

### 1: Teaching through Exegesis: Helping Students Ask Questions of the Text | Religious Studies Center

*Biblical Criticism / Critical Methods-various ways of doing biblical exegesis, each having a specific goal and a specific set of questions; some methods are more historical, others more literary, others more sociological, theological, etc.*

Krejcir This method of studying the Bible is to prepare lessons or sermons. This curriculum is designed to teach you how to study the Bible with the tools a good pastor would learn to use in a top level seminary. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work. To get the most out of our reading and teaching, we must learn to use the tools needed to dig out these precious prospects. This is called the science and art of Exegetical Method. What is Exegetical, exegesis, xoâ€“what? Exegesis or the Deductive Approach to Bible study simply means "to lead out" or "draw out," extracting objectively, in a systematic study, what a text is actually saying to its original intended readers in their language, culture, and setting before we can discover what it means. In practice with the Bible, it is finding the true meaning of the passages of Scripture from word meanings and context. It is a tool and a discipline which enables us to get more out of what we read, so we can see a text in its background and then gain a better grasp of it by knowing the intended meaning, rather than just what we want it to mean. As a tool, it is an examiner and a detective that interviews a passage in a comprehensive, extensive, and serious manner. This enables a better understanding of the Bible that helps draw out more of the meaning for our personal understanding and spiritual growth. In this way, we can better internalize a passage for our personal conviction and explain it better to others, too. The Exegetical method or exegesis does not mean going to a passage with a presupposition, idea, or agenda and looking for it, although sometimes in preparing a topical study, one may do this. However, it is always, always best to go to the passage to look for what it actually says and not what we want to find. We never want to try to get from the passage what is not there, and then think we have found something. This is what the cults and false teachers do! Why should I bother with this? Because, we can gain so much more from His Word, precepts, and call if we just desire to take the time to learn more of His Word. Exegetical Bible study is learning how to systematically analyze and apply the Bible for all its worth with our best efforts. You can be a person who is skilled in learning His Word, something that must be done before engaging in teaching people the Word. If we do not know how to dig out the meaning and then apply it to our own lives, how can we ask others to do it for their lives? But, it is my intent to show you that this is not the case. Those who are critical to the Bible use these tools, too. The knife that cuts a hand or stabs a person also carves a work of art or helps us eat our dinner. A tool is as good or as bad as the intent of the person who uses it. The Exegetical Process And we pray this in order that you may live a life worthy of the Lord and may please him in every way: We do not dare seek to bend His precepts to fit our ideas or agendas. To be honest careful students of His Word, we must be willing to dig and do the research in order to perceive what the text says before we say to others what it says! It is not about what we think it says; it is about what it really does say! We do not want to be the objects of discussion from 2 Peter false teachers ; rather, we want to honor and glorify our Lord. To read, study, and then teach what the Bible honestly says is so much more impacting and effectual than anything we can make up or assume! Make sure you also read: Select and Identify your Passage! This step can be incorporated in the "Inductive Bible Study Method" in the first steps of preparation For Bible Study and preaching, it is always best to stick to two to six verses unless it is a narrative passage, such as Genesis or Chronicles. Make sure you are using a good translation and not a paraphrase. Explore the General Meaning of the Passage This step can be incorporated into the first steps of the inductive method on "What does it say" Your objective is to seek the broad-spectrum meaning, the overarching structure of your passage, and clarify it. Thus you observe the structure to see what is going on and report it. In this way, you can understand it then you can communicate that understanding to your people. Who is the author? What is the intent, the language, the genreâ€“. What does the general overview of the passage really say? Explore the Specific Meaning of the Passage This step can be incorporated into the middle steps on the inductive method on "What does it mean? What is the intent, the language, the genre, etcâ€“. Thus, the task is to isolate and then inspect and analyze specific words and

phrases to better determine what is going on in the passage. What are the concepts being presented? The sequence of thought? What is the subordination how things are supported and logic, and how are they presented? We are to dig out His principles-not read in ours! Explore the Context This step can also be incorporated in the middle steps of the inductive method on "What does it mean? There are two main areas of "context" we always need to be aware of and ask the text, "What are the historical, and what are the literary settings? What is going on preceding and after our text? What are the types of literature, and the various cultural factors? What was going on in that time in history? What is the point? The train of thought? This is about the time period and culture of the people who God used to write it and the people they are writing too. This is the type of literature genres that refer to the meaning of the words; the Nouns, Verbs, and Adjectives-both the meaning of the words itself as well as what they mean in their context of sentence structure and surrounding passages. What is the Genre Context? How does the literary type or wording in the passage effect the interpretation? In English, we have story, comedy, tragedy, novel, lyric poem, and epic to name a few. In the Greek and Hebrew, we have narrative, law, poetry, prophecy, apocalyptic, parable, epistle, and even romance. This is very important, as this helps us interpret the meaning of the text and whether it is literal or figurative. These are the instructions and precepts of God given to us through Moses, such as Leviticus and Deuteronomy. These are the literature of maxims and sayings such as Job, Proverbs, and Ecclesiastes. These are the prose and rhymes such as Psalms, Song of Solomon, and Lamentations. These are combinations of narrative and prose written in vivid imagery and poetic phrases that are intended to exaggerate for a purpose such as Daniel and most of Revelation. These are the sayings of Jesus that are narrative and instructional, contained in the Gospels. These are the letters written to a specific audience that are practical for us today such as Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, and the first three chapters of Revelation. These are narrative, written also as love stories, such as Ruth and Song of Solomon. Explore the Contents This step can also be incorporated into the middle steps of the inductive method on "What does it mean? You have done the overview; now it is time for the specifics. This is where you can incorporate Inductive reasoning and questions to pull out more information, acting like a detective to see what is going on in the text and determining its impact. Such as, how does topic "x" support topic "y;" how are they interrelated, illuminated, supported, what are the conclusions, and so forth? Look up key words in lexicons see our Bible Aids channel , and Bible dictionaries to discover their meaning. One word from the Greek can have several sentences of meaning and give you more insights and precepts into a verse. This is why translating a Bible is so daunting, doing it word for word literally , meaning to meaning dynamic , or somewhere in between. Then, incorporate to the context and genre for more developed and logical understanding and thought. Put it all Together This step can be incorporated into the final steps of the inductive method on "How does it apply? Now, go back to your paraphrase and add what you missed; and, if needed, subtract what you got wrong or rework what needs to be clarified, and start to polish it up. You can have an exegetical paper, sermon, or Bible study that looks like this: Your paraphrase is about a paragraph or two that explains the general meaning of the passage in a way that you and your audience can clearly understand. Be an humble learner of His Word and an humble teacher too! Pride has no place either in the pulpit or in the Kingdom of God! In prayer, ask God how you can do this and do it better. And then, we can show and tell others. How should we carry out these changes and then communicate to others how to do so? You Can Do it! The Bible is not a difficult book to interpret Some passages and books like Revelation present some challenges because the genre, word meanings, and phrases are not what we are used to and may have meant something entirely different to the original readers than they do in the English today , yet many gifted scholars over the centuries have taken very different views of various passages. To escalate the conflicts between scholars and interpretive approaches, many current sensationalists like to reinterpret the Bible as they see fit and suit it to their erroneous agendas and their corrupt whims. Thus, they lead people off course, far away from the treasures and wisdom they could have had! In fact, having studied His Book intensely for over 25 years, all my degrees, readings, research, and experience has not prepared me for the exegetical quest. I am a sinner with my own fallibility coming before His Wondrous Holy Word. To think otherwise would be significantly

arrogant. I approach His Word as a learner and as a humble student, and I suggest you do so too. We seek to honor the science and art of careful biblical interpretation and analysis. We have discovered that through the inspiration of the Holy Spirit, God has given us something that is very important and clear for us to understand today. I challenge you to be a faithful, honest student of His Word, whether you are still in school or in seminary, or have decades of pastoral experience behind you as well as advanced degrees, to come to His text without preconceived, theological agendas or personal viewpoints. Rather, research carefully; do word studies look for original meaning , conduct searches, and use sound reason and logic. In addition, do not forget the historical examination as well as context and comparisons with other passages in the Bible.

### 2: Biblical Exegesis: Methods of Interpretation

*"THE EXEGETICAL PROCESS": OBSERVATIONS AND METHODS OF GIFTED EXPOSITORS OF SCRIPTURE "If exegetical theology is worth anything, it must aid the student and pastor/teacher in bridging the gap between the original situation and the.*

Huntsman was an assistant professor of ancient scripture and affiliate faculty with classics and ancient history when this was written. Teaching students to ask questions of the text will help them go beyond the surface to the real substance. Photograph by Adrienne Gardenr Malan. Good teachers know how to ask questions, and good students become quite capable of answering them. The example of Jesus as teacher and the experiences of other successful teachers have demonstrated the value, indeed the necessity, of asking questions that invite the power of the Spirit into the learning process. The Exegetical Method The systematic process of asking questions of a text to understand its meaning is called exegesis. Such questioning and analysis, or descriptive exegesis, was seen as being reasonably objective until Rudolf Bultmann, among others, began to question whether anyone could approach any text without presuppositions. A wide variety of exegetical methods and systems exist, [7] but often their technicalities are beyond, and indeed would detract from, the major purpose of religious education, which focuses on teaching doctrinal truths and leading to conversion. As a result, in most instances Latter-day Saint religious education should not seek to imitate secular religious studies programs. Likewise, the tools or criticisms often employed in exegesis can be taken to extremes and can result in undercutting the reliability of the text as scripture. Nevertheless, religious education has long recognized the value of setting scriptural texts in their historical context and bringing enough cultural background to their study to make them more understandable, and there is a growing interest in understanding the impact that their literary effect has on their reading. Ask historical and literary questions, considering the input of scholarship. Ask theological questions, recognizing the sole authority of apostles and prophets to interpret doctrine. Read by pericopes by sections , and set the parts in the context of the whole. In its approach to scripture as a text, exegesis is akin to the philological approach taken by classicists to Greek and Latin literature or the contextualization, close reading, and explication du texte performed by students of comparative literature. When students learn careful reading strategies that help them respect the scriptures as texts as well as religious writings, they can better understand why their apostolic and prophetic authors were inspired to write them as they did. These strategies include asking basic historical and literary questions that allow consideration of material provided by both religious educators and outside scholarship. Through this questioning process, students can better "lead out" exegesis the original meaning without unduly "reading in" exegesis their own preconceived notions. Next, and more importantly, readers can then ask theological questions to identify the doctrines and principles in the scriptures; here, in a properly confessional and prescriptive approach, the teachings of ancient and modern apostles and prophets, who alone can authoritatively interpret doctrinal matters, are conclusive. Indeed, as mentioned, these are questions that good teachers routinely ask themselves when preparing lectures and discussions, but more explicitly following the exegetical model in our classes and teaching students to do so in their own studies provides a useful way to structure classes, study, and discussion. Some Historical Questions When and why was this text written? What occasioned the event or teaching recorded? Who was its author and original audience? How does its historical and cultural context affect its interpretation? How did the information in it--from the original source, to the author, through editors and translators--get to us? Although this questioning is often done in a perfunctory way at the beginning of a class or the start of the study of a book of scripture, students frequently do not know how these assumptions have been reached. In regard to the authorship of the formally anonymous Gospels, for instance, explaining what kind of internal evidence what the text itself says about who wrote it and external evidence what early outside sources, such as patristic authors, said about the authorship leads to the traditional ascriptions and helps students when they come upon other arguments either in scholarship or from the popular media. A reader can then effectively marshal latter-day confirmations such as 1 Nephi Asking these basic questions of Book of Mormon texts may seem superfluous, but they allow, for instance, a detailed discussion of the person

and mission of Nephi before a reader begins a study of 1 Nephi and allow teachers to point out to students how a book from the small plates differs from an abridged book in the plates of Mormon. As always, discussions of Book of Mormon audiences rightly stress that ancient prophets were not only aware of their own people and descendants but also specifically wrote with the latter-day reader in mind. Other important historical questions include asking what occasioned the event or teaching that a scripture records and then asking how the historical and cultural contexts affect the interpretation of the passage. In certain settings, this is also the stage in the exegetical process where we can judiciously introduce some of the findings of outside scholarship—whereas confessional and prescriptive exegesis may often not accept the conclusions of secular scholarship, generally, these scholars have correctly observed features in the text that we, in turn, are called upon to explain in a faithful way. Students will, at some point, come upon many of these arguments, once again in reading outside of school or college or simply through the popular media, where newsmagazines and television documentaries frequently feature issues in religious and biblical studies. As a result, helping our students know what the questions are and where to look for acceptable answers, both inside and outside the Latter-day Saint community, will help them discuss such issues intelligently and faithfully. As President Spencer W. In so doing we will find inspiration to pass on to our students who will need all the balanced strength they can get as they face the world into which they move. Sometimes this process involves compositional issues that many confessional approaches to scripture can, at times, find problematic. For instance, studies of the Johannine corpus have not only questioned whether the Apostle John authored all five works attributed to him but also have postulated a complex compositional history that begins with the Beloved Disciple—possibly but not necessarily John—as a source, whose material was then worked into the Fourth Gospel by a later Evangelist, and whose school then produced an elder who authored the epistles and a final editor for the Gospel. Apparent differences in style have then suggested a completely different author for the Apocalypse. Nevertheless, the final verses of the Gospel were clearly written by someone else John. Comparing the possible compositional history of the Gospel of John to the process involved in the composition and abridgment of the Book of Mormon can help students understand the evidence in a way that does not challenge apostolic authority for the Gospel of John. For instance, the great sermon on the infinite and eternal Atonement of Christ in Alma 34 was delivered by Amulek, apparently recorded by Alma<sup>2</sup>, abridged by Mormon, and then translated and published by Joseph Smith, thus demonstrating that collecting and editing does, in fact, happen in scripture. Literary Questions Students are used to viewing the scriptures as scriptures—sources of religious truth and knowledge—and not as literature. Because literature consists of writing in prose or poetry that is excellent in form and lasting in value, we could, and probably should, argue that scriptural texts are among the best literature. Can we have any doubt that inspired prophets and apostles were truly inspired not only in the content of what they spoke and wrote but also in the form in which it was delivered? The interconnection of beauty with truth and goodness invites us to Christ. That is, literary elements such as form, imagery, poetry, and narrative help teach and motivate us in ways that touch the hearts and souls as well as our minds. Some Literary Questions What kind of writing is the passage, and how does its genre affect how we read it? How does it fit into its larger context—particularly what comes before and after it? What was the author trying to teach or emphasize by relating it as he or she did? Care must be exercised in a general religion class, however, since not only are most students not prepared with ancient languages but also few instructors can be expected to have a detailed knowledge of these languages or their grammar. Course manuals, commentaries, and other resources can provide teachers with some linguistic insights, but since students read all biblical texts in the approved translations, literary questions should focus on those that can be answered by our studying the translation that students are using. A major literary concern when we read a passage of scripture is to identify what kind of writing the passage is and how this genre affects how we read it. Genre theory and its significance are continuously developing topics of discussion in biblical studies and elsewhere, [18] but the fundamental point for all readers of scriptural texts is the acknowledgment that we read different types, or genres, of writing differently. For instance, we read a newspaper much differently than we read a novel. Likewise, reading a love letter affects us differently than reading a textbook. Authors, including scriptural authors, use different kinds of writing to produce different effects on their reading audience. Poetic

writing, which uses language in a deliberately chosen and arranged manner to evoke images and a specific emotional response, forces a reader to slow down and consider each word, its meaning, and its symbolism. Drawing attention to poetic passages, perhaps by laying them out in stanzas, helps students recognize the effort that Book of Mormon authors put into the composition of their texts. Because so many discourses and dialogues are presented directly in the Book of Mormon, distances break down and time dissolves. For instance, the well-known story of Mary and Martha Luke Rarely is this pericope considered in relation to what comes immediately before it, the parable of the good samaritan vv. Even among secular scholarship, the theological purpose of a text is understood to be a fundamental part of exegesis, and the claims that a text makes on its readersâ€”how it engages them and how it calls upon them to react in their livesâ€”is what is sometimes referred to as existential exegesis. Some Theological Questions How does this passage affect and change the reader? What principles or doctrines does it illustrate or teach? What does it teach us about God and His plan? What does it teach us about the person and work of Jesus? What have latter-day apostles and prophets taught about this passage? The New Testament Gospels focus on Christologyâ€”the person and work of Jesus Christâ€”so questions might appropriately begin with what a text teaches us about the nature of Jesus as the Son of God and what He did for us in His ministry, suffering, death, and Resurrection. Although seeking answers to historical and literary questions can involve scholarship from within and without the Church, finding answers to theological questions can and should safely rely upon insight from gospel authorities. The first source should be the scriptures themselves, followed by official statements, proclamations, and declarations of the First Presidency and the Twelve, and then the individual teachings of the latter-day prophets and Apostles. Reading in Sections Following scriptural and prophetic counsel, we enjoin students not just to read the scriptures but also to study and search them. Too often, however, teachers and students alike read the scriptures piecemealâ€”verse by verse or in chapters onlyâ€”which disrupts the integrity of the overall text. An important part of exegesis is reading a text in sections and relating them to the whole. Although a common approach to reading and analyzing text in biblical studies, dividing the text into pericopes can also be useful in studying the Book of Mormon, particularly in complex portions of text such as the Isaiah quotations, where identifying the topics of pericopes helps students better see how authors like Nephi are employing the prophecies they quote. Another useful reading strategy is to outline a book to see how the pericopes and overall content fit together. Such outlines can, of course, be somewhat arbitrary and necessarily are imposing an outside structure upon a text. However, the process of creating or reviewing an outline allows a student to quickly master the overall content of a reading assignment, allowing class instruction to focus on particular pericopes, doctrines, or points. For instance, Matthew divides the body of his Gospel into five sections, each with a narrative block followed by a sermon of discourse material. This organization seems to illustrate how the teachings of Christ, the new Moses, have replaced the five books of the law of Moses, but it may also have required Matthew to move some material out of the expected chronological or geographical order. Outline of Matthew Genealogy and infancy narrative 1: Proclamation of the kingdom 3: Sermon on the Mount 5: Opposition to Jesus Sermon in parables Rejection by Israel Sermon on the Church-precedence in the kingdom, disciplining those who mislead, disciplining those who wrong Journey to and ministry in Jerusalem Sermon on the last days-prophecies of destruction, necessity for watchfulness, parables of the Second Coming Suffering, Death, and Resurrection

### 3: Exegesis | biblical interpretation | [www.enganchecubano.com](http://www.enganchecubano.com)

*method in exegesis* The process of asking questions is at the heart of exegetical method. These questions arise from both your own reading of the text and from the critical approaches you employ.

Its History and Development A. The Alexandrian Method was an adaptation of the method of Philo, a Jewish interpreter who lived from 20 b. Philo also lived in Alexandria. He, being a Jew of the Diaspora, was not very influential among the rabbis, but had a great impact among the Hellenistic intellectuals of Alexandria, which was the seat of learning in that day. Philo agreed with the rabbis that the Old Testament was given by God. He believed God uniquely spoke through the Hebrew Scripture and the Greek philosophers, especially Plato. Therefore, every aspect of the text had meaning—every sentence, clause, word, letter, and even the smallest embellishment or idiosyncrasy of the text. Philo, although using some of the same idiosyncrasies of grammar and spelling, found hidden meanings in the text as it related to Platonism. The rabbis were interested in applying the Mosaic Law to daily life, while Philo wanted to reinterpret the history of Israel in light of his Platonic world view. To do this he had to totally remove the Old Testament from its historical context. His basic approach was to allegorize the text if: One of its first leaders was Clement of Alexandria a. He believed that the Bible contained different levels of meaning in order to make the Scriptures relevant to different kinds of people, cultures, and periods of time. These levels were 1. He was the first textual critic, apologist, commentator, and systematic theologian. A good example of his approach can be found in his interpretation of Pro. He combines it with I Thess. In this way every passage in the Bible has three levels of interpretation. It can be characterized in its developed form by Augustine a. However, the abuses of the non-historical, non-grammatical method led to the formulation of another school of interpretation. The Historical-Grammatical textual-focused school of Antioch of Syria third century accused the allegorist of 1. It is obvious that Jesus Matt. The major problem is that there is no means to substantiate the meaning from the text itself Silva , The sinfulness of mankind has turned this method and all methods to some extent into a means to prove almost anything and then to call it biblical. They concluded that the literal sense is too mean and poor, and that, under the outer back of the letter, there lurks deeper mysteries, which cannot be extracted but by beating out allegories. And this they had no difficulty in accomplishing; for speculation which appear to be ingenious have always been preferred, and always will be preferred, by the world to solid doctrine—with approbation the licentious system gradually attained such a height, that he who handled Scripture for his own amusement not only was suffered to pass unpunished, but even attained the highest applause. For many centuries no man was considered to be ingenious, who had not the skill and daring necessary for changing into a variety of curious shapes the sacred word of God. This was undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage. God visited this profanation by a just judgment, when he suffered the pure meaning of the Scripture to be buried under false interpretations. Scripture, they say, is fertile, and this produces a variety of meanings. I acknowledge that Scripture is a most rich and inexhaustible fountain of all wisdom; but I deny that its fertility consists in the various meanings which any man, at his pleasure, may assign. Let us know then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. The Antiochian School It is obvious that the Alexandrian school was justifiably open to the charge that its interpretations relied more on the cleverness of the interpreter than on the intent of the original inspired author. The Antiochian method focuses on the plain, obvious meaning of the text of Scripture Cole , Its basic focus is understanding the message of the original author. This is why it is call the Historical-Grammatical approach of hermeneutics. Antioch insisted on both a historical context and the normal use of human language. They were unwilling to lose it in a world of symbols and shadows. Some early leaders of this school of interpretation were: This school became involved in an over-emphasis on the humanity of Jesus. For this reason the school lost its influence and many of its followers. Its headquarters moved from Syria into Persia so as to be beyond the discipline of the Roman Church. To clarify, the Nestorian heresy not only said that Jesus had two natures, but that they could be separated into His human person and a divine person. One and the

Same Christ, Son, Lord, Only-begotten; acknowledged in Two Natures unconfusedly, unchangeably, indivisibly, inseparably; the difference of the Natures being in no way removed because of the Union, but rather the properties of each Nature being preserved, and both concurring into One Person and One Hypostasis; not as though He were parted or divided into Two Persons, but One and the Self-same Son and Only-begotten God, Word, Lord, Jesus Christ Orthodoxy does not separate Jesus into two persons, but rather sees His divine nature and human nature as being inseparably mixed in one person through the incarnation. It is basically this historically and textually-focused approach to hermeneutics that this Textbook is attempting to introduce. Along with the added emphasis on application, which was one of the strengths of Origen, the Antiochian approach clearly distinguished between exegesis and application Silva , Because this Textbook is primarily for non-theologically trained believers, the methodology will focus around the text of Scripture in translation rather than the original languages. Study helps will be introduced and recommended, but the obvious meaning of the original author can, in the vast majority of cases, be ascertained without extensive outside help. The work of godly, diligent scholars will help us in areas of background material, difficult passages, and seeing the big picture, but first we must struggle with the plain meaning of the Scriptures ourselves. It is our privilege, our responsibility, and our protection. The Bible, the Spirit, and you are priority! Your ability to be somewhat free to interpret the Bible for yourself is the primary goal of this Textbook. Sire in his book Scripture Twisting makes two good points. There is no guru class in biblical Christianity, no illuminati, no people through whom all proper interpretation must come. And, so, while the Holy Spirit gives special gifts of wisdom, knowledge, and spiritual discernment, He does not assign these gifted Christians to be the only authoritative interpreters of His Word. It is up to each of His people to learn, to judge and to discern by reference to the Bible which stands as the authority over even those to whom God has given special abilities. We dare not naively trust any other person or denomination with the interpretation of Scripture, which affects not only life, but also the life to come. The secondary goal of this Textbook is gaining the ability to analyze the interpretations of others. This Textbook desires to provide the individual believer with a method for personal Bible study and a shield against the interpretation of others. Scholarly helps will be recommended, but must not be accepted without proper analysis and textual documentation. Interpretative Questions Our discussion of a historically informed and textually-focused methodology will revolve around seven interpretive questions which one must ask in the study of every Scriptural context. What did the original author say? What did the original author mean? What did the original author say elsewhere on the same subject? What do other biblical authors say on the same subject? How did the original hearers understand the message and respond to it? How does this truth apply to my day? How does this truth apply to my life? The First Interpretive Question 1. The need to read Hebrew and Greek to interpret Scripture. The initial step is establishing the original text. Here we come face to face with the subject of the original languages of ancient Hebrew, Aramaic, and Koine Greek. Must one know these languages, and all of their textual variants, before one can adequately interpret Scripture? Let me share my presuppositions about the Bible again. God wants mankind to know Him the very purpose of creation, Gen. He has provided us with a written record of His nature, purpose, and acts. The New Testament contains His life and teachings as well as their interpretations. God speaks to the common person. He wants all humans to be saved Ezek. We must not see scholars as infallible interpreters. Even scholars must rely on other scholars. Even scholars within the same field do not always agree Triana , 9. Scholars can help us. Christian scholars are gifts of God given to the church I Cor. Yet, even without their help believers can know the plain, simple truth of the Scriptures. They will not have complete or exhaustive knowledge. They will not see the wealth of detail that a biblical scholar might perceive, but believers can know enough for faith and practice. Use of modern translations Modern translations are a result of scholarly research. They use differing philosophies in translation. Some are very free in translating concepts paraphrasing instead of words word for word or clauses dynamic equivalent. Because of this wealth of research and effort, believers, by comparing these translations, have a variety of technical information available to them, even if believers do not understand the technical process or theories behind them. By comparing modern translations they are able to more fully understand the message of the original author. This is not meant to imply that there are not dangers. Above all, everyone must be aware of

the dangers. I hope you have been encouraged by the above discussion about the adequacy of English translations. I would suggest that for the purposes of Bible study that you use at least two different translations which vary in translation theory. Primarily you will want to use one that is very literal i. By comparing these two types of translations, most of the problems in word meaning, sentence structure, and textual variants become obvious.

### 4: The Contextual Method Of Biblical Interpretation | [www.enganchecubano.com](http://www.enganchecubano.com)

*(exegetical methods) to discover the meaning and implications of a text of a biblical text (or group of texts). Good biblical exegesis meets all the criteria of research.*

Schwartz, Paideia and Cult: Catechesis, Christianization, and Conversion 1. The Community of Citizens 4. Teaching the Creed 5. He was born into a well-to-do family in the city of Antioch Antakya in southern Turkey around the year AD He was educated, along with his better-known contemporary John Chrysostom, in the school of the famous Antiochene rhetor Libanius. Theodore served as bishop of Mopsuestia until his death in He wrote extensively on Christian scripture, both commenting on the texts and articulating a distinctive hermeneutical theory. Though Theodore was a well-regarded theologian in his day, the positions he took on both of these theological topics, hermeneutics and Christology, would leave him out of step with future generations of Christian thinkers and powerbrokers. At the Council of Constantinople in , Theodore was condemned for views deemed heretical at that time. Fortunately, a rather significant number of Syriac translations along with some Latin translations have survived. The Catechetical Homilies present a case in point. Theodore delivered his homilies in Greek, most likely sometime in the early s while still a presbyter in Antioch. They remained unknown to the scholarly community until and , when Alphonse Mingana published the Syriac text of the homilies along with an English translation. To date, this literature has left little room for the consideration of Theodore as a pastorally minded minister. While they can serve that purpose, they were not delivered as a piece of systematic theology. Theodore preached these sermons as an act of pastoral ministry in which he sought to engage catechumens and initiate them into the Christian life, and we must attempt to view him in that light. In so far as Theodore did not consider theology unimportant to his pastoral aims, we will give consideration to an outline of his thought. Theodore attended the rhetorical school of Libanius in Antioch, one of the most elite educational institutions of the day. Under Libanius, Theodore received an education thoroughly grounded in the Greek classics of poetry and prose. This education entailed more than mastery of literary texts, however. Ancient Greco-Roman education oriented students toward the production of rhetorical speeches in political and judicial contexts. When governors conveyed the will of the emperor in provincial capitals, when curiales deliberated in the town councils, or when lawyers adjudicated cases, public speech provided the common medium of these interactions. Knowledge of, and facility with, the received canon of literature remained the most effective way to craft compelling speech and thus to advance in late Roman society. In a large empire made up of people with diverse regional, civic, and ethnic identities, paideia served the essential function of offering a common culture for elite Roman subjects from as far afield as Gaul, Syria, or Egypt. Literature provided a mainstay of this shared culture, and elites needed the ability to comprehend and produce complex literary references as they engaged in public life. At the center of the culture that paideia sought to inculcate in Theodore and other young elite males stood a concept of morality focused on a sense of decorum and comportment. Civic and imperial politics could be brutal affairs, as military might regularly accompanied provincial governors who could find themselves facing an angry mob at any moment. This constituted an act of treason and resulted in a very tense situation in which both Libanius and the bishop Flavian urged the emperor to respond leniently. Such situations called for a remarkable level of composure on the part of governors, town councilors, emperors, and bishops. Paideia thus shaped the characters as well as the minds of the elites who received this education, in turn helping negotiate relations between rulers and subjects at times of crisis. As such, paideia sought to shape the minds, characters, and bodies of the young men who would soon enter into positions of social and political prominence. Following his rhetorical training, Theodore would again join Chrysostom in studying Christian scripture and theology under Diodore d. Palladius states that Chrysostom lived for a time as a hermit and pursued an asceticism so severe that he damaged his kidneys permanently, which forced his return to a more normal course of life. Such a career would have been the norm for someone of his station in life and educational background. First, Chrysostom cautioned Theodore regarding the pursuit of a secular career. Theodore had become married to Christ and the monastic community. By leaving it and taking a wife, he rejected this spiritual marriage and

sought his security and place in the world. Chrysostom admitted that marriage itself did not harm a Christian, but still insisted that leaving the monastic community for a life of marital comforts and obligations constituted a betrayal of Christ for the monk. Most commentators have indeed tended to understand it this way. His decision may have been a reluctant one, the result of his succumbing to pressure from his parents to continue the family legacy and use his expensive education to secure the well-being of his family. Leontius of Byzantium asserted that Theodore began commenting on biblical texts when merely eighteen years old. These events suggest an image of Theodore as a religiously sensitive young man who took Christian devotion seriously even while family pressures weighed upon him, not as someone bent on escaping a monastic lifestyle for personal gain or marital pleasure. The focus of each differed considerably from the other. The classical system of education focused on mastering an elite literature, imbibing a cultural system, and using these resources in pursuit of a public life. However, each sought to train mind and body for proper engagement with particular institutions. It would be misleading to suggest that Theodore set out consciously to replicate either of these pedagogical experiences when taking up the task of teaching Christian catechumens. Nevertheless, by the time he preached his catechetical homilies he had given over two decades of his life to these educational institutions and had clearly gained considerable understanding of how to train minds and bodies, as well as of what it meant to be socialized into two distinctive cultures. These themes will reappear in subsequent chapters as we analyze how Theodore taught theology and ritual participation while grounding it in the life and culture of a community. While Theodore did not use his rhetorical training for the secular career his parents likely imagined, he would go on to employ the skills he gained under Libanius to his pastoral ministry and commentaries on the Bible. First, however, it will be helpful to situate these two intellectual pursuits within the context of Antioch at the end of the fourth century. Antioch and the Arian controversy The cultural and strategic prominence Antioch held in Late Antiquity made it one of the four most important cities in the Roman world along with Rome, Constantinople, and Alexandria. Located in ancient northern Syria some twenty miles from the Mediterranean Sea, Antioch was close to Mesopotamia and the northeastern border regions of the Roman Empire. The coastal city of Seleukia Pereia, located near the mouth of the Orontes River, served as the port city of Antioch. As Silk Road trade flourished following the conquests of Alexander and the establishment of Hellenic cities throughout Mesopotamia and the Iranian Plateau, Antioch and its port facilitated, and greatly profited from, this trade. Antioch exploited this position and wealth to establish itself as a major center of Hellenic culture in the eastern Mediterranean throughout the Roman period. Sometimes called a suburb of Antioch, the resort town of Daphne lay less than ten miles from Antioch and offered the elites of the city a nearby refuge of lush groves, mountain springs, and an extensive array of amenities. Indeed, the Sassanians sacked Antioch in AD and again in The Romans, in turn, increasingly used it as a staging point for their incursions into Mesopotamia. As such, Antioch presented a well-fortified city with a large military presence and a robust imperial bureaucracy. It also frequently served as an eastern residence for Roman emperors, particularly those preparing to go on campaign against the Persians. This reality produced a situation in which imperial politics were woven into the day-to-day life of Antioch, with all of the benefits and liabilities that entailed. The clergy of Antioch enjoyed this prominence as much as those of the curial or senatorial classes. As with Theodore and Chrysostom, the clergy often came from prominent families, making their expectations of proximity to political power that much greater. In many cities this would have been a rather straightforward matter. However, Antioch was a tumultuous place for Christians, laity and clergy alike. As an important Roman city garnering so much imperial attention, Antioch had little hope of escaping the most contentious theological disagreements of the day. For much of the fourth century, Antioch was one center of what came to be known as the Arian controversy. The issues at stake in this contentious series of disagreements can be summed up rather succinctly as a question regarding the relationship between God and Jesus, between the Father and the Son. In the early s when Theodore preached his catechetical sermons, this controversy continued to divide Christians. As we will see, Antioch continued to have three distinct Christian churches. Those who disagreed saw Jesus as a fully divine figure who did not come into being in time but rather existed with the Father before time began. Each position held that Jesus was divine and that Jesus existed as a divine mediator between God and human beings. The difference came down

to the fullness or completeness of that divinity and where one should recognize the line between creator and creature. Held in the city of Nicaea in the year , the council aimed to settle the dispute permanently. The full divinity of the Son whose source is the divine Father comes across clearly. Many bishops, particularly in the east, feared that declaring Jesus to be one substance with the Father might fracture divine unity, simplicity, and impassibility, thus calling into question Christian monotheism. Rather than unify the Christians of the empire, the Council of Nicaea and its creed produced deep divisions that resulted in further religious and political turmoil for most of the fourth century. The important thing for our purposes here is that these issues were highly divisive, especially since emperors throughout this period sought to follow the lead of Constantine and enforce consensus through exiling troublesome bishops and denouncing ideas out of keeping with what they thought would produce harmony within church and empire. This situation produced division throughout much of the empire, but Antioch became the focus of particularly contentious partisanship. Eustathius served as the bishop of Antioch during the Council of Nicaea at which he took a firm position against the theology of Arius. A council held in Antioch in subsequently deposed him. Those favoring Nicaea and the term homoousios considered him the rightful bishop of Antioch until his death. Though not yet ordained, they whipped up popular support against the bishop Leontius after he tried to ordain the openly non-Nicene Aetius as a deacon. Conciliar machinations continued over the next several decades and imperial power secured the exile and return of several bishops. As a result, when Theodore preached his catechetical homilies, he did so in the context of the dispute, and the community he worked to form did not present the only option available to those seeking initiation. The divided nature of Antiochene Christianity made the persuasive articulation of Christianity an essential pastoral duty. Theological polemics demonstrate the process of boundary formation and maintenance in Late Antiquity. The ability to garner popular support even among people who may not have understood the finer points of the theology played an important role in this process. The first controversy surrounded the continued discussion of the relationship between the Father and the Son, with the status of the Holy Spirit also becoming contentious as a full-fledged doctrine of the Trinity took shape. These Christological debates never fully took him away from his early interest in biblical exegesis, however, and Theodore continued to write commentaries and an important work on hermeneutical theory in which he attacked the Christian use of allegory in the interpretation of scripture. His theological writings made him a prominent figure among the clergy of Antioch and led to his elevation to the bishopric of Mopsuestia in Theodore even gained the attention of Theodosius and received considerable praise after preaching before him. This combination of praise and condemnation has continued to reverberate in the modern scholarship on Theodore, which focuses on the two main controversies he engaged in. The predominance of these controversies in the scholarship on Theodore has made it difficult to appreciate him as a pastoral theologian. Exegesis Theodore wrote extensively on almost the entire Christian scripture. Theodore commented on the entire Pauline corpus, including Hebrews, which he believed to be written by Paul. His critique focused on the origins and effects of allegorical interpretation. He believed that allegory was a method devised by pagans and therefore incapable of fruitful application to Christian scripture.

### 5: How to Write an Exegesis Paper

*Exegetical Method: In What It Consists, Origin, Importance and Examples By Maiya Rohan Posted on March 23, He exegetical method it is a method of interpretation that is used in the study of legal texts and that focuses on the way in which the law or regulation was drafted by the legislator.*

The count and the cadet enjoyed a brief chat, and then the young man laid down his pseudonym and reintroduced himself. Franz Bernhard appears to have had his own children rather late in life, and Friedrich Wilhelm was only 11 years old when Theodore was crowned as King of Corsica. In , as Europe was plunging into war, the sixteen year old Friedrich Wilhelm joined the Prussian Army. He was accepted as a cadet in the Musketeer Regiment No. Theodore heartily welcomed his young cousin at Corti and vowed to put him to use. Befitting his military experience, Theodore commissioned him as a captain and sent him back to Giappiconi to be put in command of a regular company. Moreover, generals were a dime a dozen in Corsica; Father Carlo Rostini not Theodore used high military ranks to flatter and win over his prominent subjects in the same way he used titles of nobility. Pungelscheid may have been merely a captain, but he was a regular captain with his own regular troops in the permanent military establishment. Uniform of the Prussian Musketeer Regt. In the main this amounted to a greater emphasis on marching and maneuvering in step, and Pungelscheid also introduced the new Prussian bayonet drill of which involved the soldiers holding their muskets against the hip at waist height. The Sardinians then cut southeast and advanced down the Roya river valley to Ventimiglia, which surrendered after the Sardinians were joined by a squadron of the British Navy, and occupied San Remo on August 15th. Although the Corsicans continued to suffer from a reputation of indiscipline, particularly when in camp, the Sardinians found them to be well suited for the mountain warfare of the Alpine front. The features that made the Riviera and the Alpine foothills so difficult for normal military maneuvers - rugged mountains, isolated valleys, and narrow trails - were business as usual in Corsica. Although the battalion had lost some men to desertion in Piedmont, morale after Sospel was high. But it remained to be seen how the unit would comport themselves once they were actually in Genoese territory, particularly given what had happened at the Corsican siege of Bastia. For many of the Corsican rank-and-file soldiers, the rebellion - now in its 17th year - was coterminous with their adult lives; being at war with the Genoese was all they had ever known. As it turned out, there was not much to fear. Indeed, the Corsicans were surprised to find that the Sanremesi hated the Genoese almost as much as they did and greeted the Sardinian forces as liberators although their ardor for the British, who had shelled their town twice, was presumably more muted. The Genoese Republic was a conglomeration of former city-states and principalities which had been acquired by the Genoa over the centuries - often by force - and not every one of these constituent parts loved Genoese dominion. The marshal assured them that they would be treated with leniency, and that coming to terms with Austria would be preferable to being left at the mercy of the Sardinians. Carlo Emanuele, however, was not bound by this armistice and had no intention of observing it. Such was the state of trust and cooperation between Turin and Vienna. The post-armistice Genoese army existed in a strange limbo. The army was formally declared to be prisoners of war, but they were not actually imprisoned or even disarmed. Only the expeditionary force at Piacenza and the garrison of the fortress of Gavi which had surrendered before the armistice were actually interned, and most of them subsequently died from hunger and disease in the atrocious conditions of their captivity. Turnabout, it may be argued, was fair play; in years past, the Genoese had taken to replenishing the numbers of these regiments with Austrian deserters. And then there were the Corsicans. The number of Corsican regiments in the Genoese army had been gradually declining since the outbreak of the rebellion, and by there were only two. The quality had also gone downhill. While some were micheletti driven into exile by the rebels, generally considered reliable, many were poor Corsicans put into a desperate position by the privation of the long rebellion who saw an army enlistment bonus as their only way out. The oldest and most reliable of the Corsican battalions, the 1st battalion of the Giacomone regiment, was captured at Piacenza. The others, the 2nd Giacomone battalion and the single battalion of the Vincenti regiment, had been relegated to garrison duties throughout Liguria. It seems unlikely that their disloyalty was

the result of a belated conversion to Corsican nationalism. After making contact with the Sardinians through a certain Ensign Colonna, the captains agreed to defect and surrender their companies in exchange for Sardinian commissions. The Sardinians moved quickly to exploit this gap and the defenders were routed, falling back to Savona and its formidable Priamar Fortress, which would remain under siege for months. This betrayal so unnerved Escher that he excluded the rest of his Corsican troops from the fortress garrison, forcing them to surrender to the Sardinians after failing to escape eastwards. This left only the significantly under-strength 2nd Giacomone battalion in Genoa itself, and seeing no ready means to replenish it, this too was disbanded several weeks later. Overall, nearly Corsicans in Genoese service were adopted into the Royal Corsican Regiment, the majority into two new supernumerary companies under Lepidi and Vincenti. Although the quality of these new recruits was mediocre and the desertion rates of the two new companies were the highest in the battalion, Battaglini was still able to boast in the autumn of that his battalion had actually gained men over the course of its service in Italy. In contrast, the Genoese forces had dwindled dramatically from defeat, disease, desertion, and defection. In July of the Genoese army, at least on paper, had over 12,000 men; four months later, the army commissioners reported that the entire regular army had barely 4,000 soldiers fit for service. As with the Genoese garrisons in Liguria, they were to remain in place. It was not until early November that Medley received orders from Secretary Thomas Pelham-Holles, Duke of Newcastle telling him to desist immediately and divert all available forces to the planned invasion of Provence. In the meantime, Theodore focused his diplomatic efforts on Austria, as the Austrians now held the whip hand in Genoa. She credited them with opening the gates of Italy to her enemies ignoring the fact that by offering Finale to Carlo Emanuele she had arguably betrayed them first and was absolutely pitiless towards the current plight of the Republic. It was probably for the best that Austria was represented there by the rather more restrained General Ludwig Ferdinand, Graf von Schulenburg. But her feelings towards the Sardinians were little better. Trust between Turin and Vienna was at a nadir, with only the British keeping the tenuous alliance together. He did not fail to mention that Bonifacio had a substantial cache of impounded Spanish artillery, badly needed by the forces of General Maximilian Ulysses, Graf von Browne which were now preparing to invade Provence. Critically, however, he asked for nothing in return save recognition - no money, no troops, no supplies. However meager his contribution to the war might be, he was offering it for no more than a scrap of paper - and, he added, the opportunity to serve the rightful emperor and his just and benevolent empress. It was certainly a bold strategy. Theodore obliquely implied that imperial suzerainty would be welcomed by the grateful Corsicans, but he made it quite clear that what he was asking was the recognition of the Kingdom of Corsica as a state, with himself and his nazionale government at its head. But it was nevertheless a recognition of independence and sovereignty, provided the Empress-Queen was willing to oblige him. The Corsicans had yet one more iron in the fire. While young Pungelscheid was pleased with his new commission and hard at work training the infantry in Bastia, he shared the desire common to many young officers of attaining glory in combat, this time as a captain leading his own men rather than a mere ensign. Theodore would not send him to the continent, lest his cousin be thrown carelessly into the bloody fray by some callous Sardinian general. Yet there were other targets which seemed tempting now that the Genoese were vulnerable, and thus Giappiconi and Pungelscheid began laying plans for an assault on the isle of Capraia. But nobody in Berlin seems to have noticed at the time, and Friedrich would never return to Prussia to attempt to regain his old lieutenantancy. Whether he ever formally resigned from the Prussian Army is unclear; if not, he may qualify as the most famous Prussian deserter. This was useful enough for presenting a wall of points to receive a charge or force back an enemy, but it was awkward for real hand-to-hand combat. The Prussian waist-high method allowed easier handling of the weapon, a more effective thrust, and in general promoted a more offensively-minded use of the bayonet. This method eventually became universal. Either way, in this matter the Corsican Army was rather ahead of the curve; the army of Great Britain did not officially adopt a Prussian-style bayonet drill until the 1850s. He had served with the East India Company forces in Bengal, and wrote a curious memo to the British government explaining how Britain might conquer and rule all of India. I figured we could use a new royal cousin in the mix - and a little Prussian martinet, to boot - so here you go. Gosh, I wonder why that expedition went so poorly?

### 6: Theodore Roosevelt and the Trusts | Gilder Lehrman Institute of American History

*The Exegetical method or exegesis does not mean going to a passage with a presupposition, idea, or agenda and looking for it, although sometimes in preparing a topical study, one may do this. However, it is always, always best to go to the passage to look for what it actually says and not what we want to find.*

Bible Studies August 28, Is Exegesis your middle name? Or does the thought of using an exegetical method to interpret Scriptures sends chills down your spine? According to Henry Blackaby, coauthor of *Encounters with God: Transforming Your Bible Study*, everyone is an exegete. Get ready for a brand new experience with your Bible! Everyone is an exegete; some are good and some are bad. The speaker is trying to overcome the gaps between an ancient text and modern understandings. Exegesis brings meaning to symbolic language that makes no sense. Consider the bizarre description of Jesus by the apostle John, and try to picture what this would literally look like: His head and hair were white as wool, as white as snow, and His eyes like a flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength Revelation 1: As you can see, exegesis is needed to understand the Word of God in all its fullness. Watch Your Step There are many pitfalls, however, that poor exegetes can fall into as they mishandle the Word of God. They can take a word in Scripture and project a contemporary meaning onto it that is inappropriate for its original use. They can take a statement out of context and draw all kinds of ridiculous conclusions. Example of Bad Exegesis 1: Out of Context Philippians 4: Can you claim this promise to help you be a super star athlete? Will He give you business savvy to become extremely wealthy? Or perhaps fulfill your lifelong dream to fly to the moon? Obviously, Christ will not strengthen you to do something outside of His will. This verse is often used out of self-centered ambition and not out of the desire to obey Christ. Looking at the context of this verse, we see that Paul was actually talking about being content in all circumstances. Paul had known life in abundance, but he had also endured hunger and suffered through great need. Yet Christ had given him strength for all circumstances, and his relationship with Christ had brought contentment. Example of Bad Exegesis 2: Word Studies Gone Wrong An improper use of word studies can also lead to conclusions that are misleading. Paul neither had a concept of dynamite as we now know it, nor would he had used it if he had known it. Dynamite destroys, blows things up, breaks things apart, and can even be used to take life. The gospel, however, does the opposite. Paul is expressing the fact that the gospel brings wholeness and gives new life. Which has more power: A proper exegesis of this passage would stay true to the original intent and resist pushing a meaning beyond its natural bounds for dramatic effect. Just Start Walking The best way to master the Bible is just to start your study of it. Clearly, not everyone will be an expert in exegesis, but some helpful tools will allow anybody to dig into the Scriptures and find abundant and relevant truth. You can be a good exegete who understands what God was saying to the original audience and discern its timeless truth for today. The key to good exegesis is to read the Bible carefully and thoughtfully. You will need to ask some questions of yourself and the text if you want to discover what God is saying through human authors. This process may seem rigid at first, but it will become very natural as you develop good habits in reading the Bible. There are additional chapters in our book, *Encounters with God: Transforming Your Bible Study*, that will explain this in detail. Join the Conversation What are your favorite Bible study methods? Do you read your Bible with a pencil or highlighter in hand? Or do you use the note-taking functions of the Bible on your electronic device? Blackaby is a graduate of the University of British Columbia. He has a Th. Blackaby and his wife have five married children, all serving in Christian ministry. They are blessed with fourteen grandchildren. Norman Blackaby teaches at Dallas Baptist University. Previously he has served as a senior pastor at two churches and with his father for six years as Vice President of Blackaby Ministries International. He and his family live near Dallas, Texas. Melvin Blackaby earned a B.

### 7: King Theodore's Corsica | Page 67 | Alternate History Discussion

*The following method is intended to outline the different steps of writing an exegetical paper. Following steps means that you do not need to be thinking about everything all at.*

A brief treatment of exegesis follows. For full treatment, see biblical literature: The critical study of biblical literature: The other portions of the Bible—prophesy, poetry, proverbs, wisdom writings, epistles—are primarily reflections upon this sacred history and its meaning for the religious communities that grew out of that history. To that extent the nonhistorical writings of the Bible are themselves critical interpretations of the sacred history, and in large measure they form the basis for all other biblical exegesis. The largest portion of the Bible is the Hebrew Bible, which is common to both Jews and Christians and is grounded in the history of the people of Israel. These are books and portions of books that were excluded from the Hebrew Bible but that appeared in its Greek translation, known as the Septuagint, which was compiled around the 2nd century bc. The Septuagint includes books translated from Hebrew originals e. Textual criticism is concerned with establishing, as far as is possible, the original texts of the biblical books from the critical comparison of the various early materials available. For the Hebrew Bible, these materials are Hebrew manuscripts from the 9th century ad onward and the Hebrew texts from the Qumran community of the Dead Sea region, which date from the 5th to the 2nd century bc. For the New Testament, the textual materials are Greek manuscripts from the 2nd to the 15th century, ancient versions in Syriac, Coptic, Armenian, Georgian, Ethiopic, and other languages, and citations in early Christian writers. Philological criticism is the study of the biblical languages in respect to grammar, vocabulary, and style, to ensure that they may be translated as faithfully as possible. Literary criticism classifies the various biblical texts according to their literary genre. It also attempts to use internal and external evidence to establish the date, authorship, and intended audience of the various biblical texts. For example, different strains of tradition in the Pentateuch the first five books of the Hebrew Bible have been connected with different stages in the development of Israelite religion. In the New Testament, literary criticism has concentrated upon the relationship between the gospels attributed to Matthew, Mark, and Luke, which are called Synoptic i. Tradition criticism attempts to analyze the various sources of the biblical materials in such a way as to discover the oral traditions which lie behind them, and to trace their gradual development. Form criticism is to some extent the offspring of tradition criticism, and has become the major exegetical method of the current century. Its basic assumption is that literary material, written or oral, assumes certain forms according to the function the material serves within the community which preserves it. Often a narrative will serve a variety of functions within various life settings over a period of time, and its proper analysis will reveal the development of the narrative into its final form. Redaction criticism examines the way the various pieces of the tradition have been assembled into the final literary composition by an author or editor. Historical criticism places the biblical documents within their historical context and examines them in the light of contemporary documents. History of religions criticism in much the same way compares the religious beliefs and practices expressed by the biblical texts to the trends discernible within world religion in general. The features of Israelite religion, for example, are often compared to those of other ancient Middle Eastern religions, while early Christianity may be examined in comparison to Gnosticism, an esoteric religious philosophy based on the absolute dualism of evil matter and good spirit that was popular in the 1st and 2nd centuries. Learn More in these related Britannica articles:

### 8: Full text of "A Critical And Exegetical Commentary Of The Epistle Of St James"

*Is Exegesis your middle name? Or does the thought of using an exegetical method to interpret Scriptures sends chills down your spine? According to Henry Blackaby, coauthor of Encounters with God: Transforming Your Bible Study, everyone is an exegete.*

To interpret a text by way of a thorough analysis of its content. When you do exegesis, you are an exegete who is exegeting the text. What you are doing is described as being exegetical. In its most basic Bible-relevant meaning, exegesis means finding out what the Spirit originally was saying through its author in that Bible passage. Exegesis is what comes out of the Bible, as against what gets read into it. In a more theological setting, exegesis means what comes from the use of certain methods of studying the Bible. Just about every imaginable method already has a name, and there are all sorts of mixes, but the main types are: All of them are often helpful, sometimes not at all helpful, and occasionally downright deceptive. There are many angles and facets to most passages of Scripture, and the different ways to exegete the text can help you get at more of them. What other passages of Scripture say is not the only relevant thing. What is true about the world around any section of Scripture also affects what is meant by that section of Scripture. Thus, exegesis is just one important step in studying the Bible; there also needs to be hermeneutics see below. You can also look up how to define exegesis in the dictionary. Look for it in Wikipedia and Theopedia. It means loving the one who speaks the words enough to want to get the words right. It is respecting the words enough to use every means we have to get the words right. Exegesis is loving God enough to stop and listen carefully. A process where one leads into study by reading a text on the basis of pre-conceived ideas of its meanings. In eisegesis, we read stuff into Scripture. For instance, the idea of the United States as a "Christian Nation" is the creation of egos who gloat over being powerful. It has no basis in history or fact, but more important, it has no basis in the Bible. Thus it arises from eisegesis. Yet some leading US politicians and pastors interpret the Bible through this notion. To some extent, eisegesis is unavoidable. A lot of living and learning went into each of us. If we really bring our whole selves to the study of the Bible, all that stuff in us will and should have an impact on how we learn from the Bible. The same living and learning that would have driven us to do an eisegesis of the text, instead becomes the raw material for re-visioning our lives and thoughts through hermeneutics in the light of what the Spirit reveals in Scripture exegesis. You can also come up with ways to define eisegesis in the dictionary. GotQuestions has a helpful example of the difference between eisegesis and exegesis. The science of interpretation of a story or text, and the methods used in that science. The Bible is not meant to be a lazy read. Such a community lives a hermeneutic of the Bible, and the testimony of each person in it is a living viability apologetic for the God of that Bible. However, interpretation is not something you can just slough off to the Spirit-led community and leave it there. It is also your responsibility, your task, to shape your faith through the Word, and to help the community shape its own faith through the Word. It is a hermeneutical responsibility to be taken with the utmost of diligence. Just as no exegesis is fully free of eisegesis, no hermeneutic is fully free of the thought frameworks, cultural presumptions, and hidden intents that already exist within us. But the Spirit can change your way of interpreting in mid-course. The Spirit is fully able to speak through Scripture to make us aware of our frameworks, assumptions, and intents, and maybe cause us to be puzzled or revulsed by them. When that happens, the Spirit can then change the way you operate, and maybe even use you to change them in your faith community and in other people. What Is Hermeneutic Distance? As times change, so does the setting for what God is trying to say to you through the Bible. Hermeneutic distance is a hot topic now because so much is changing so fast. Churches make far too little of change, as if unchangingness is all that counts, when in fact change also counts, because no learning or growth happens without change. We are humans in a human society. That creates a lively mix of changes, consistencies, plus changes that help maintain or correct the consistencies. Each era develops its own set of likenesses to the era of Jesus. You can also find ways to define hermeneutics in the dictionary. Lessons About the Bible:

## 9: Theodore's Life, Education, and Ministry

*Most introductory homiletics textbooks include chapters describing exegetical method. See, for example, See, for example, Thomas G. Long, "Biblical Exegesis for Preaching," in The Witness of Preaching (Louisville: Westminster/John.*

I would suggest you follow them in the early stages of your exegetical work. As you gain experience you will become more adept at shaping your exegetical work to both the passage and the purpose of your work. The notes are fuller rather than brief in an effort to anticipate some questions you might have or to warn of potential pitfalls. Please read them through carefully before starting your exegesis. Always remember that in the Old Testament God gave the Torah to Israel not just to cramp their style but that, within the limits it imposed, they might find life and joy. You might like to think of the following guidelines on exegesis in much the same way. They set limits on your approach to the biblical text, but if those limits are respected you will begin to discover the "life and joy" that awaits you in the process of wrestling with these texts. First, exegesis is a disciplined activity which requires a method in order to be effective and rigorous. It is neither an arbitrary activity nor simply a response to the emotive or spiritual appeal of a passage of Scripture. Secondly, your exegesis should respect the independence of the text and endeavour to be as "objective" as possible. Of course we are subjective, historical beings and none of us can transcend our own culture and history in order to achieve total objectivity. Nevertheless in the process of exegesis, it is your task to be as objective as possible while being as knowledgeable as possible about your own subjectivity. These questions arise from both your own reading of the text and from the critical approaches you employ. The questions help you explore the passage in its many facets. Of course, exegesis is not simply answering a set of questions. An exegesis is never finished until you have brought all the information you have unearthed through the process of questioning into a coherent understanding of what the passage is about. Your own questions

Read the passage slowly and carefully in a good formal translation NRSV or RSV are recommended or in the original language if possible. Note what seem to you the major and minor concerns in the passage and anything about the passage that you do not understand. List your questions or points. As you proceed you will find answers to some questions, and some points may begin to fit together. As well as this, note your own reactions to the passage. Does it make you feel uncomfortable? Do you disagree or agree with its main concerns? Do you read the passage from a particular point of view? Make a note of these points. This process might require some honest self appraisal, and it might be a long time before you become aware of some of your preconceptions, but it is a necessary process. We cannot, and ought not, eliminate all our preconceptions, but we do need to be aware of how they influence our reading. It is now time to begin to ask some technical critical questions of the passage. Note that you are still working with the passage only. You should not yet consult any of the secondary works or commentaries on the text. To help you begin this task I have listed below a set of questions organised under different critical approaches. They are the sorts of questions scholars ask of a passage in their work. Not all questions will be relevant to every passage. Some will be more important for some texts, others for other passages. Some passages will just not give answers to some questions. Experience will teach you what sort of questions are most useful with different sorts of passages. Your own initial reading of the passage can, with some experience, help in this task. Becoming a skilled exegete will take time and practice. Questions For Exegesis

1. Are there any problems with the text itself? Textual Criticism Reread the passage and consult at least three translations e. If reading the original language consult the critical apparatus for major textual problems. Are there any major differences in translation? Are these due to variant readings in the source manuscripts or to the nature or bias of the translation? You will probably need the help of commentaries to answer these questions. Background of the Text i What is the literary context? Literary Criticism Where does the passage come in relation to the whole work? What comes before and after the passage? How does the passage relate, if at all, to the immediate context? Source Criticism Are there any awkward joins, repetitions or contradictions in the passage? Are these stylistic features or do they suggest that the writer has used other sources. Are there signs of rewriting or editing? Form Criticism Where does the passage begin and end? What

are the major sections within the passage and how do they relate to each other? Is it poetry or prose? Does it have an identifiable form e. Does it relate to an identifiable context or setting in the life of the community e. Does the passage quote other texts or are there any biblical or extra-biblical parallels to the passage? What is the background of the ideas in the passage e. Historical Criticism Is it clear when the passage was written? What was happening historically at the time? In the case of a narrative passage, what do you think really happened? To what degree can we evaluate this? Social Analysis Whom is the writer addressing? What is the social, political and cultural context to which the passage is addressed? How might this passage have addressed concerns that were significant to the people of that community? The answers to some of these questions will only come from commentaries. However, try and develop your own ideas to test against the commentaries. The Passage Itself i Has there been any editing of the passage? Redaction Criticism Has the writer used any sources see 2ii? Can you tell if the sources have been modified or changed? What words and themes are of special significance for this editor? Are there any striking literary devices used e. Who are the main characters and what are their roles? What is the progression of thought in the passage? Commentaries At this point, and no sooner, consult the best commentaries available to you. The information in commentaries may or may not be important in your final analysis. Never be too quick to dismiss your own questions or views but also maintain a healthy respect for the experienced opinion of the commentators. You will have to decide whether the commentator is asking more appropriate questions than you are by virtue of his or her experience or expertise or whether they simply have different interests to you. Remember that every commentary will reflect the interests, biases, prejudices and experiences of its writer. In the end, your exegesis must be yours and not the commentators. Theological Reflection on the text You might have already asked some theological questions of the passage. Now is the time to gather those together having explored the background etc. Is the writer challenging certain theological viewpoints? What other interpretations have been given to the passage over the centuries? What do you believe is the major point made in the final form of the passage? Reread the passage and note any further questions or ideas you have. But note the following: Learning to do exegesis is like learning to drive a car. At first it is slow and deliberate but with practice, it becomes natural and spontaneous. Not all of the technical questions or areas of biblical criticism are necessary for every passage. Experience, your own interests, and the nature of the passage will determine what is relevant. If in the early stages you allow the passage to speak first, then you will find the relevant questions unfolding. But also remember that not all of the questions or first ideas you had on the passage may prove relevant. Some questions might be unanswerable. You may have even been imposing things on the passage which are simply not there or about which the passage does not speak. Common sense in exegesis must not be forgotten. Maintain some flexibility as you work with the text. The real issue is how you now move from the questions to an exegetical essay in which you present your own view of the passage.

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