



I. EXEGESIS OF THE TEXT (what the text meant):

Exegesis is the Greek word which means 'to lead out of.' It is the thorough investigation of Biblical texts, within their various contexts, to discover the original intent/meaning.

A text can NEVER mean what it NEVER meant!!

A. Exegesis: The Process

1. Observation

- a. Ask
- b. What are the key words / themes?
- c. Notice transitions

2. Interpretation

a. Historical Context:

- i. Time and Culture of author and reader:
 - (1). Geographical
 - (2). Topographical
 - (3). Political
- ii. Purpose and occasion
 - (1). Who?
 - (2). What?
 - (3). Why?

b. Literary Context: Within the Scripture itself

- i. Placement
- ii. Genre
 - (1). Wisdom
 - (2). Poetry
 - (3). Narrative
 - (4). Apocalyptic

c. Theology Biblical/Systematic

3. Church history

B. General Tools for Exegesis

1. Multiple translations
2. Bible Dictionary
3. Concordance
4. Commentaries (pastoral vs technical)
5. Josephus



C. Dangers in Exegesis

1. Pride and overly intellectual
2. Using the wrong dictionary
3. Not building a bridge to today
4. Asking questions the text isn't answering
5. Eisegesis: Reading into the text our ideas (Habakkuk 1:5)

D. Problem Texts:

1. Humility
2. Scripture interprets scripture
3. No one has it all right
4. Are there things that have been lost?

II. HERMENEUTICS (what it means):

Discerning the contemporary relevance and application of the text.

This is not a subjective process. A text cannot mean what it never meant.

A. Process of Application/relevance

1. What does this show me?

- a. About God?
- b. About humanity?
- c. About the world?

2. Being a doer: Four major categories: Yourself, Home or Domestic, Church, World or Social

- a. Is there a promise to trust?
- b. A sin to repent of?
- c. An example to follow?
- d. A prayer to be prayed?
- e. A command to obey?
- f. An incorrect view of God, man, or the world that needs to be submitted to scripture?
- g. A text to memorize?

3. What obstacles/presuppositions need to be dealt with?

- a. Cultural
- b. Natural
- c. Religious/Tradition



4. Dangers in Hermeneutics

- a. Viewing the text as a map for life
- b. Posing questions to the Bible
- c. Hearing but not doing
- d. Phariseeism and Legalism
- e. Finding primarily moral applications
- f. Over emphasis on the kingdom come or kingdom now
- g. Studying in isolation

III. Resources

A. Study Tools

1. The Pillar New Testament Commentary
2. Word Biblical Commentary
3. IVP Dictionary of Jesus and the Gospels
4. IVP Dictionary of the Old Testament Pentateuch
5. IVP Bible Background Commentary: New Testament
6. IVP Bible Background Commentary: Old Testament
7. Systematic Theology by John Frame
8. Christian Theology by Millard Erickson
9. Josephus
10. Exhaustive Concordance
11. ESV Study Bible

B. Books

1. How to Read the Bible for all its Worth by Fee and Stuart
2. Praying the Bible by Donald S. Whitney
3. The Common Rule by Justin Earley
4. The Drama of Scripture by Bartholomew and Goheen
5. The Word of God for the People of God by J. Todd Billings

C. Apps

1. The Bible Memory App (Central Group: CCC gospel life) - Memorization aid
2. Read Scripture – Reading plan plus fantastic video intros to each book
3. Bible Hub – Study resources like Greek, topics, commentary, etc...

D. Right Now Media

1. Under Central Christian Church section called How to Study the Bible



PRINCIPLES FOR INTERPRETING NARRATIVES

We conclude this chapter by isolating ten summarizing principles for interpreting Old Testament narratives that should also help a reader avoid certain pitfalls as one reads.

1. An Old Testament narrative usually does not directly teach a doctrine.
2. An Old Testament narrative usually illustrates a doctrine or doctrines taught propositionally elsewhere.
3. Narratives record what happened – not necessarily what should have happened or what ought to happen every time. Therefore, not every narrative has an individual identifiable moral application.
4. What people do in narratives is not necessarily a good example for us. Frequently, it is just the opposite.
5. Many (if not most) of the characters in the Old Testament narratives are far from perfect – as are their actions as well.
6. We are not always told at the end of a narrative whether what happened was good or bad. We are expected to be able to judge this on the basis of what God has taught us directly and categorically elsewhere in Scripture.
7. All narratives are selective and incomplete. Not all the relevant details are always given. (cf. John 21:25). What does appear in the narrative is everything that the inspired author thought important for us to know.
8. Narratives are not written to answer all our theological questions. They have particular, specific, limited purposes and deal with certain issues, leaving others to be dealt with elsewhere in other ways.
9. Narratives may teach either explicitly (by clearly stating something) or implicitly (by clearly implying something without actually stating it).
10. In the final analysis, God is the hero of all biblical narratives.

(Excerpted from: How to Read the Bible for all Its Worth by Gordon D. Fee & Douglas Stuart)