N.T. Greek
EXEGESIS

GREEK EXEGESIS

ἀρθοτομοῦντα τόν λόγον τῆς ἀληθείας

II Timothy 2:15

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GREEK EXEGESIS

I. THE NATURE OF BIBLICAL EXEGESIS

The word "exegesis" is a transliteration of the Greek word ἐξήγησις which literally means to "lead out" or to "seek out." To "exegete" a passage of Scripture is to seek to pull out the accurate meaning of the text. Exegesis involved using grammatical laws or rules of interpretation ("hermeneutics") as tools to unlock the meaning and application of a Scripture passage.

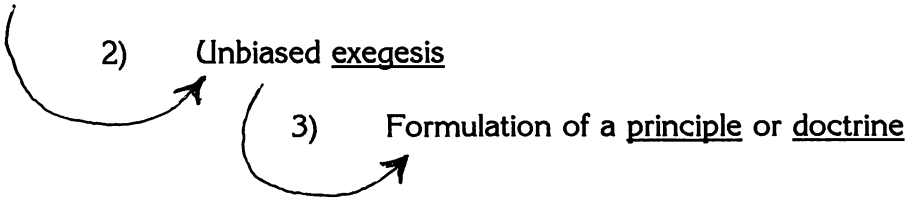
Exegesis is basically "hermeneutics" in action. It is the application of the laws of interpretation.

What are the basic rules of hermeneutics?

1. Read the Bible literally (normally)
2. Understand the context
3. Observe the grammar and syntax
4. Compare Scripture with Scripture

Three steps to "pulling out" a principle or doctrine from Scripture:

1) Proper hermeneutics



How will proper exegesis benefit my preaching or teaching of God's Word

1. Exegesis will safeguard you against making statements that are not true (i.e. that are not what God intended in a passage of Scripture)

2. Exegesis (if carried out faithfully) will enable you to know exactly what the writer said and what the writer meant. You then will be able to draw out conclusions that apply to people today (it will aid in answering the question: How does the principle apply to today?)

   [NOTE: "Exegesis is not an end in itself. (Purely) Exegetical sermons are usually as dry as dust, informative perhaps, but seldom prophetic or inspirational. Therefore, the ultimate aim of the Biblical student is to apply one's exegetical understanding of the text to the contemporary Church and world." -- Gorden Fee, N.T. Exegesis, p. 21]

3. Exegesis will provide:

   a. A method for preaching or teaching through a Biblical book

   b. A help for resolving difficulties in problem passages

   c. A discernment to test the interpretations of other commentators or Bible teachers

   d. A competency to prove every statement your make about what the Bible says

   e. An understanding of how to use the various language tools available to research words and grammar

II. THE BASICS OF BIBLICAL EXEGESIS

When a Bible teacher studies a passage of Scripture, his goal is two-fold:

1) To understand the author's intended meaning of a text.

2) To discover principles (timeless truths) that apply to people today.

In order to understand what an author meant by a passage of Scripture and how it would apply to us today, the Bible student must follow these steps:

BASIC OVERVIEW OF THE EXEGETICAL PROCESS

Step # 1	Survey the general context of the book. (Ask the questions: who, what, when, where, and why
Step # 2	Confirm the limits of the passage. (Where does the paragraph [unit of thought] begin and end?
Step # 3	Understand the immediate context of the passage. (Study the context before your passage and after it]
Step # 4	Translate and diagram the passage.
Step # 5	Analyze the syntactical relationships, grammar, and significant words.
Step # 6	Determine the principles (timeless truths) that can be proven from the passage.

III. THE PROCESS OF BIBLICAL EXEGESIS

STEP # 1

A. Survey the General Context

"Before the investigation of any sentence, paragraph, or any other subsection of a document, one always needs to have a good overview of the entire document. . . You need a provisional sense of the whole before analyzing any of its parts" (Fee, p. 28)

In other words, before you get lost among the "trees" you need to step back and take a good look at the "forest." "The key to good exegesis is the ability to ask the right questions of the text in order to get at the author's intended meaning" (Gordon Fee, N.T. Exegesis, p. 25).

When surveying the general context of a book, you are seeking to answer the questions:

Who? What? When? Where? Why? & How?

WHO? - Who wrote it? (Remember, God is the Author of all Scripture, but He [via the Holy Spirit] employed the unique backgrounds, education, and personalities of various men to pen His Word).

Who are the recipients? (Are they Jews or Gentiles? Or a combination? What is their relationship to the author?)

WHAT? - What are their present circumstances? (problems and needs, etc.)

WHEN? - When was it written?

WHERE? - Where do they live? What is their society and culture like?

WHY? - Why was the book written (i.e. what is its purpose or aim?) Look for a theme or main point being stressed in the book.

HOW? - How does the writer state his point? Are there any special emphases? Are any words or ideas frequently repeated? Can you discern the author's flow of thought or outline?

1. Read the entire document through in English in one sitting (at least 3 different times).

   a. First reading - Relax and enjoy reading the book (ask the 6 questions: who, what, when, where, why, & how?)

   b. Second reading - Try to discern the main point of the book (look for repeated words or ideas that would hint at the overall emphasis)

   c. Third reading - Try to discern the author's flow of thought and observe how he develops his thesis (work out an annotated outline of the entire book)

2. Check your observations against secondary literature

   Example: N.T. Introduction books (EX: D. Edmond Hiebert)

   Commentaries

   Introductions found in study Bibles (EX: Ryrie)

STEP # 2

B. Confirm the LIMITS of the Passage

After gaining a general understanding of the context of the book as a whole, now the exegete must determine the context of the particular verse or paragraph he is studying.

The majority of Scripture (some Proverbs & Poetry excluded) is not to be interpreted verse by verse but paragraph by paragraph. In other words the Bible is not a scrapbook collection of strung together, independent, non-connected sayings, but rather each individual verse is linked to a context and must be interpreted in the paragraph or unit of thought in which the verse occurs.

Therefore the task of the exegete is to **determine where the unit of thought (paragraph) begins, and where it ends.**

"Try to be sure that the passage you have chosen for exegesis is a genuine, self-contained unit. Even if you are exegeting only a single sentence, that sentence must be placed into its own paragraph or pericope (section)" (Free, p.29)

How do I determine where a new paragraph begins and where it ends?

Look for the following indications of a new paragraph:

1. Is there a change in subject matter?
   (ex. Shifting from speaking about the Lord's Supper (I Cor. 11) to speaking about Spiritual Gifts (I Cor. 12).

2. Are there any transitional words?

   a. δε ("now") or νυν ("now") is sometimes used to indicate a new unit of thought (Mt. 3:1; Col.1:24)

   b. The vocative case (cp. I Thess. 5:25)

3. Is there a change in the types of verbs used?
   - A change in mood. (ie. from indicative to imperative)
   - A change in person. (ie. from third person to first person)

4. Is there a paragraph division in the Greek text (ex. UBS version) or in the modern translation (ex. NASV) you are using?

   (Note: When any of the above texts or translations differ, you must decide for yourself what the basic unit is)

STEP # 3

C. Understand the immediate CONTEXT of the passage

After the exegete has determined where the paragraph (unit of thought) begins & ends, he then must study the context that comes right before & after his passage.

"***Context***" - from the latin "Contextus"

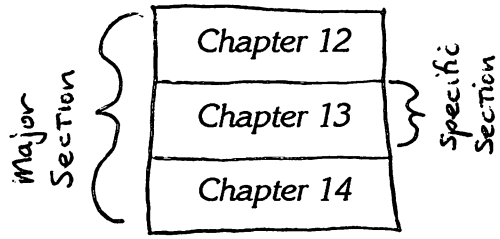
"*con*" = together; "*text*" (from texere) = to weave

Hence, the word "*context*" describes how a word, sentence, or paragraph weaves into the rest of the document.

In other words, to "rightly divide the word of truth" the exegete must **follow the author's flow of thought *before* the verse (or verses) he is studying and *after* the verse (or verses) he is studying.**

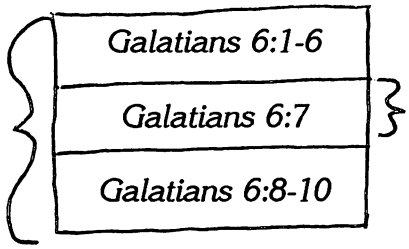
If you are exegeting a *paragraph*, you need to see how this paragraph relates to the Scripture that immediately precedes it & follows it.

(Example: How does I Corinthians 13 relate to I Cor. 12 & 14?)



If you are exegeting a *verse* (or phrase), ;you need to see how this verse relates to the other verses that immediately precede it & follow it within the same paragraph or unit of thought.

(Example: How does Galatians 6:7 relate to Gal. 6:1-6 and Gal. 6:8-10?)



You study the immediate context by asking the question, "how does this verse or paragraph **tie into** the verses or paragraphs that surround it?"

Do this by asking yourself:

-Does my passage **explain** the Scripture that comes before or after it?

Your passage may be giving a conclusion.
Your passage may be giving a reason.
Your passage may be giving facts.

-Does my passage **illustrate** the Scripture that comes before or after it?

-Does my passage **apply** the Scripture that comes before or after it?

The goal of the context study is to:

* Discern the background that has a bearing on the verse(s) you are exegeting.

* Discern the thought development.

  (Look for connecting words (conjunctions); similarities & contrasts; progression & digression, causes & effects; parallel thoughts etc.)

* Discern the main emphasis (key thought, main point, or major thrust)

* Limit or narrow down the possibilities as to what the passage says, means & how it applies.

IMMEDIATE PRECEDING CONTEXT

The unit of thought appears to begin with 6:1 because:

1. Paul shifts in subject matter from a unit of thought which describes the necessity of relying upon the Spirit of God (5:16-26), to a unit describing the spiritual believer's responsibility to relieve a burdened Christian brother (6:1-10).

2. Paul begins verse one with a vocative of address ("brothers" - ἀδελφοι), which indicates an abrupt, attention getting, shift in thought (cp. Gal.3:15 for same usage).

3. The subject matter in verses 1-10 ties together as a single unit (relieving the burdens of others):

   a. The subject matter involves 2 aspects of "relieving" (i.e. "2 sides of the same coin"): 1) Bearing burdens (v.1-5); 2) Sharing blessings (v.6-10).

   b. The command to "bear one another's burdens" (v.2) corresponds to (ties in with) "doing good to all men"(v.10). [Note: verses 1-10 basically describe "doing good" - The general command to do good to all men (v.10) widens the scope from merely providing financially for the teacher (v.6) to relieving burdens in every area.

   c. Paul's development in verses 1-5 is similar to that of verses 6-10. (He begins with imperatives [compare "restore"; "bear"(v.1,2) with "share"(v.6)], and follows with warnings against self deception [compare "he deceives himself" (v.3), with "do not be deceived" (v.7)]

   d. The idea of being "spiritual" (v.1) is related to "sowing into the Spirit" (v.8).

4. The paragraph division of the 3rd edition of the Aland Greek N.T. indicates a distinctive unit of thought beginning with verse one.

(IMMEDIATE FOLLOWING CONTEXT - continued)

The unit of thought appears to end with verse 10 because:

1. Verse 10 gave the concluding exhortation of the unit of thought in verse 1-9 as evidenced by the inferential particles ἄρα γε οὖν (meaning: "consequently" or "so then" - Arndt & Gingrich).

2. Verse 11 involves a change in subject matter. Paul moves from the believers responsibility to relieve burdens (1-10), to his encouragement to followers of Christ to remain faithful (v.11-18).

3. Grammatically, Paul in verse 11 shifts from imperatives (v.1-10) to the indicative mood (v.11-17).

4. Grammatically, Paul in verse 11 changes in subject from "us" (1p.pl.) to "I" (1p.sing.).

5. In verses 1-10 Paul's address is general (that is he unfolds principles for a wide audience; i.e. for all believers in general), whereas in verse 11 His address is personal and specific ("to you" ὑμῖν - directed personally and specifically toward the Galatians in authenticating his epistle).

6. In verse 11, the verb ἴδετε (aorist imperative from ὁράω), which means "to see, catch sight of, or notice" (Arndt & Gingrich) is used in the aorist tense to abruptly grab and re-shift the attention of the readers to focus on something distinct from what was previously stated.

7. The paragraph division of the 3rd edition of the Aland Greek N.T. indicates a distinctive unit of thought beginning with verse eleven.

STEP # 4

D. TRANSLATE and DIAGRAM the passage

After a careful study of the context that precedes and follows the passage, the exegete should then translate and diagram the selected passage of Scripture.

1. Why translate?

a. To help you become familiar with the content of your paragraph (from the Greek N.T.)

b. To help you grammatically identify every word in your passage

c. To help you recognize the words that may need special study

d. To provide a very literal ("wooden") translation so that you can discern the proper interpretation (meaning)

2. Why diagram?

a. To help you recognize the syntax of each sentence (in other words, to aid you in seeing how each sentence ties together grammatically).

b. To help you visualize the basic structure of the passage (in other words, you can see grammatical patterns that will aid you in discerning the author's flow of thought).

Some patterns to look for:

--parallels
--contrasts
--repetitions
--chiasms
--conditions
--purpose or result clauses
--conclusions

c. To help you see the main points of emphasis (usually the main clauses will indicate the author's main points).

3. Steps to take to translate and diagram

Unless you are very fluent with Koine Greek, it is recommended that you use Lexical-grammatical aids to assist you in your translating.

(A literal inter-linear Greek N.T. and Rienecker's Linguistic Key to the Greek N.T. will be very helpful)

a. Write out your translation in English word order (keeping it as close to the Greek word order as you can without losing the English sense)

b. Write any synonyms or alternative translations above your choice. (Note: Your primary choice is only a provisional one, until you can exegetically prove with solid evidence that your selection is the best one suited to the context).

c. Underline all verbs, participles, and infinitives

--Underline main verbs **twice**
--Underline participles and infinitives once

(Since verbs and verbal modifiers are the key components of a sentence, the underlining helps draw special attention to them)

d. Parse all verbs, participles and infinitives

(In other words, write [in abbreviated form] the grammatical data (tense, voice, and mood) and root word underneath your English translation).

PARSING ABBREVIATIONS		
Tense	**Voice**	**Mood**
Present = Pres. Aorist = Aor. Imperfect = Impf. Perfect = Perf.	Active = Act. Middle = Mid. Passive = Pass.	Indicative = Ind. Subjunctive = Sub. Imperative = Imp. Optative = Opt. ——————— Participles = Part. Infinitives = Inf.

e. Indent to the right all subordinate clauses and quotations

A subordinate clause is a group of words (including a verb) that cannot stand alone, but is dependent upon the main clause that it is modifying (describing).

It is known as a dependent or minor clause.

A subordinate clause is usually introduced by either a:

1) Subordinating conjunction;
2) Adverb; or
3) Relative pronoun

SUBORDINATING CLAUSES
(Modifies the verb in the main clause)

Greek Subordinators	Basic Translation	Type of Clause
ἱνα, ὁπως	that; in order that	*Purpose clause
ὡστε	so that, with the result that	Result clause
ὁτι, γαρ, ἐπει	because, since	Causal clause
εἰ, ἐάν, ἐπερ	if	Conditional clause

*Note: The construction εἰς το plus an infinitive also introduces a subordinate clause describing purpose.

SAMPLES: *"Now all this was done*
that (ἱνα) it might be fulfilled..." (Mt. 1:22)

"If (ἐάν) we confess our sins,
He is faithful and just to forgive..." (I Jn. 1:9)

ADVERBIAL CLAUSES
(Modifies the verb in the main clause)

Greek Adverb	Basic Translation	Type of Clause
ὁτε	when	Time clause
οὐ	where	Place clause
ὡς, οὑτως, καθως	as, in this way, just as	Manner clause

SAMPLE: *"You shall love your neighbor*
as (ὡς) you love yourself" (Mt. 19:19)

RELATIVE CLAUSES ***(Modifies the noun in the main clause)***		
Gender	**Sample Singular Forms**	**Sample Plural Forms**
Masculine	ὅς	οἵ
Feminine	ἥ	αἵ
Neuter	ὅ	ἅ
SAMPLE: *"You were sealed with the Holy Spirit which (ὅ) is the earnest of our inheritance"* (Eph. 1:13-14)		

f. Circle the subordinator and draw an arrow to the word it is modifying.

Examples:

"Now all this was done

that (ἵνα) it might be fulfilled..." (Mt. 1:22)

"If (ἐάν) we confess our sins,

He is faithful and just to forgive..." (I Jn. 1:9)

"You shall love your neighbor

as (ὡς) (you love) yourself" (Mt. 19:19)

"You were sealed with the Holy Spirit

which (ὅ) is the earnest of our inheritance" (Eph. 1:13-14)

g. Line up coordinate clauses, phrases, and words

1) Line up coordinate clauses
(A clause is a group of words with a verb)

Equal Clauses Rom.3:23 *all have sinned*
and
[all have] come short of the glory of God

Contrast Clauses John 3:16 - *...that whosoever believes in Him*
should not perish
but
have everlasting life

Balanced Clauses without a conjunc. I Th.5:21 *test all things*
hold onto that [which is] good
reject every form of evil

I Cor. 2:7-8 *We speak the wisdom of God...*
which God ordained before the world...
which none of the princes of this world knew...

2) Line up coordinate phrases
(A phrase is a group of words without a verb)

I Th. 1:3 - *Remembering without ceasing your work*
of faith
and labor
of love
and endurance
of hope
in our Lord Jesus Christ

3) Line up coordinate words

Gal. 5:22 - *The fruit of the Spirit is*
love
joy
peace
longsuffering (etc.)

Rom. 12:2 - *That ye may prove what is that*
good
and
acceptable
and
perfect
will of God

ROMANS 12:2

V.2) AND (STOP ALLOWING yourselves to be conformed) do not be molded to this age
αἰωνι
Pres. Passive. Imperative
συσχηματιζομαι

BUT (changed in form) allow yourselves to be transformed
Pres. Pass. Imp. μεταμορφοω

by the To be new again renewing of the (The Thinking; Reasoning Process) mind
ἀνακαινωσει νους

in order that you may Accept after examination Approve After testing
εἰς το + Infinitive
Pres. A. Infinitive
δοκιμαζειν

what the desire will of God is -
θελημα

that (will of God) which is good
and well-pleasing
and perfect (complete)

I Pet. 2:21-25

Vincent L Sawyer

Patient Endurance

V.21) For (γαρ) into this you have been called, (Aor. Pass. Ind. καλεω — invited)

because (ὅτι) also even Christ suffered (Aor. Act. Ind. πασχω) on behalf of you, (ὑπερ)

Leaving behind (Pres. Act. Pt. ὑπολιμπανω) an example (copy, model, pattern) (ὑπογραμμος)

in order that (ἱνα) you would follow after (Aor. Act. Subj. ἐπακολουθεω — follow upon) upon (ἐπι) in His footprints (ἰχνος — footsteps)

(epexegetical explaining - "example")

V.22) who (ὁς) did not commit (Aor. Act. Ind. ποιεω — do, perform) sin, (ἁμαρτιαν)

neither (οὐδε) had deceit (δολος) been found (Aor. Pass. Ind. εὑρισκω) in his mouth.

V.23) who (ὁς) while being reviled (Pres. Act. Pt. λοιδορεω — Abusive language), He was not reviling in return (Imperf. Act. Ind. ἀντιλοιδορεω — giving back verbal Abuse)

while suffering (Pres. Act. Pt. πασχων), He was not threatening (Imperf. Act. Ind. ἀπειλεω — warning)

but (δε) was giving over (Impf. Act. Ind. παραδιδωμι — deliver over, entrust, commit) (the Judgment himself) to Him (τῳ)

who is judging (Pres. Act. Pt. κρινω) righteously. — according to justice

V.24) who (ὁς) the sins of us, himself, he carried away (Aor. Act. Ind. ἀναφερω — offered up (Bore up - Put up with))

in (ἐν) his body upon (ἐπι) the cross, (ξυλον — wood, tree)

in order that (ἱνα) after we died (Aor. Mid. Pt. ἀπογινομαι — departed)

in reference to Sin, we might Live to righteousness (Dative of reference) (Aor. Act. Subj. ζαω)

by (οὐ) of whose wounds (μωλωψ — Lashing to Cut) you have been healed (Aor. Pass. Ind. ἰαομαι)

V.25) For (γαρ) you were (Impf. εἰμι) wandering Away (Pres. mid. Pt. πλαναω — going astray) As (ὡς) sheep,

but have been turned back (Aor. Pass. ind. ἐπιστρεφω — made to return) now upon (ἐπι) the Shepherd and Guardian and Overseer of Your Souls.

Theodoret (393-458) said: "The doctor suffered on the cross, and the sick received the healing"

(#11)

I Pet. 3:1-4

Vincent Slaughter

Likewise
in Like manner

V.1) In the same way (ὁμοίως (Adv.)) wives being submissive (subject yourselves; Pres. Mid. or Pass. Pt. ὑποτασσω) to your own husbands,

in order that (ἵνα) even if (εἰ 1st. class) some are disobedient (Pres. Act. Ind. ἀπειθεω) to the word (λογω) unpersuaded

by means of (διὰ) the conduct (ἀναστροφῆς) of the wives without a word (ἄνευ λόγου)

behavior

V.2) will be won over (Fut. Pass. ind. κερδαινω), After they have observed (Aor. Act. Pt. ἐποπτευω) your pure (ἁγνος) clean chaste behavior conduct (ἀναστροφήν)

in fear.

V.3) of which (ὧν) is not (οὐκ) to be (Pres. Imper. εἰμι) the outward braiding of hair, plaited

placing around

and wearing of Gold

or a putting on of clothes of (the) world. apparel garments * Adornment Arrangment (see V.5)

V.4) but the hidden man (person) (κρυπτος) of the heart in (ἐν) the (ἀλλὰ)

incorruptibleness (ἄφθαρτος) of the meek (πραεως) gentle (attitude)

and of a quiet spirit. (ἡσυχιος)

which (ὅ) is (P. A. Ind. εἰμι) in the sight of God,

very valuable (Precious, costly) (πολυτελες)

STEP # 5

E. Analyze significant WORDS, GRAMMAR, and SYNTACTICAL relationships

1. Analyze significant WORDS

In every context, some words will demand more special study than others. Often there is a need for the exegete to do a word study because of the ambiguity of a passage, or because of the range of meanings which many Greek words have in various contexts. Few Greek words have just one meaning, sense, or nuance. Rather, they have various shades of meaning depending on the context in which they are used. "In exegesis it is especially important to remember that words function in a context. Therefore, although any given word may have a broad or narrow range of meaning, the aim of word study in exegesis is to try to understand as precisely as possible what the author was trying to convey by his use of this word in this context" (Fee, p. 83).

a. The First Step: List the WORD POSSIBILITIES

When the exegete finds a word that demands special attention, rather than jumping to premature conclusions, he should be as objective as possible and write down all of the possibilities that this word may mean in this context.k

Words will generally have at least 2 main possibilities:

1) A literal meaning

2) A special meaning (figurative, technical, idiomatic usage)

For example, the word "sow" (σπειρω) can in one context describe the literal planting of seed (I Cor. 15:36; Mt. 13:22) and in another context it depicts a figurative sowing of something (I Cor. 9:11; II Cor. 9:6; Ja. 3:18; Gal. 6:7).
The word "flesh" (σαρξ) can refer to a literal physical body (Gal. 2:20; Phil. 1:22) or to man's carnal old nature (Rom. 7:5,18; 8:7)

Steps to take to find out various shades or meaning a word may have:

1) Using a Lexicon, discover and list all of the possible meanings that might fit the context you are studying

2) Explain the distinctions between the English meanings (in parenthesis)

3) Give at least one reference to support each meaning

Examples:

What could the word "justified" mean in James 2:21?

ἐδικαιωθη (Aorist, passive, indicative, 3 P, sing., from δικαιοω)

Possibilities:

1. "Justified" (to declare righteous - Rom. 3:28, 4:2, 5:1)
2. "Justified" (to prove righteous - Rom. 3:4; Mt. 11:19; Lk. 7:29,35; I Tim. 3:16; cp. Psalm 51:4)

What does God mean when He says "love not the world" in I John 2:15?

κοσμον (Noun, Accusative, Masculine, Singular from κοσμος)

Possibilities:

1. "World" (The world's people; The human race - John 3:16)
2. "World" (The world's system; It's philosophies & values - I Cor. 2:12; Gal. 4:3; Col. 2:8)
3. "World" (The earth - John 21:25; Acts 17:24; Rom. 1:20)

What is meant by "vessel" in I Thessalonians 4:4?

σκευος (Noun, Accusative, Neuter, Singular from σκευος)

Possibilities:

1. "Vessel" (meaning one's wife - I Peter 3:7)
2. "Vessel" (meaning one's body - II Cor. 4:7)

What is meant by "servant" in Romans 16:1?

διακονον (Noun, Accusative, Feminine, Singular from διακονος)

Possibilities:

1. "Servant" (Unofficial service in general - John 12:26)
2. "Deacon" (An official office of service in a local church - I Tim.3:8,12,13)

II. WORD POSSIBILITIES

I. μη (Neg. adverb)

1. "not" (To express a negative command that is generally [continually] valid) I Cor.6:9,7:5,12; Eph.4:26.
2. "stop" (To bring to an end a specific condition now existing) Jn.20:17; I Cor.7:5; Rev.5:5.

II. πλανασθε (Pres. pass/mid. imper. 2p. pl. from πλαναω)

1. to "be led away" (Passive - to be caused to wander; literally) Heb.11:38.
2. to "be deceived" (Passive - to be deluded; figuratively) Tit.3:3; Heb.5:2.
3. to "deceive yourselves" (Middle - To be mistaken; to err figuratively) I Cor.6:9; I Jn.1:8.

III. θεος (Noun, nom., masc., sing.)

1. "God" (General reference to the divine Godhead) Gal.2:6,19.

IV. οὐ (Neg. adverb)

1. "not" (In simple statements with the indicative) Gal.4:14;6:4.

V. μυκτηριζεται (Verb, indic. pres. pass. 3p. sing. from μυκτηριζω)

1. to be "snubbed" (Literally - to turn up the nose at; as external sign of contempt) Cicero; Loeb classical library., XV 19:4 (p.307).
2. to be "outwitted" (Figurative - an intention to outsmart and thereby insult or make to look ridiculous; an internal attitude of contempt) Pol.5:1 M-M.; LXX - Prov.1:30; 12:8; 15:5,20; 23:9; I Clem.39:1.

VI. ὅ (Relative pronoun, accus., neut., sing., from ὅς)

1. "whatsoever" (indefinite relative pronoun) Eph.6:8; I Jn.3:22.

b. The Second Step: Determine the WORD CHOICE

In this step you are being ***selective***

After being *objective* & listing all of the possible meanings a word may have, the next step is to be *selective* and to determine which of those possibilities is the right choice for your particular verse.

The goal of this step of "word choice" is to determine the best English translation and its sense (ie. the particular way that the word is being used in this verse).

* *Now "Prove it!"*

1. Give PROOFS for your word choice

God admonishes the Christian to "prove all things" (II Th.5:21)

In order to determine how an important word is being used in a particular context the exegete must look for evidences that would prove how it is being used.

Gather your proofs (evidence) from:

1) CONTEXT

The most substantial proof for how a word is used will be from the context of the unit of thought you are studying.

2) USAGE

a) The Author's use

(1) The best evidence - How the author used the word in this same book.
(Ex. You can compare how Paul used the word "justified" in Romans 3:28 & 5:1)

(2) Good evidence - How the author used the word in another book.
(Ex. You can compare how Paul used the word "world" in Galatians 4:3 with Colossians 2:8)

b) The New Testament's use

You can see how the word is used elsewhere in the N.T. preferably in contexts similar to the one you are studying.

WORD CHOICE

B. πλανασθε - to "deceive yourselves" (middle - to be mistaken, to deceive oneself, to err figuratively) is the word choice because:

1. In the immediate preceding context Paul focuses on individual introspection ("each one looking to yourself" - v. 1; "let each one examine his own work" - v. 4).

2. In the immediate following context Paul is stressing personal responsibility and accountability placing the emphasis on oneself ("whatever a man sows, this he will reap" - v. 7; "the one [singular] sowing . . . will reap - v. 8).

3. Verse 8 specifically focuses on the individual himself ("the one sowing [lit.] into the flesh of himself" - την σαρκα εαυτου).

4. Verse 3 in the immediate preceding context explicitly points to self-deception ("he deceives himself" - φρενα παται εαυτον . NOTE: φρενα παται = φρην - mind + απαταω deceive).

5. Paul uses the exact phrase - μη πλανασθε - two other times in the N.T. in the middle voice (I Cor. 6:9, 15:33).

6. "To be deceived" (passive - to be deluded figuratively) is not the word choice because:

   a. In context (6:1-10) no one is mentioned as a deceiver.

   b. In context the only reference to deception is that of self-deception (v. 3 - φρενα παται εαυτον).

7. "To be led away" (passive - to be caused to wander literally) is not the word choice because:

   a. In context (6:1-10) no one is mentioned as literally leading people astray.

   b. The literal use of πλαναω would not correspond with the figurative language in context (figurative use of mocking, sowing, reaping - v. 7-9).

   c. The literal use of πλαναω would not correspond to the subject matter (of doing good by relieving burdens) in context (6:1-10).

   d. This usage in the N.T. is restricted to contexts specifically describing the wandering of men (Heb. 11:38) or in figures depicting the literal wandering of sheep (Mt. 18:12, 13; I Pet. 2:25).

C. θεος - "God" (general reference to the divine Godhead) is the word choice because:

1. In verse 7 the word θεος is not qualified or limited to specify any specific member of the trinity (ex. Tit. 2:13; Gal. 1:3-4)) or to any other false "god" (ex. II Cor. 4:4).

2. The true God is the only One who can bring to fruition the universal law and promises of v. 7b and 8.

3. θεος is used without the article stressing the quality of God as divine (cp. Gal. 2:6).

4. θεος as a general reference to the divine Godhead is the primary usage in the N.T. (over 1,000 times) (it is only limited to an antecedent, appositive, or other modifier where specific reference is made in context. For example, to the Son [Rom. 9:5; Tit. 2:13], the Spirit [Acts 5:3-4), or the Father [Gal. 4:4], or to some other false god [II Cor. 4:4].

D. οὐ - "not" (negative adverb used in simple statements with the indicative) is the word choice because:

1. Syntactically, οὐ is the negative adverb that negates the indicative mood (Robert W. Funk, p. 277; cp. its use in Gal. 4:14, 6:4).

E. μυκτηριζεται - to be "outwitted" (figurative: internal attitude of contempt; an intention to outwit and thereby insult, make to look ridiculous) is the word choice because:

1. In the immediate preceding context Paul focuses on man's inner attitude of pride ("in a spirit of meekness" - v. 1; "if anyone thinks he is something" - v. 3; "he deceives himself" [lit. to deceive the mind] - v. 3; "ground for boasting" - v. 4).

2. In verse 7, man's thinking that he can outwit God corresponds to the self-deception (πλανασθε) mentioned.

3. The LXX uses μυκτηριζω in conjunction with puffed up (proud) imaginations (Prov. 1:30, 11:12, 15:5, 20; 23:9).

4. The LXX uses μυκτηριζω in connection to the internal condition of one who is "dull of heart" (νωθρο καρδιος) - Prov. 12:8.

5. Clement uses μυκτηρίζω to depict the ungodly in their personal attitude of pride ("unwise, unreasonable, foolish, and ignorant people are those who ridicule and despise us" - I Clem. 39:1; cp. I Clem. 57:5; TDNT, Vol. IV, p. 797).

6. Polycarp in a context describing how nothing escapes God's notice--such as man's inner "reasonings" (λογισμων) or "thoughts" (ἐννοιῶν) or of the "secret things of the heart" (κρυπτων της καρδιας)--then draws the principle that "God is not mocked" (Θεος οὐ μυκτηρίζεται) (Polycarp to the Philippians, 5:1 - Loeb Classical Library).

7. Longinus used μυκτηρ in the sense of "urbane (polished) sarcasm" (μυκτηρ πολιτικωτατος) in describing intellectual wit (Longinus [Dionysius] on the Sublime - Loeb Classical Lib., XXXIV - 2).

8. The church fathers used the word in the figurative sense of scorn (Pss. Sal. 4.8); or insult (Marc. Diac, v. Porph.) (cf. Lampe, p. 888).

9. "To be snubbed" (literally; an external sign of contempt; to "turn up the nose at") is not the word choice because:

   a. To snub (mock) in the sense of giving external signs of contempt is limited to contexts where the one being mocked is visibly seen (cp. Lk. 16:14-15, 23:35 - ἐκμυκτηρίζω [cognate form]) (in Gal. 6:7 God is not seen).

   b. To literally "turn up the nose" would not fit (correspond to) the figurative language in context ("deceived," "sow," "reap").

F. ὅ' - "whatever" (indefinite relative pronoun) is the word choice because:

1. Grammatically this is its only use when combined with the particle ἄν (ἐάν) (Arndt & Gingrich, p. 585, 48).

2. It is used this way elsewhere by Paul (Eph. 6:8). (cp. other N.T. usages - Mt. 20:4, 7; Mk. 6:22, 23; I Jn. 3:22; III Jn. 1:5).

3. The indefinite idea in the word "whatever" corresponds (in number) to the wide spectrum of possible applications implied in context (v. 8-10).

4. ὅ' has a generalizing force when used with ἄν (ἐάν) (Funk, Vol. II, p. 526).

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Henry G. Liddell and Robert Scott, *A Greek-English Lexicon;* 9th ed.; rev. by H. S. Jones and R. McKenzie (Oxford: Clarendon Press, 1940). [DMS 6.4; JAF 179]

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Cf. also DMS, chapter 6; JAF, chapter VIII; and the discussion in II.4, above.

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c) The Septuagint's (LXX) use

The Septuagint is the Greek translation of the O.T.

If your word does not occur too frequently in the N.T. it will be helpful to trace its usage in the Septuagint.

The Concordance of the LXX by Hatch & Redpath will be helpful.

d) Secular Literature use

To gain further insight to the meaning of a word (particularly "Hapaxlegomena" words--words that occur only 1 time in the N.T.) the exegete may consult secular Ancient Greek Literature. This literature (though not inspired by God) may be valuable in tracing the ancient usage of a word in Classical Greek before & after the writing of the N.T. (Ex. The Apocrypha, Pseudapigrapha, & the Church Fathers)

A Note to Remember:

Your best proofs come from:

(1) The same book
(2) The same writer ("Author")
(3) The same time frame

3. ETYMOLOGY

Etymos = true source Logy = word Hence, "The true source of a word"

Studying the Etymology of a word involves finding the root of the word or finding the component parts of a word.

For Example:

The Greek word ἐκκλησια ("church") is basically made up of 2 words:
"ἐκ" - the preposition "out"
"κλεσια" - from κλεσις meaning "a calling"
Hence, the etymological meaning of the word ἐκκλησια is a "calling out" or "the called out ones"

4. COGNATE WORDS

The exegete may also study related words (ie. words that share the same root) to derive meaning.

Example: Compare μετανοεω (repent) with καταψοεω (consider)

5. THEOLOGICAL EVIDENCE

One might prove that "water" in John 3:5 does not refer to "Baptism" since such a view would contradict Paul's theological doctrine of justification by faith apart from works (Rom.4-5; Eph.2:8-9; I Cor.1:17)

Stronger Proofs:

1. Context
2. Author's Usage

Weaker Proofs:

1. Uses outside of the N.T.
2. Etymology
3. Cognate words
4. Theological Evidence

2. Disprove the other unacceptable word possibilities

For Example:

Give reasons why the word choice for "justified" in James 2:21 cannot be "to declare or make righteous"

Use the same types of proofs listed above to exclude the unacceptable meanings of a particular word in a particular context.

2. Analyze significant GRAMMAR & SYNTAX

After determining the specific meanings (definitions) & translations of key *words*, the exegete must then be on the look out for any important points of *grammar* (word functions) or *syntax* (word relationships) that need special study.

Here are some examples of words or phrases that require grammatical decisions:

1. The exegete must determine:
The MOOD of some verbs

Some forms of Greek verbs share their ending with different moods.

Example: λυετε may be a present, active, indicative, 2 p, pl verb
OR λυετε may be a present, active, imperative, 2 p, pl verb
(cp. also the Aorist ending εσθε)

Question: Is the verb ζηλουτε ("seek") in I Cor. 12:31 an indicative or imperative?

2. The exegete must determine:
The VOICE of some verbs

Some verbs or participles could be either one of 2 voices.

The *Indicative* present, imperfect, and perfect tense forms could be either middle or passive voice. The same goes for the *Subjunctive* and imperative and participle present tense forms.

Question: Is the participle κατηρτισμενα ("fitted") in Romans 9:22 middle or passive?

3. The exegete must determine:
The USAGE of certain PREPOSITIONS

For example: The preposition ἐν can be:

Locative (describing location - "in") - Eph. 1:8
Instrumental (describing cause or means - "by") - Eph. 2:13, 18

Question:
Does the preposition ἐν in I Cor. 12:13 mean "in" or "by"?

Does the preposition εἰς ("for") in Acts 2:38 mean "into" (Acts 1:11) or "because of" (cp. Mt. 12:41; Lk. 11:32; Mt. 3:11)?

4. The exegete must determine:
The MEANING of certain CONJUNCTIONS

For example: The conjunction δε can mean "but," "and," or "now"

Question: What does δε mean in I Tim. 2:15; I Thes. 5:21?

5. The exegete must determine:
The FUNCTION of adverbial PARTICIPLES

Participles are often used to modify or give circumstances about a verb in the sentence. A circumstantial participle will describe or modify the verb in one of the following ways:

1.	Time	("while_____"; "having_____")
2.	Cause	("because" "since")
3.	Condition	("if")
4.	Concession	("although")
5.	Means	("by")
6.	Manner	("in" "in the manner of")
7.	Purpose	("for" "in order to")
8.	Result	("so as to" "with the effect of")

The interpreter's only clues as to which way the circumstantial participles are being used are: Context and Usage.

6. The exegete must determine:
The FUNCTION of the GENITIVE case

The Genitive case has several functions.

Some of the most common are:

1.	Descriptive Genitive	-	Describes a general relationship between the Genitive and the Noun it modifies. (Acts 10:12)
2.	Possessive Genitive	-	Shows the possession of an owner. (I Cor. 6:20)
3.	Subjective Genitive	-	The Genitive noun is the "subject" of the action (i.e. produces the action) (Luke 3:6)
4.	Objective Genitive	-	The Genitive noun is the "object" of the action (i.e. receives the action) (Rom.8:19)

The primary proofs (evidence) for determining the grammatical function or syntax of the above constructions will come from:

1) The Context
2) The Author's usage
3) Greek Grammars & Lexicons

STEP # 6

F. Determine the PRINCIPLES (timeless truths) that can be proven from the passage.

After following Steps 1 - 5, now comes the most exciting, rewarding, and practical step of all! In this step, the exegetes exegetes (pulls out) significant timeless truths that relate to life today!

The principles or truths the exegete pulls out of the Scriptures are often referred to as "assertions" (provable statements of fact).

1. Discerning Biblical Principles

a. What is a Scriptural principle?

1) A Scriptural "principle" is a precept or fundamental law given from God and designed to either teach or exhort (instruct or command).

2) In other words, a Scriptural "principle" is simply a significant, timeless truth.

a) A "**significant**" truth is not trivia, but a statement with meaning and application.

b) A "**timeless**" truth is an eternal truth, not bound by time. It is a universal truth for every age, dispensation, or generation (Example - it is not limited to the Old Testament).

c) A "**truth**" is a trustworthy statement of fact.

(1) Every truth discovered in the Bible will in no way contradict truth taught elsewhere in Scripture.

(2) Statement - must be a complete sentence. The truth you find should be stated in a clear, concise manner.

It should be:
Simple enough to be understood
Short enough to be remembered
Specific enough to be applied

2. Discovering Biblical Principles

Steps to take to discover Biblical principles:

a. Carefully consider each phrase and clause (in its order) and write down truths as you go.

1) Note any meaningful truths that flow from: the preceding and following context of your passage, key words, significant grammar and syntax.

2) Note the overall main principle or theme that God is stressing or emphasizing in the context.

How do I determine what God's main point is?

(a) Look for repeated words (obvious examples: Love - I Cor. 13; faith - Heb. 11).

(b) Look for a repeated idea (concept) (EX: I Th. 5:16-18 - be consistent in your inner life with God; Rom. 12:1-2 - full surrender)

(c) Look for a key phrase or sentence which the writer expands on or explains (a knowledge of grammar will help here).

(Ex: I Th. 4:3-8 - Paul says, "For this is the will of God, even your sanctification" in verse 3a; Paul then explains what he means by sanctification in verses 3b and following).

b. Make a list of truths that are explicitlly stated and implicitly inferred in the passage.

"There may be only one or two of these, or there may be several. Be inclusive (exhaustive) at first. Later you can eliminate those which, upon reflection, you judge to be less significant or irrelevant." (Fee, p. 132).

Explicit Truths - what the writer directly said

Implicit Truths - what the writer intentionally meant

Examples of Spurgeon's Significances from II Timothy 4:20 **". . . *But Trophimus have I left at Miletum sick*"**	
STATED	**IMPLIED**
1. Good men may be laid aside even when it seems they are most needed. *Not Spurgeon- [2. Not even an official Apostle could see everyone at everytime get healed.	1. Good men would have the Lord's work go on even without htem (no matter what the cost to them) 2. It is God's will that some of His children be sick.

Note: Be very careful with implied principles. Be sure you have a solid exegetical basis for making them.

c. Note all of the perspectives and draw out principles in light of each angle or recipient.

Ask yourself the question: What are the perspectives of this passage?

Example: In Philippians 2:14, various perspectives include:

1) God's (the Author)
2) Paul's (the writer)
3) The Philippian church's
4) The potential complainer's
5) The lost world (cp. v. 15)

d. You may do an active or passive transform to help you see the verse from a different angle.

Example: Phil. 2:14 -
"*Do all things without murmerings and disputings*"
"*All things are to be done without murmerings and disputings by you*" (believers) (In this case, Phil. 2:14 is transformed into a passive)

Remember: When pulling principles out of the text, the exegete must have a creative imagination and yet also a disciplined mind.

Being an exegete is like being an artist (with words, you can paint an applicable, colorful picture that the Holy Spirit will use to drive His point home); and being an exegete is like being a lawyer (who colorfully states his principles but then backs them up with supporting facts).

*Before you ever make a statement regarding a verse of Scripture, ask yourself: Can I rally prove the point I am making?

3. Proving Biblical Principles

Be able to list solid proofs or evidences that validate your stated principle. You should be able to prove each stated truth from the context, grammar, author's usage elsewhere, etc.

All of the below questions must be answered in order to prove the principle you have derived:

a) Can I prove it contextually?

b) Can I prove it grammatically & syntactically?

c) Can I prove it theologically?
(by comparing it with the same principle found elsewhere in Scripture?)

Example: the phrase "*Do all things without murmerings and disputings*" signifies:

1. _____ because:

a. Contextually . . . . . .

b. Grammatically . . . . . .

c. Syntactically . . . . . .

d. Theologically . . . . . .

Examples of Principles exegeted from Acts 6:1-7.

NOTE: When pulling out principles from Scripture, observe the various perspectives (points of view) in the context.

In Acts 6:1-7 principles can be drawn from the standpoint of:

1) Individual believers (the Laymen)
2) The Apostles (the Leadership)
3) The Church (The Local Assembly as a whole)
4) The Writer (Luke)
5) God (The Lord's viewpoint)

a. Principles (and proofs) in Acts 6:1-7 from an individual's (a believer's) standpoint (perspective):

1) All believers have an equal standing with each other (v. 1, 3, 5).

   a) Verse one implies that distinctions in race or language (Hellenists vs. Hebrews) should not cause divisiveness (both are equally worthy of support).
   b) All believers had an equal vote in choosing deacons (v. 3, 5).

2) No individual should be overlooked by fellow believers (v. 1).

   a) Verse 1 indicates that such overlooking prompted sinful behavior (reveals a problem).
   b) The context reveals a solution had to be arrived at to solve this problem.

3) Believers are capable of sinful behavior (v. 1).

   a) Verse 1 reveals a murmuring that arose among believers (disciples who were multiplying).
   b) Every time ("murmuring") is used in the New Testament, it refers to sinful behavior. EX: Jn. 7:14; Phil. 2:14; I Pet. 4:9; cp. Jd. 1:16; Mt. 20:11; Lk. 5:30; Jn. 6:41,43,61,etc

4) Every individual believer's involvement is essential in decision-making (in a local church) (v. 3).

a) Verse 2 indicates that the Apostles summoned the whole multitude.
b) Verse 3 reveals that the individual believers had a part in seeking deacons.
c) The Apostles' suggestions "pleased the whole multitude" (v. 5).
d) "They (plural) selected. . . they set before the Apostles" (v. 5, 6).

5) Not all individuals are qualified (spiritually) for official positions in a church (v. 3, 5).

a) The fact that they had to search for spiritual men with an impeccable testimony reveals that not all believers had one -v.3
b) The men chosen (v. 5) are distinguished (indirectly) for their outstanding character.

6) A believer's testimony is vitally important (v.3)

a) The Apostles call on the "brethren" to look for men "well reported of" (passive verb) from which refers to one's testimony.
b) The importance of the believer's testimony is implied by the need that had to be met by such qualified men.

7) Believers are capable of leading holy lives(v.3,5)

a) "Full of the Holy Spirit and wisdom (verse 3) . . . full of faith" (verse 5) indicate holiness (a set-apartness unto God).
b) The fact that 7 men were chosen indicates the potential for such living is indeed possible (v. 5).

8) An individual's character can be visibly seen by others (v. 3, 5).

a) The internal Godliness ("full of HOly Spirit and wisdom, and faith") is evident.
b) The fact that these traits can be seen is evident by:

(1) Verse 3, which involves an imperative to look for ( ) such men.
(2) Verse 3, which involves a passive participle - "being well reported of."
(3) Verse 5, indicating that such men could be found.

9) All believers should be willing to serve the Lord (even in mundane areas) (v. 1, 5).

a) None of the 7 men chosen (v. 5) refused to accept the position of deacon.
b) They were willing to identify with the gospel ministry and receive a transferral of service (signified by v. 6 - "laying on of hands").
c) The mundane areas are evident by the word "tables" (v. 2) and the context of meeting physical needs of widows of the church.

10) Not all believers share the same role or function (in the Body) (v. 4).

a) Verse 3 is contrasted with verse 4. While men were to be appointed to meet physical needs (v. 3), in verse 4 other men (the Apostles) needed to retain their priority of meeting spiritual needs (by the "ministry of the Word and prayer").

11) Christians must be willing to identify with God's work and men (if chosen for church office) (v.6)

a) None of the 7 men chosen (v. 5) refused to be identified with the gospel ministry (they were willing to be "set before" the Apostles).
b) The "laying on of hands" indicates an identity with and a transference from the men laying their hands upon the persons (in this case, the Apostles, v. 6). (the 7 men were willing to identify with the gospel ministry and receive a transferral of service).

b. Principles in Acts 6:1-7 from a Church's standpoint.

1) In a church, problems are inevitable (v. 1).

2) Church growth brings with it increased demands (necessities) (v. 1).

3) In a large church, some ministries are overlooked (v.1)

4) Church ministry has daily responsibilities (v. 1).

5) In a church, racial factions are potential (v. 1).

6) The Church must take special care of widows (v. 1).

7) The Church must keep track of each member carefully (v. 1).

8) Administrative problems will manifest themselves by sinful symptoms ("grumbling").

9) Not all church members share the same role or function (diversity) (v. 2, 4).

10) The church is responsible to meet the needs of its own members (v. 1, 3).

11) The church is responsible to solve its own problems (it is autonomous) (v. 3, 5).

12) Effective church administration involves fulfilling your own responsibilities (priorities) (v. 2, 4).

13) Effective church administration involves delegation of authority (v. 3, 4).

14) The church needs men who are willing to share the load of the ministry (v. 3, 5, 6).

15) The involvement of every church member is essential in decision-making (v. 3, 5).

16) Not all church members are qualified for official positions (v. 3, 5).

17) Those who serve in an official capacity (in a church) must be spiritually qualified (v. 3, 5).

18) Deacons (official servants) are chosen from among the church body (v. 3).

19) Deacons (official church servants(must be willing to meet mundane needs (v. 1, 3).

20) Deacons (official church servants) must be willing to meet routine needs (daily) (v. 1).

21) Deacons (official church servants) must be willing to take orders (v. 3).

22) A deacon's responsibility is one of service, not leadership (v. 2, 3).

23) When a church has problems, a cooperative spirit is necessary (v. 5).

24) The church members must submit to the lead of the overseer(s) (v. 5, 6).

25) In a church, problems are solvable (v. 5-7).

26) A healthy church will be a growing church (v. 7).

27) God blesses a church that solves its problems (v. 7).