.

15. Teach the known as a point of reference, then move to the unknown.

16. Avoid sensationalism.

WALT KAISER ON DOING EXEGESIS WITH INTEGRITY

"The sole object of the expositor is to explain as clearly as possible what the writer meant when he wrote the text under examination." (45)

"...preparation for preaching is always a movement which must begin with the text of Scripture and have as its goal the proclamation of that Word in such a way that it can be heard with all its poignancy and relevancy to the modern situation without dismissing one iota of its original normativeness."(48) "Background studies about the author, culture, time, literary genre, and organizing principles of the Biblical book are exceedingly helpful and necessary as a proper preparation for approaching a Biblical text. But finally we must come to the text itself. It must consume the majority of our interest and attention. It must be to that text's phrases, clauses, sentences, paragraphs, and strophes that we devote our most detailed examination and searching analysis." (50)

"Thus Biblical exegesis must use any and all of those tools which it legitimately can, while preserving the autonomy of the text and assuming its integrity." (66)

"All sorts of "shortcuts" and "innovative ideas" are being introduced as substitutes for proclamation of the Word of God These substitutes include relational theology, transactional therapy, fellowship groups, "what-do-you-think" (pooled ignorance) Bible study groups, topical seminars, and just plain Christian entertainment in music, films, and variety programs. Some of these (in their most wholesome form) may have a function in the body of Christ, but never as substitutes of the declaration of the Word of God." (202)