COURSE DESCRIPTION
This course is an introduction to the methods and tools for New Testament exegesis. It also introduces students to many of the hermeneutical issues related to interpreting the New Testament. We will conclude with a discussion on how to move from exegesis to application and sermon preparation. This course will lay the foundation for Greek exegesis classes and is a prerequisite for those classes. To take this course, students must have completed (or be concurrently enrolled in) Greek 2.

The focus of this course is on the basic steps in the exegesis of the Greek text of the New Testament. We will be working in class directly from the Greek New Testament, so students should bring their Greek New Testament with them to every class. Our focus for this semester will be Paul’s letter to the Galatians. The advantages of focusing on Galatians are many. Working primarily with one book, especially a short book like Galatians, is helpful when learning the basic steps of the exegetical process. While we will discuss issues related to the interpretation of all New Testament genres, keeping a narrow focus in class discussions and assignments will give students a level of comfort and confidence in the setting and content of the book, even as they wrestle with unfamiliar methods of interpretation. In addition, the interpretation of Galatians was critical for the Protestant Reformation and students of evangelical seminaries should master its content. A focus on Galatians also enables us to be helped by the reflections on the interpretation of Galatians of a master exegete, Moises Silva. We will spend time each weekend discussing the assigned reading from Silva. All assignments, including the final exegesis paper, will be from Galatians.

TEXTS
Required:

G. D. Fee, New Testament Exegesis (3rd edition)

M. Silva, Interpreting Galatians: Explorations in Exegetical Method (2nd edition)

Everett Ferguson, Backgrounds of Early Christianity (3rd edition)

Graeme Goldsworthy, Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation
**Recommended:**
D. A. Carson, *Exegetical Fallacies*

B. M. Metzger, *A Textual Commentary on the Greek New Testament*


D. B. Wallace, *Greek Grammar Beyond the Basics*

D. M. Doriani, *Getting the Message* (This book is for the lay interpreter and does not deal specifically with interpreting the Greek text. Yet it is a helpful and simple, but not simplistic, guide to many of the interpretational issues discussed in this course.)

**COURSE PROCEDURE**
Class sessions will be a combination of lecture and discussion. Class discussion, especially in weekends 2 and 3, will focus on student assignments and on the assigned reading in Fee and Silva. While students should do all of the assigned reading for the semester, students in particular should complete the assigned reading for each class session in Fee and Silva before coming to class.

Attendance is required. Any unavoidable absences should be cleared with the instructor. Unexcused absences will affect the student’s final grade.

**EVALUATION**
Your grade for this course will be based on the following:

1. Completion of the Exegetical Process Notebook. Students should complete steps 1-5 (pages 1-10) for the second weekend of the course. The entire Notebook should be turned in at the third weekend. These assignments are due by the start of class on Friday. We will spend time in class discussing these assignments. The notebook is worth 45% of your grade for this course.

2. A brief, one page, paper reflecting on Moises Silva’s discussion of the textual variant in Galatians 1:11 (from Silva, chapter 1). Discuss the strengths and weaknesses of Silva’s argument and whether you agree with his conclusions. 5% of the final grade. This paper will be due the second weekend of the class.

3. Exegesis paper. Students will submit an exegesis paper on a passage of their choosing from Paul’s letter to the Galatians. The paper should be 10-12 pages (12 pages max!), excluding notes and bibliography, double-spaced. See the “General Guidelines for Final Exegesis Paper.” The paper is due four weeks after the last day of class (September 8). Late papers will be marked down. This paper is worth 50% of your final grade.
COURSE SCHEDULE

First Weekend of the Course:

- Course Introduction
- Introduction to and Overview of Exegetical Method
- Textual Criticism
- Translation
- Lexical Analysis
- Grammar and Syntax

Reading Assignments: Fee, 1-40, 59-95; Silva, 15-79; Metzger, Textual Commentary, 1*-16* (r)

Second Weekend of the Course:

- Literary Analysis and Rhetorical Features
- Structural Analysis
- Doing a Sentence Flow Analysis
- The Historical Context
  - Historical Reconstruction
  - Jewish Backgrounds
  - Greco-Roman Backgrounds

Reading Assignments: Fee, 41-58, 96-111; Silva, 81-139; begin reading and becoming familiar with the material in Ferguson (to be completed before handing in your final paper)

Third Weekend of the Course:

- Biblical Theology
- Exegesis and Systematic Theology
- The New Testament’s Use of the Old Testament
- Issues in Interpreting the Gospels
- Issues in Interpreting Narrative, Epistles, Apocalypse
- Application and Preaching

Reading Assignments: Fee, 112-179; Silva, 141-215; begin reading Goldsworthy (to be completed before handing in your final paper)
General Guidelines for Final Exegesis Paper

Students are to submit an original exegesis paper. See details in the syllabus for length, passage requirements and due date. The length of the paper is excluding notes and bibliography, which should come at the end of the paper. The length also excludes your own translation of your passage, which should come at the beginning of the paper. The paper should be done in Times New Roman (or equivalent) twelve-point font (no turning a 20-page paper into a 10-12 page one). While footnotes are generally preferable in a scholarly paper, use end notes for this paper, so that you and I can more easily keep track of the page length requirement. Please use the humanities style of documentation as explained in Turabian’s, A Manual for Writers (6th ed.). (Students are encouraged to read Turabian and Strunk and White for the elements of proper writing style.) The date and time deadlines are absolute and firm.

The precise format of the paper is largely up to you (look at commentaries for various ways that they are structured). Students must show an awareness of the exegetical steps discussed in class, Fee and Silva, but you need not (and in fact probably should not) write your paper by laying out each of the steps in order. My main concern is to see from your paper that you understand and can express clearly the meaning of the passage itself and its contribution to the larger argument of the epistle.

Your paper should be a unified essay on the meaning of your passage, not a series of research notes. Your paper should flow from sentence to sentence, paragraph to paragraph, binding your paper together in a coherent whole. Choppy, incoherent papers typically reflect a failure to understand the passage as a whole and the passage in its context.

Greek words should be typed (if your software can do so) or handwritten. Include proper accents and breathing marks. Do not transliterate.

Please proofread your paper carefully before submitting it. Typographical, grammatical, and/or spelling errors will lower the grade on the paper. (Don’t rely on spell-checker to catch these.) Your may either email your paper to me or send it to me in regular mail. The bibliography and notes should include a few journal articles, in addition to commentaries and other books.

The following page includes the criteria that I will use to evaluate your papers (I will staple this sheet to the front of each paper when I return it to you).

To receive your graded paper back, supply me with a self-addressed, stamped envelope and I will mail it back to you. If you prefer, you can pick your paper up at my office at the church (with advanced notice I’ll take you out and treat you to coffee).
I. The following items are rated according to the following symbols:
I=inadequate; A=adequate; M=more than adequate; S=superior

<table>
<thead>
<tr>
<th>Category</th>
<th>I</th>
<th>A</th>
<th>M</th>
<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research methodology</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Clarity in defining issues</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Contextual awareness</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literary</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Historical</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Alertness to/use of crucial exegetical components</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Textual</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Grammatical</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Lexical</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Parallel texts (biblical)</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Parallel texts (non-biblical)</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Accuracy of statements and evidence</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Bibliographic awareness</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Written presentation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literary style</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Spelling and grammar</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
<tr>
<td>Neatness</td>
<td>I</td>
<td>A</td>
<td>M</td>
<td>S</td>
</tr>
</tbody>
</table>

II. The following need attention if checked:

___ The exegesis paper needs to be a unified essay on the meaning of the text rather than a series of research notes.
___ The exegesis paper needs balance; do not give an undue amount of space to an item of lesser significance and give too little attention to a matter of major importance.
___ The exegesis paper is too long.
___ The pages should be numbered consecutively throughout.
___ Cite dictionary/encyclopedia articles by the author and title of the article (not by the editor).
___ Cite primary sources by chapter and paragraph numbers (not by page number in a book).
___ Accent Greek words.

III. The grade for this paper is: _______

Comments:
Syllabus Addendum

**Academic Standards**
Cheating and plagiarism are considered serious breaches of personal and academic integrity. Cheating involves, but is not necessarily limited to, the use of unauthorized sources of information during an examination or the submission of the same (or substantially same) work for credit in two or more courses without the knowledge and consent of the instructors. Plagiarism involves the use of another person’s distinctive ideas or words, whether published or unpublished, and representing them as one’s own instead of giving proper credit to the source. Plagiarism can also involve over dependence on other source material for the scope and substance of one’s writing. Such breaches in academic standards often result in a failing grade as well as other corrective measures. For more information, please consult the Student Handbook.

**ADA Policy**
The seminary complies with the provisions of the Americans with Disabilities Act. A student with a qualifying and authenticated disability who is in need of accommodations, should petition the seminary in accordance with the stated guidelines in the Student Handbook.

**Cancellation of Class**
In the event the seminary has to cancel a class meeting (impending storm, professor illness, etc.), the Registration Office will send out an email (via the GCTS email account) notification to all students registered in the respective course. If the cancelation occurs the day of the scheduled meeting, the Registration Office will also attempt to contact students via their primary phone contact on record. The professor will contact the students (via GCTS account) regarding make-up. If a weekend class is cancelled, the class will be made up during the scheduled Make-Up weekend (see the academic calendar for the designated dates). For more info, consult your Student Handbook.

**Extension Policy**
Arrangements for submission of late work at a date on or before the “last day to submit written work,“ as noted on the seminary’s Academic Calendar, are made between the student and professor. Formal petition to the Registration Office is not required at this time. This includes arrangements for the rescheduling of final exams.

However, course work (reading and written) to be submitted after the publicized calendar due date, must be approved by the Registration Office. An extension form, available online, must be submitted to the Registration Office prior to the “last day to submit written work.” Requests received after this date will either be denied or incur additional penalty. For a full discussion of this policy, please consult the Student Handbook.

**Grades**
Faculty have six weeks from the course work due date to submit a final grade. Grades are posted on-line within twenty-four hours of receipt from the professor. Students are expected to check their CAMS student portal in order to access posted grades (unless instructed otherwise). Those individuals who need an official grade report issued to a third party should put their request in writing to the Registration Office.

**Returned Work**
Submitted hard-copy course work will be returned to the students if they provide a self addressed and postage-paid envelope with their final work. Work submitted without the appropriate envelope will be destroyed after the grade has been assessed and issued.
EXEGETICAL PROCESS NOTEBOOK

C. E. Hill, Greek Exegesis N601, rev. Spring 2011

NAME: _______________________________________

PASSAGE: _____________________________________

STEP 1. SURVEY THE HISTORICAL CONTEXT IN GENERAL.

1.1 Read the entire document through in English in one sitting.

1.1.1 AUTHOR. What are your observations about the identity of the author and his circumstances? What else do you know about the life of the author and his situation at the time of the writing (place, company, former epistles, travels, relationship with other apostles, etc.) which might influence the exegesis of this text?

1.1.2 Note here your observations about the recipients. Is only one congregation being addressed, or are many? Are there identifiable factions in the congregation(s)? What has happened among them to occasion this letter from Paul? How has Paul learned of their situation? What is his relationship to the addressees? What are their needs? Etc. (Fee, 18)

Based on the format developed by G. Fee, *New Testament Exegesis*, third edn. (Louisville; Westminster/John Knox Press, 2002). Some of the headings in this outline are taken verbatim from Fee’s book, others are modified, others are my own invention (CEH).
1.1.3 Note here your observations about the purpose of the epistle (explicit and implied).

1.2 Place this document in New Testament chronology (you may use sources) and then reflect on its place in redemptive history (where does it fit in terms of the historical outworking of God’s redemptive purpose in Christ?).
STEP 2. CONFIRM THE LIMITS OF YOUR PASSAGE.
2.1. Decide where your pericope begins and ends. Does your decision differ from the presentations in NA27 and UBS 4? If so, why?

STEP 3. ESTABLISH THE TEXT.
3.1. Using the *apparati* of both the UBS and the N/A editions, choose the most significant text-critical problem in your text (you may work on others too, but do this one here.) If your passage has no text-critical problem in it, you may choose one from a text nearby.

(a) First, write out here each of the individual textual variants in the Variants column.
(b) Then write each witness to that variant in the Witness column.
(c) Next set out the dates of the witnesses for each variant in the Date column.
(d) Now write out the text-type (Fee, 66, 2.3.3; Metzger, *Textual Commentary* 2nd edn., 4*-7*, 15*-16*; and your handout).
(e) Now note any pertinent comments about that witness.

VERSE: ______________
<table>
<thead>
<tr>
<th>VARIANT</th>
<th>WITNESS</th>
<th>DATE</th>
<th>TEXT-TYPE</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3.2. Evaluate the *EXTERNAL EVIDENCE* using the following procedures:

3.2.1. Date. Does one variant have the majority of *early* witnesses?

3.2.2. Text Type. Using the categories of Egyptian (Proto-Alexandrian, Alexandrian), Western, (Caesarean), and Byzantine, determine whether the witnesses for each variant are from the same text type, or whether they are spread out among several.

3.2.3. Quality. Evaluate the “quality” of the variants. Refer to Aland and Aland, Metzger, Comfort, or other reading on text criticism. In general, Alexandrian (or Proto-Al.) is considered the highest quality. But be aware that Westcott and Hort thought that B, though usually superior, in the Pauline epistles was “contaminated” with Western readings. So, a reading of B where it agrees with Western texts may not be truly “Alexandrian”. Does the *quality* of the witnesses favor one variant over the others?
3.3. Evaluate the *INTERNAL EVIDENCE* using the following procedures:

3.3.1. Evaluate each variant on the basis of the author’s style and vocabulary (“intrinsic probability”). (Fee, 67-68)

3.3.2. Evaluate each variant by the criteria of transcriptional probability (Fee, 68-70; cf. Metzger, *Text.Comm.* 2nd edn., 3*-4*; Aland & Aland, 280-82). Pay close attention to the phenomenon of skipping “from like to like.”
3.4. Can one reading explain the rise of any others? How?

3.5. What is your final decision on the variants?

STEP 4. Provisional Translation

4.1 Give here your provisional translation (see Fee, pp. 10-11).

4.2 Give here a provisional list of exegetical difficulties (Fee, 11).
4.3. Read the paragraph through in 3-5 translations and note here any exegetically significant differences among the translations. Are they matters of textual criticism, grammar, lexicography, or theology?

STEP 5. LITERARY CONTEXT.
5.1. Describe the particular literary character of the document (Gospel, History, Epistle, Apocalypse, etc.) For Epistles, to what extent is it \textit{ad hoc}, formal, casual, more like a treatise than a letter, etc. (Fee, 17)
5.2. To what formal aspect of a letter does your particular text belong? Will this affect your exegesis in any way? (Fee, 17)

5.3. Give an outline of the whole book and note the placement of your text within the outline.
STEP 6. LITERARY ANALYSIS. STRUCTURE and SYNTAX, ARGUMENT, Rhetoric, Grammar and Lexicography

6.1. STRUCTURE, SYNTAX, AND LOGIC OF ARGUMENT.

6.1.1 Analyze the structure of your pericope. You may use a “sentence flow” or “sentence diagram” method (cf. Fee, 41-58). The idea is to clarify the flow of the author’s argument or story. Highlight (or color code) repeated words or concepts; pay attention of syntactical relationships; look for chiastic or any other types of organizing structures.

6.1.2 Write a summary here of the information you can derive from your structure above. What lexical, syntactical or other structural indicators are important and why?
6.1.3 Set out briefly the logic and content of your text (how does the author weigh each step in his argument, etc.), and show the significance of your paragraph in the overall argument/exhortation, etc.? (Fee 19-20)

6.2. RHETORIC. What “rhetorical features” (hyperbole; questions; commands; irony; parable; allegory; allusion, etc.) does your text display (Fee, 17-18)? How are they important for the exegesis?
6.3. GRAMMAR.

6.3.1. List here any difficult or unusual grammatical features of your text (Fee, 72-73).

Reference  Text Form  Lexical Form  Grammatical Descr.  Meaning/Usage

6.3.2. Determine the senses of any questionable use of cases, giving the reasons for your choices. (Beware of “overexegeting” here - see Fee, 76: “Deciding that there is no special meaning to be found in some usages is also part of the exegetical process”).

Cases of Nouns/Adjectives
Voices and Moods of Verbs.

Conjunctive Signals (conjunctions and particles).

Prepositions

Participles and infinitives

6.3.7. Indicate here which grammatical decisions you now think will need discussion in your paper.

6.4. LEXICOGRAPHY. (Note well Fee’s warnings, pp. 79-80. On this whole section
consult closely Fee’s Sect. II.4 and pay particular attention to 82-93).

6.4.1. Note here any words which are “theologically loaded”, ambiguous, repeated or emphasized by the author.

6.4.2. For this notebook choose one (you may do more on your own) of the words you listed in 6.5.1 and carry out the following exercises. First, establish the history of the word up until its use in your author (Fee calls this study of a word “vertical”. It is often called “diachronic”). Besides BAGD, you may use TDNT; C. Spicq, *Theological Lexicon of the New Testament*, etc.

6.4.3. Next, determine the range of meanings found in literature contemporary with the NT. Besides BAGD, you may use TDNT, Spicq, Moulton and Milligan, *The Vocabulary of the Greek NT*; Horsely, *New Documents Illustrating Early Christianity*, etc.
6.4.4. How is the word used in the rest of the NT, and by whom?

6.4.5. What are the ranges of meaning for this word in the author’s own usage elsewhere? Are any of these usages unique to the NT? What synonyms does he use for this word? Give any relevant supporting information here.
6.4.6. Which meaning is most likely here and why?

6.5. FINAL TRANSLATION. Review your preliminary translation, and revise it as necessary according to what you have learned.

GREEK TEXT:

ENGLISH TRANSLATION
STEP 7. CULTURAL CONTEXT (for a chance at an A, this section must be completed)

7.1 List features of your text which you suspect might be elucidated by a greater knowledge of Jewish or Greco-Roman history and culture (e.g., tw`n patrikw`n mou paradovsewn in Gal. 1.14; paidagwgov" in Gal. 3.24, 25; uiJoqesiva in Gal. 4.5).

7.2 Choose one of these and, using the bibliography in Fee, Sect. II.5 (and any supplementary bibliography), gather parallel or counterparallel texts (i.e., quotations, if you can find some) from Jewish or Greco-Roman sources that may aid in understanding the cultural milieu of the author of your passage. (This may of course overlap with your word study above. You may focus here on something different from what you examined there, or explore further the cultural background of one of those words.)
7.3. Evaluate the significance of this background data for the understanding of your text. Here be very conscious of the kind of background information dealt with, the date, locality, and diversities in the data, and any other factors which would qualify or limit the significance of the data. Be extremely cautious before asserting literary dependence.
STEP 8. BIBLICAL AND THEOLOGICAL CONTEXTS

8.1 How does your passage compare to other passages in Scripture which address similar issues? (Fee, 31-32)

8.2 What would be lost or how would the message of the Bible be less complete if your passage did not exist?
8.3. What is the theological importance of your passage?

STEP 9. ACCUMULATE A BIBLIOGRAPHY OF SECONDARY SOURCES AND READ WIDELY.

9.1. Find at least 10 commentaries, books or journal articles which deal with your passage and read the contributions of other scholars. List the sources here (for commentaries you may simply give the names of the commentators; for others please give complete bibliographical information).
9.2. What are some of the most significant differences (presuppositional, theological, hermeneutical, etc.) between your approach and that of some authors you have read?

9.3. State a few places where you will use other scholars’ work to SUPPORT your conclusions, indicating some quotations from them worthy of citing in your paper. (On quotation and notes, review Fee, 33-35).
9.4. State a few places where significant differences between you and some scholar(s) demand that you deal with their views in your paper and show why they are wrong (see Fee, 33). (You need not write your full refutation here.)

YOU ARE NOW READY TO WRITE THE PAPER (or sermon)!
(Note Fee’s suggestions 35-37 and other specifications given by instructor.)