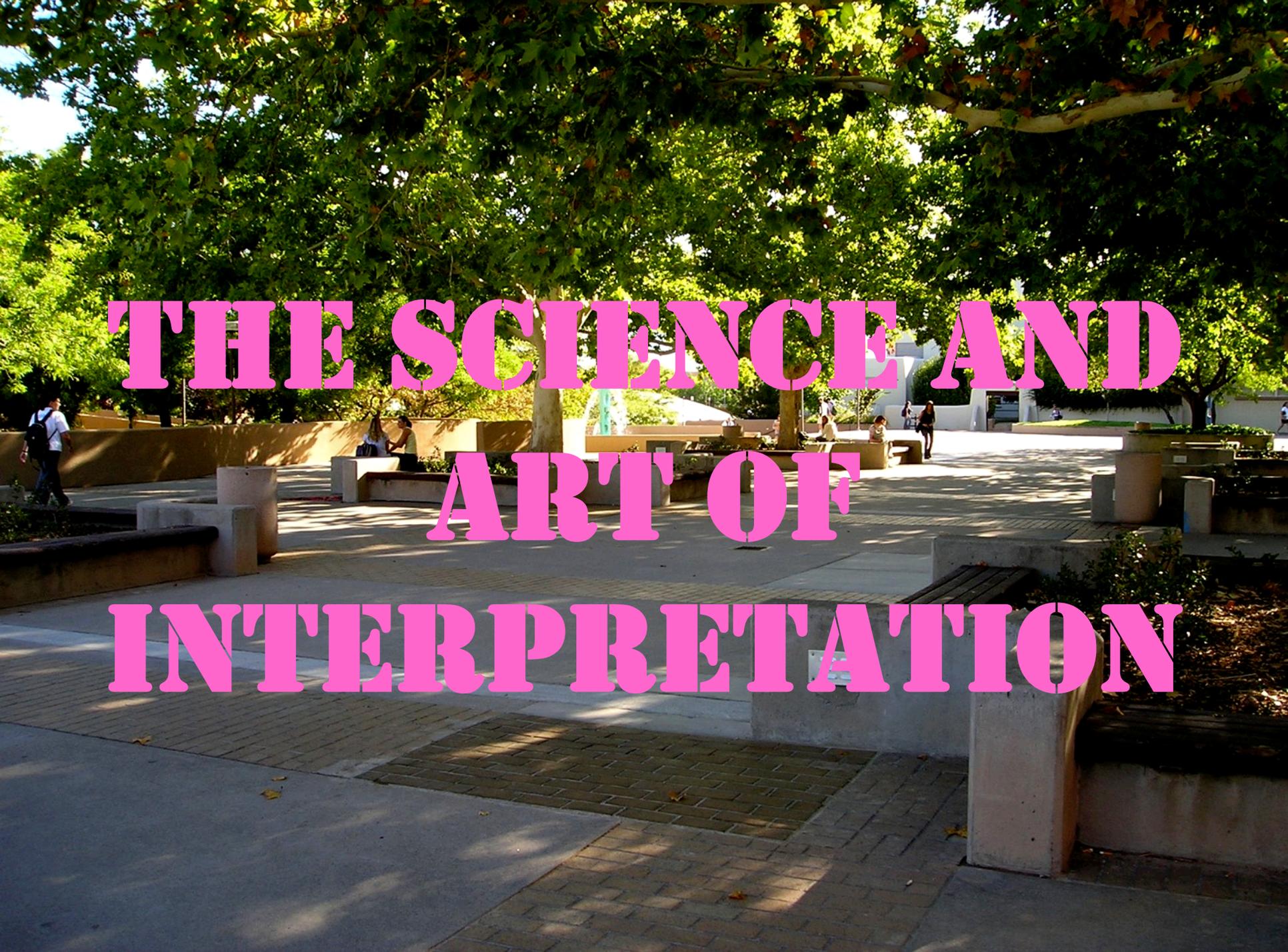


# EXEGESIS





**THE SCIENCE AND  
ART OF  
INTERPRETATION**

# EXEGESIS



# Observation



***What Do I See?***

# **OBSERVATION**

---



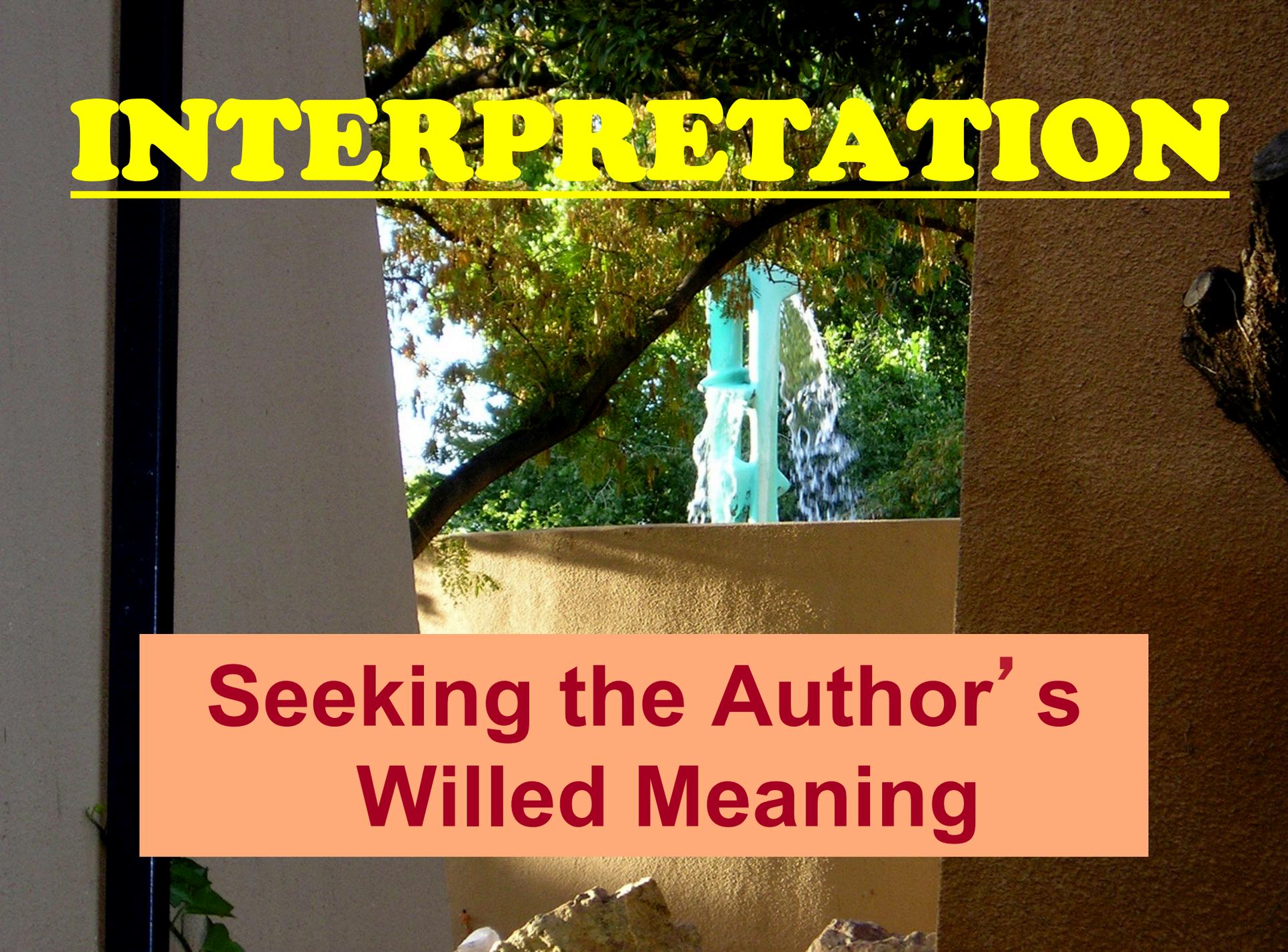
**Taking Notice**  
**Perception**

# Interpretation



***What Does It Mean ?***

# **INTERPRETATION**



**Seeking the Author's  
Willed Meaning**

# **IMPORTANCE**

- 1. God's Communication**
- 2. Eternal Issues at Stake**
- 3. Danger of False Doctrine**

# SCIENTIFIC METHOD



## Science

## Exegesis

1. Observation

Nature

Text

2. Generalization

Hypothesis

Interpretation

3. Verification

Testing

Substantiation

4. Utilization

Engineering

Application

Construction

Exposition

**“... to find out the meaning of a statement for the author and for the 1st hearers or readers, and thereupon to transmit that meaning to modern readers.”**

**Mickelsen**

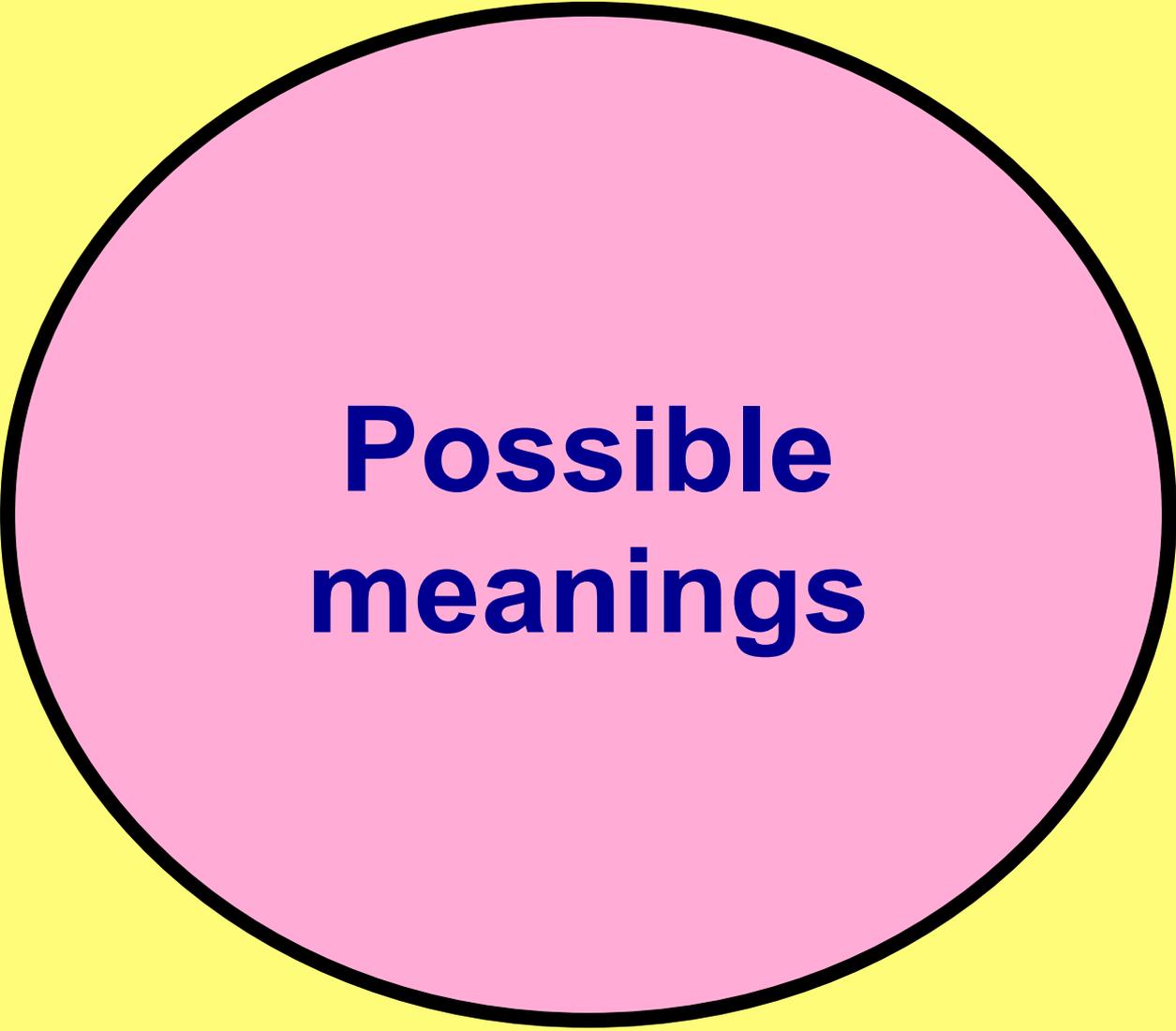
# **The Author's Willed Meaning**

**Nothing would please me  
more than to see the  
Lobos win a MWC  
championship!!!**

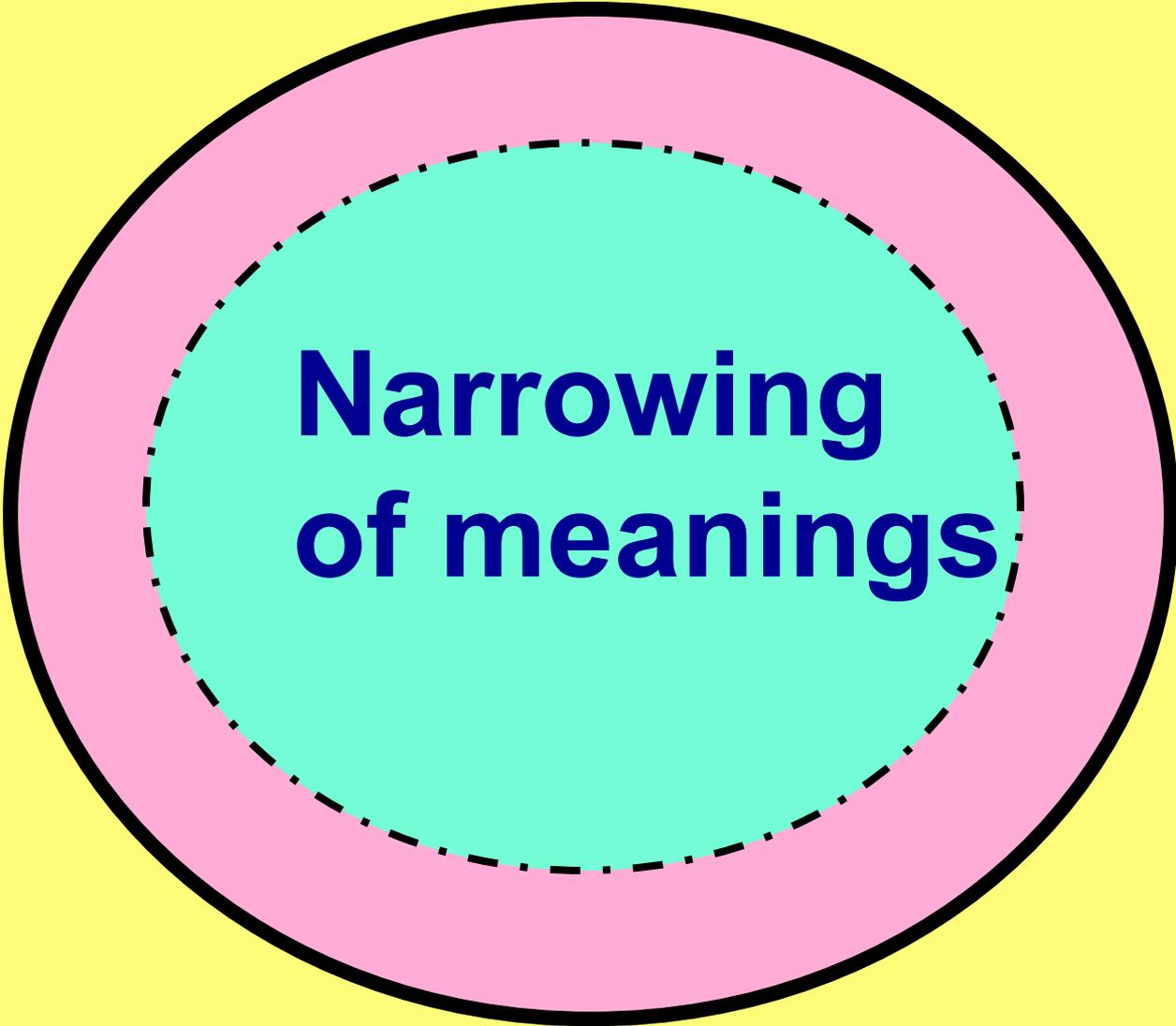
**Nothing - absolutely??**

**Mt 12:41-42** And He sat down opposite the treasury, and began observing how the people were putting money into the treasury; and many rich people were putting in **large sums**. 42 A poor widow came and put in two **small copper coins**, which amount to a cent.

**Mt 12:43-44 Calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in **more than all the contributors** to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."**

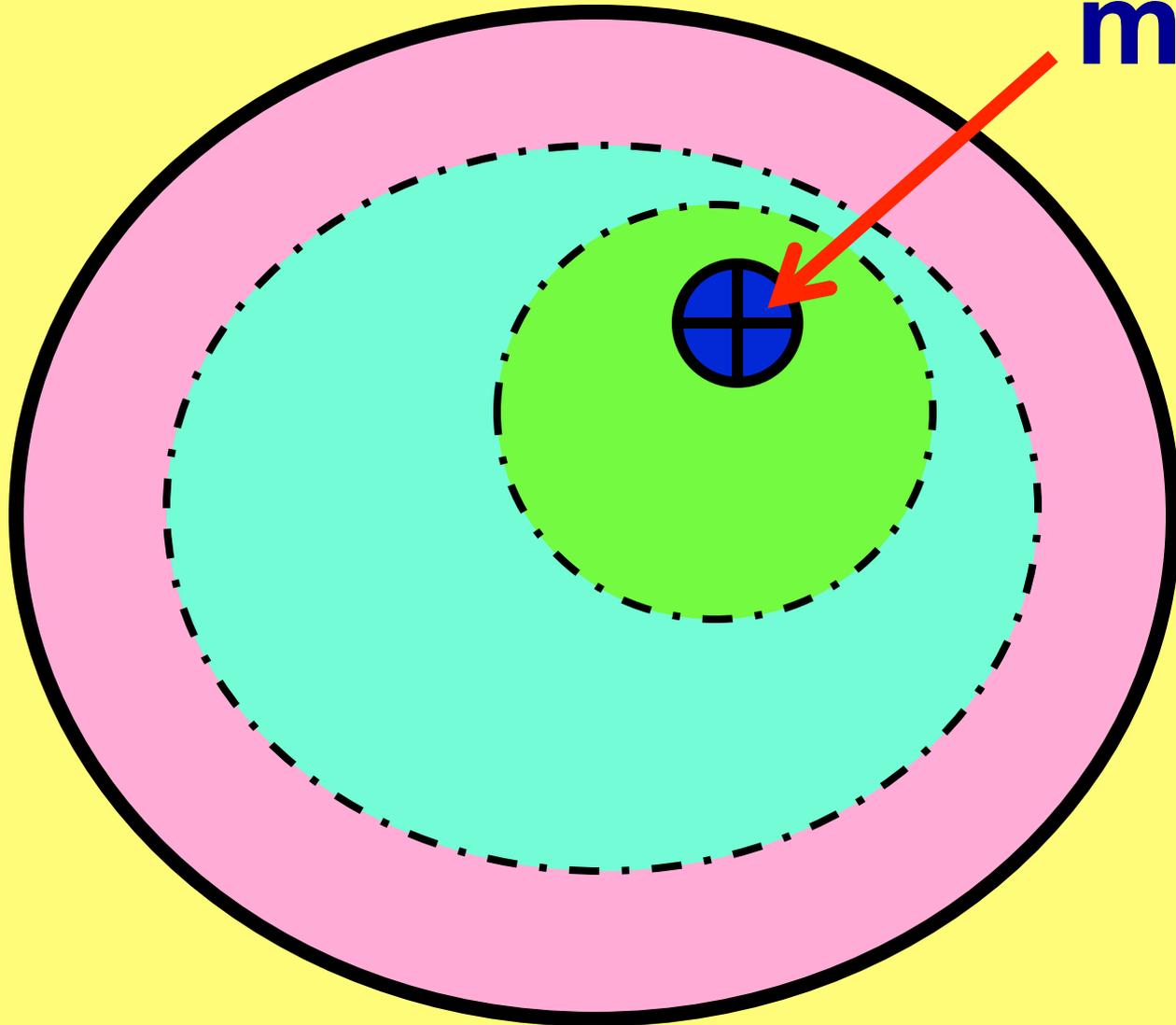


**Possible  
meanings**



**Narrowing  
of meanings**

**Intended  
meaning**



# INTERPRETIVE QUESTIONS

➤ Definitive -

**What is meant?**

➤ Rational -

**Why is this said?**

➤ Implicational -

**What are the implications?**



# 7 BASIC ??????

✧ Who?      What?  
Where?      When?

✧ How?      Why?

✧ So What?

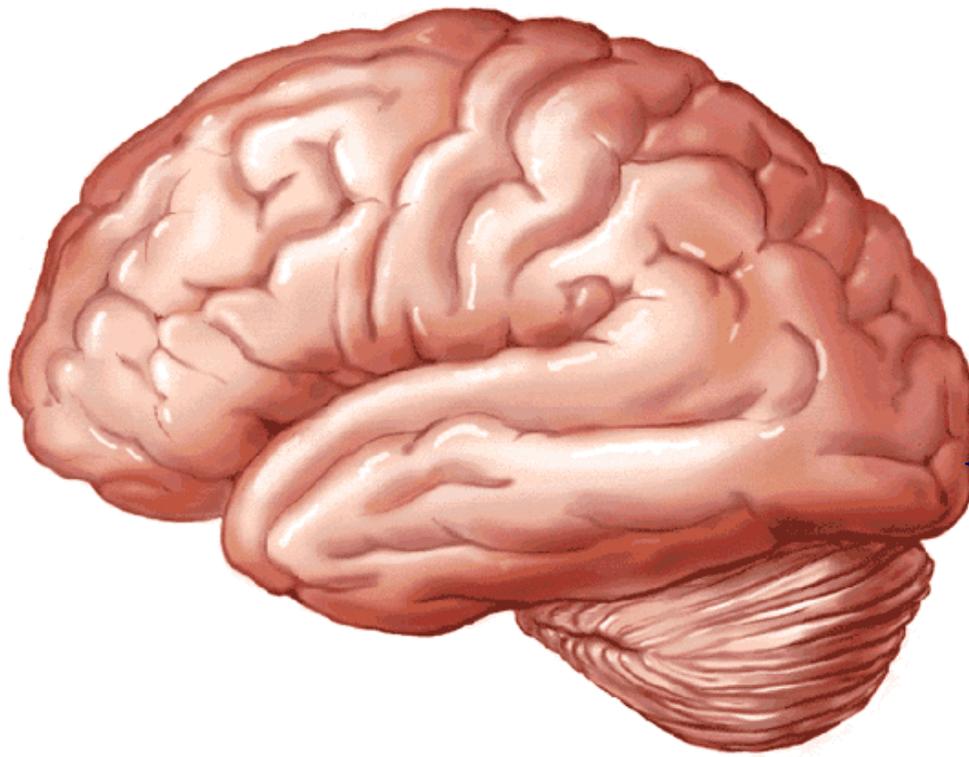
✧ Observation

✧ Interpretation

✧ Application

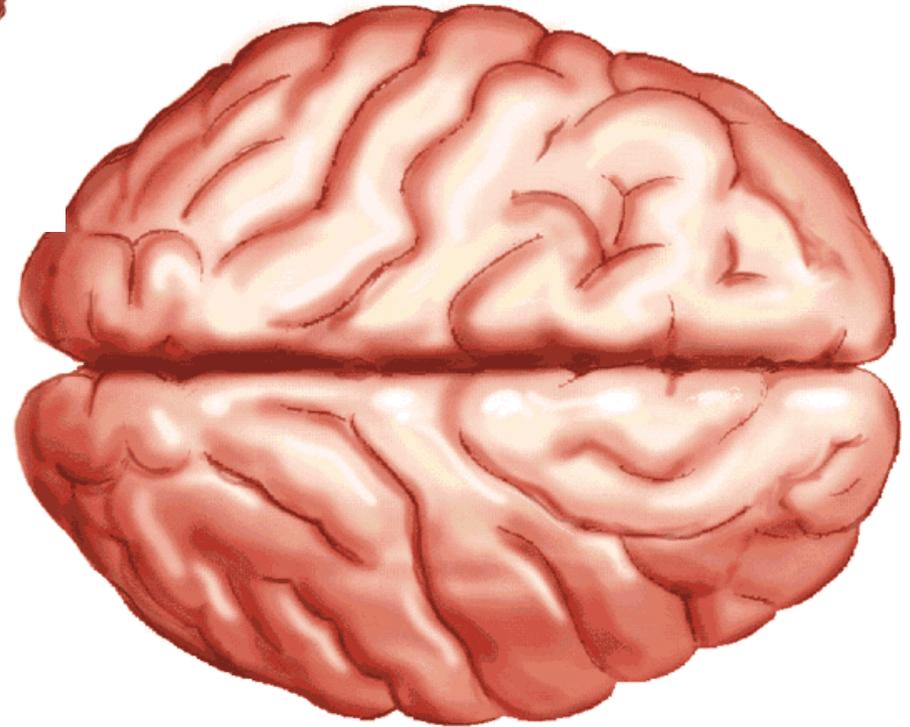
# BIBLICAL MEDITATION





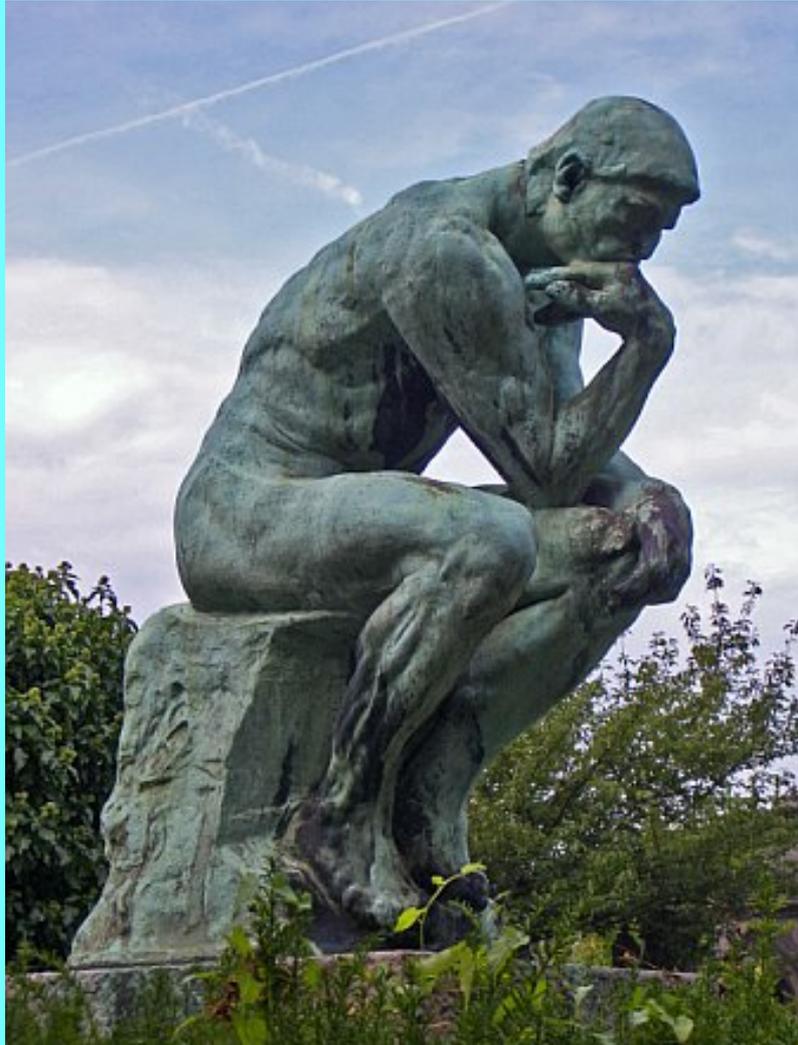
**Concentration  
on our Lord &  
His word to  
better obey Him**

**a function of  
the mind &  
heart**



**Josh 1:8** "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

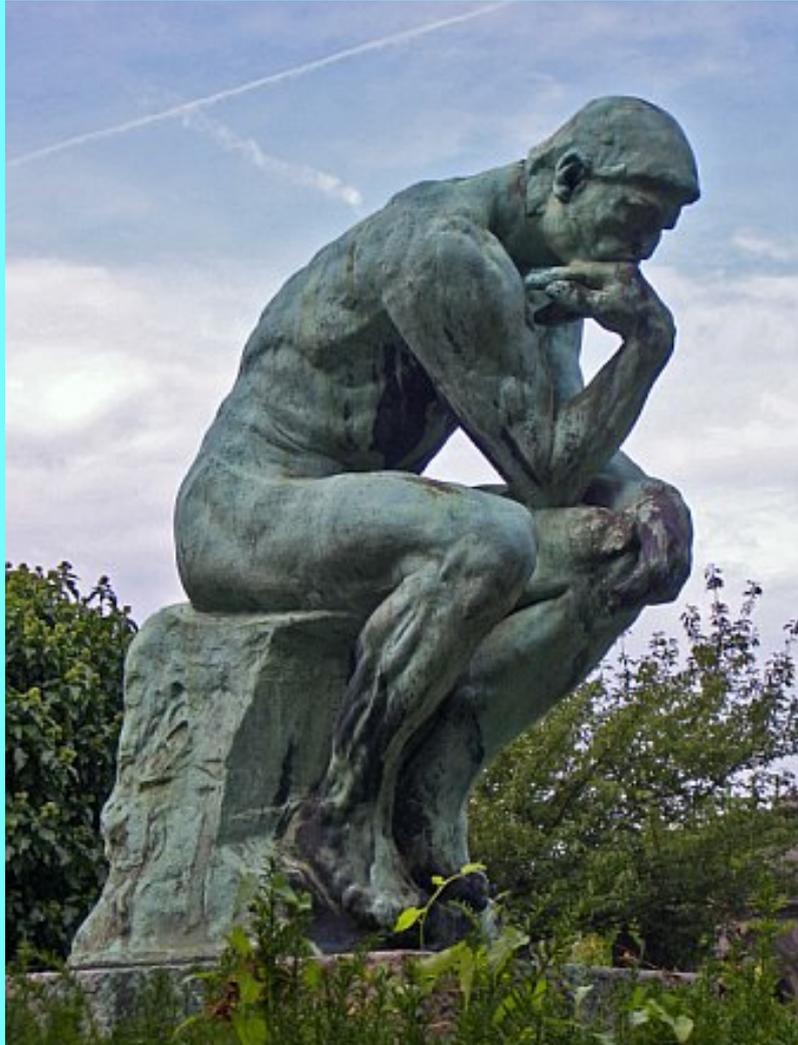
# PROCEDURE



## 1. Concentrate

**Josh 1:8** "This book of the law shall not depart from your mouth, but you shall meditate on it **day and night**, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

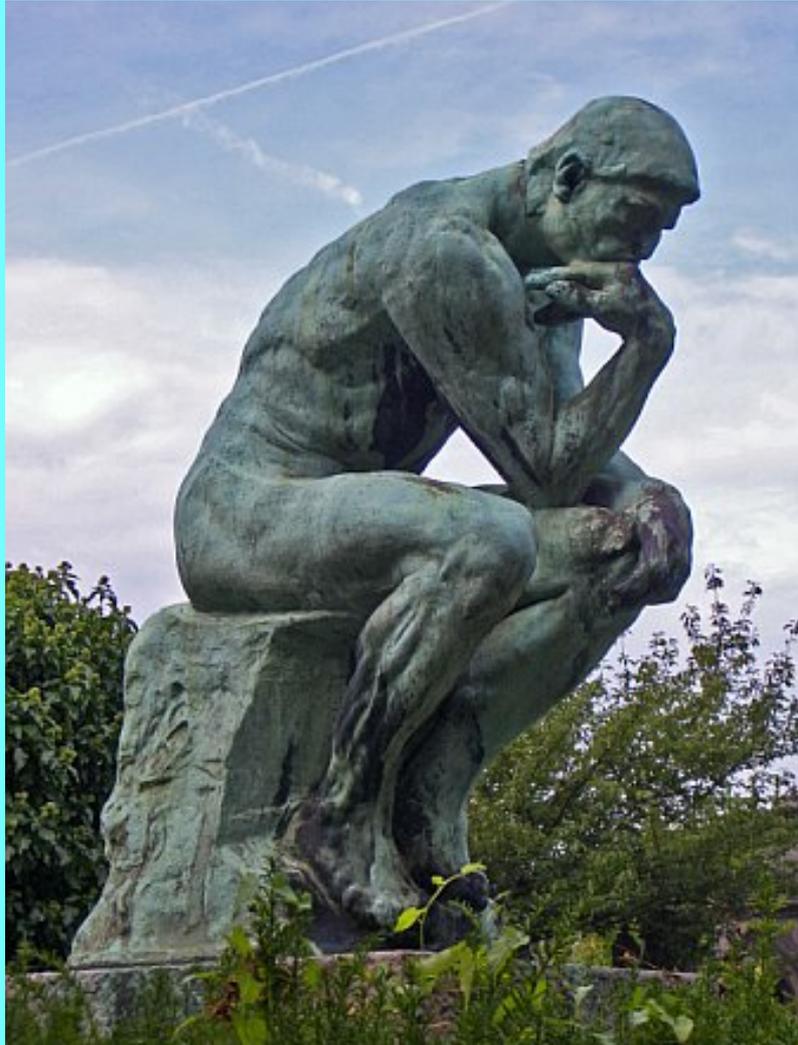
# PROCEDURE



1. Concentrate
2. Continue

**Josh 1:8** "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

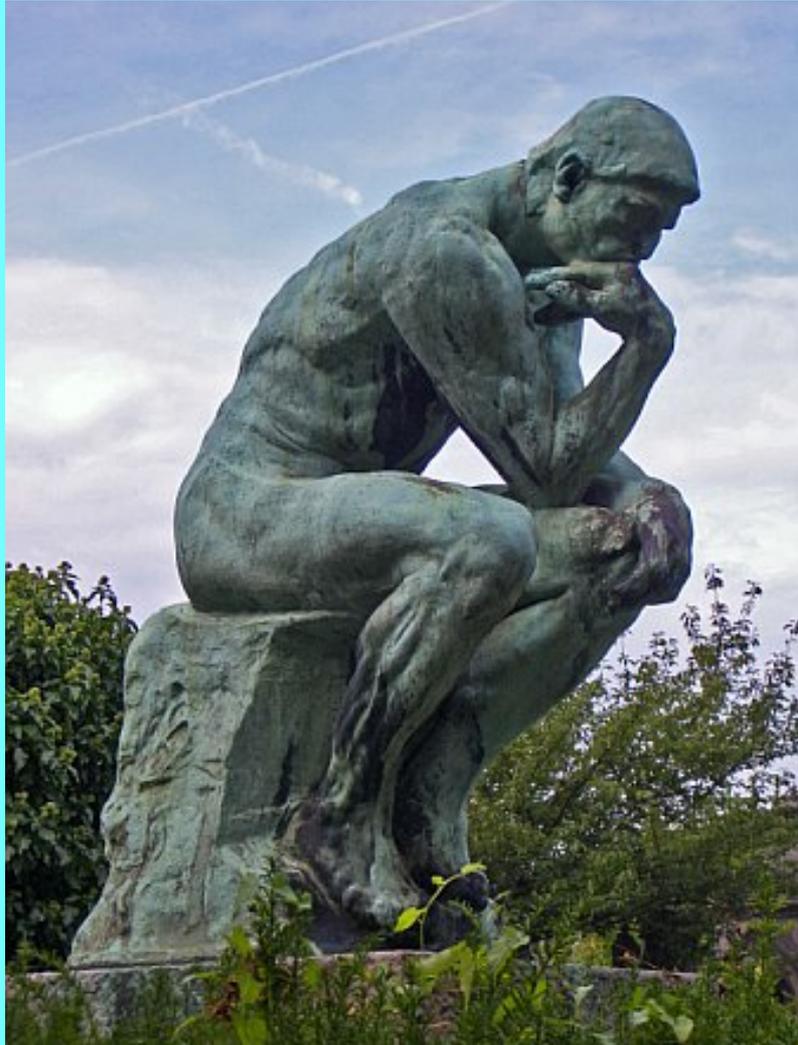
# PROCEDURE



1. Concentrate
2. Continue
3. Comply

**Josh 1:8 "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.**

# PROCEDURE



- 1. Concentrate**
- 2. Continue**
- 3. Comply**
- 4. Communicate**

# ADEQUACY

“seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.”

2Pet 1:3

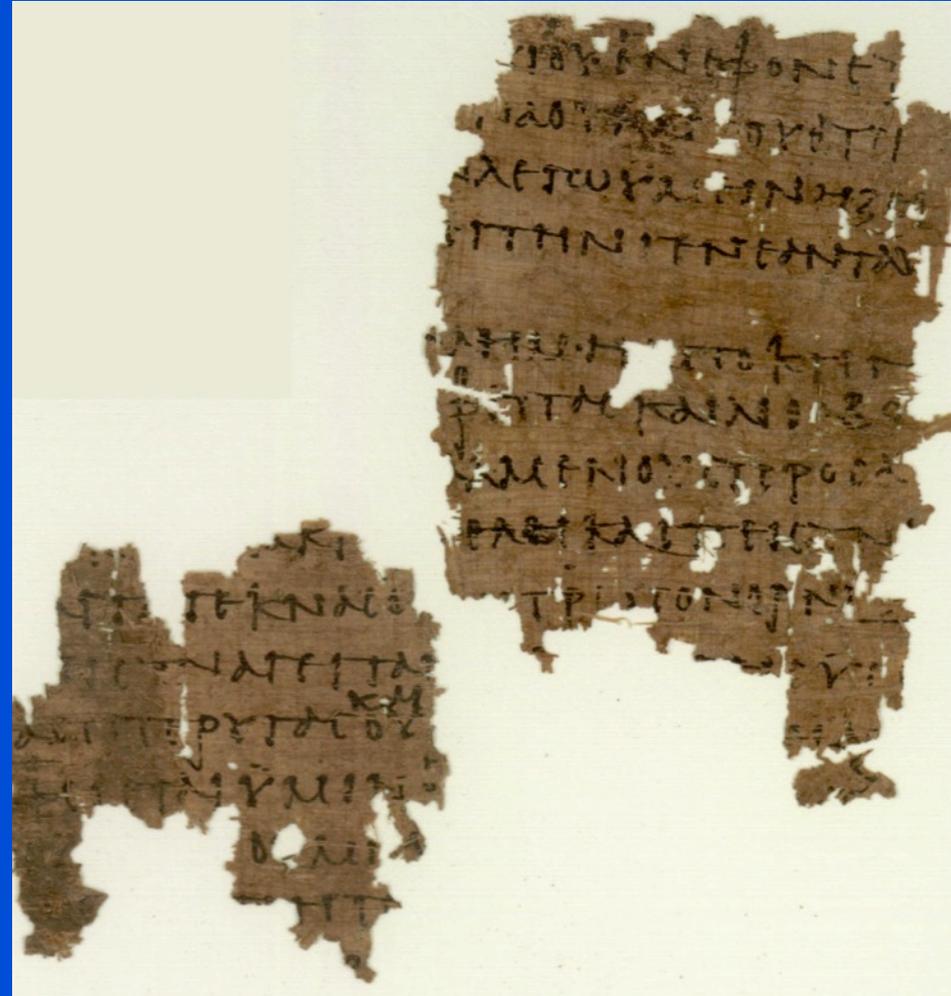
# INTERPRETATION

## 1. Text



# TEXTUAL CRITICISM

## 1. Definition



# **TEXTUAL CRITICISM**

**“Textual criticism is the study of the copies of any written composition of which the original autograph is unknown for the purpose of determining the original text.”**

**JH Greenlee**



# MANUSCRIPTS

ΕΝΩΠΗΝ  
ΦΑΓΕΝ  
ΕΠΡΟΣΧ  
  
ΟΙΟΥΙΟΥ  
ΑΠΡΟΣΥ  
ΩΝΣΥΝΤ  
ΔΕΙΠΤΗ  
ΑΠΙΑΝΑ  
ΜΕΝΑ  
ΩΜΩΣΕ  
ΙΣΠΡΟΦΗ  
ΑΛΜΟΠΗ

ΤΟΙΠΡΟΣ  
ΓΕΣΑΥΤΟΥ  
ΓΡΕΥΜΕΙΕΙ  
ΣΑΛΗΜΕΙ  
ΡΑΣΜΕΙ  
ΗΟΝΑ  
ΕΝΤΟΥ  
ΤΟΥΝΕ  
  
ΤΑΤΑΙΝ  
  
ΚΑΤΑΝΟΥ

Sinaiticus

ΚΟΥΟΜΕΝΕΛΥΤΙΝΑΣ  
ΠΕΡΙΠΑΤΟΥΝΤΑΣΕΜΥ  
ΜΙΝΑΤΑΚΤΩΣΜΗΔΕΝ  
ΕΡΓΑΖΟΜΕΝΟΥΣΑΛΛΑ  
ΠΕΡΙΕΡΓΑΖΟΜΕΝΟΥΣ  
ΤΟΥΣΔΕΤΟΙΟΥΤΟΙΣ  
ΠΑΡΑΓΓΕΛΛΟΜΕΝΚΑΙ  
ΠΑΚΑΛΛΟΥΜΕΝΕΝΚΕ  
ΤΥΧΩΙΝΑΜΕΤΑΗΛΥ  
ΧΙΑΣΕΡΓΑΖΟΜΕΝΟΙΤ  
ΕΑΥΤΩΝΑΠΤΟΝΕΣΘΙ  
ΩΣΙΝΥΜΕΙΣΔΕΑΔΕΛ  
ΦΟΙΜΗΕΝΚΑΚΗΣΗΤΕ  
ΚΑΛΟΠΟΙΟΥΝΤΕΣ

**Π** ΕΡΩΥΜ  
ΤΡΟΠΟ  
ΛΗΣΑΣ  
ΕΝΤΟΙ  
ΕΠΕΣΧ  
ΡΩΝΤ  
ΣΕΝΗ  
ΘΗΚΕΝ  
ΠΑΝΤΟ  
ΗΣΕΝΤ  
ΩΝΑΠ  
ΜΕΣΚΑ  
ΥΠΟΣΤ

Vaticanus

Uncials (formal capitals)





# TEXTUAL CRITICISM

1. Definition

2. Importance

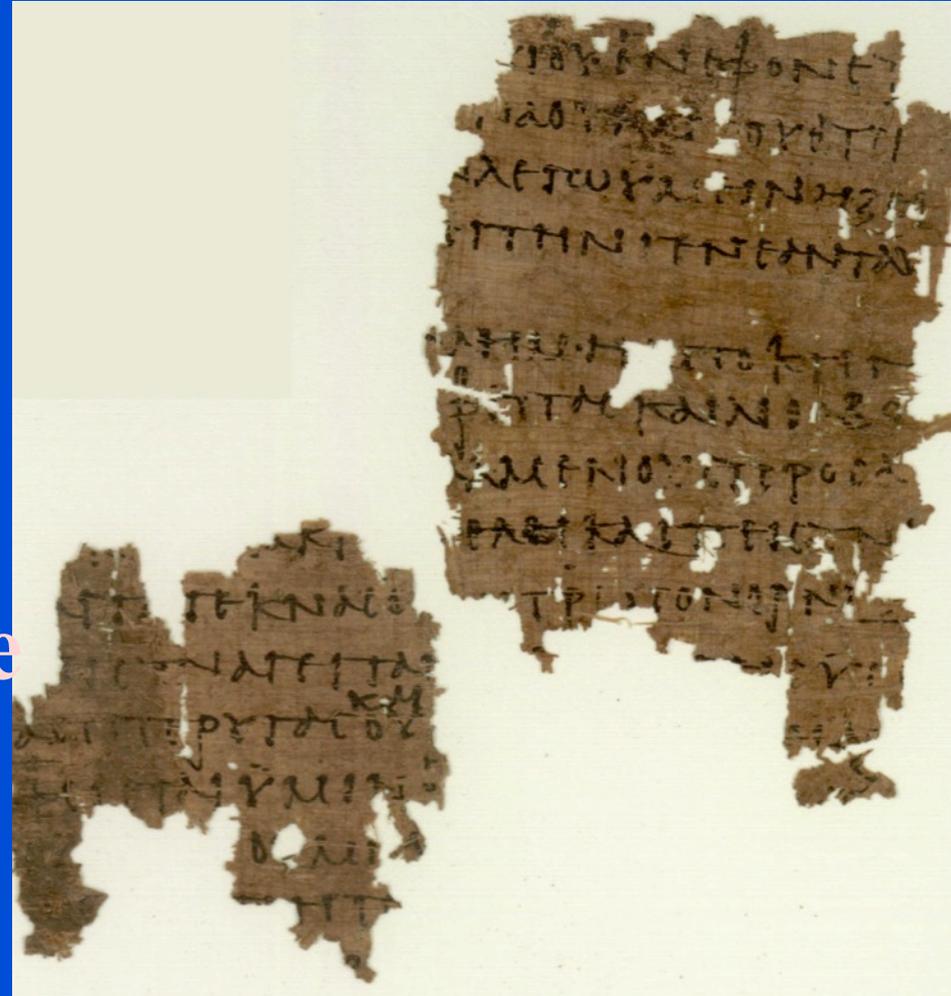
3. Methodology

Manuscripts

Views

External Evidence

Internal Evidence



τὰ τοῦ πνεύματος τοῦ θεοῦ<sup>4</sup>, μωρία γὰρ αὐτῷ ἐστίν,  
καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται·  
15 ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα<sup>5</sup>, αὐτὸς δὲ  
ὕπ' οὐδενὸς ἀνακρίνεται.

16 τίς γὰρ ἔγνω νοῦν κυρίου,  
ὃς συμβιβάσει αὐτόν;  
ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

Fellow Workmen for God

3 Καγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς  
πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.  
2 γάλα ὑμᾶς ἐπότισα, οὐ βρώμα, οὕπω γὰρ ἐδύνασθε.<sup>a</sup>  
ἀλλ' οὐδὲ ἔτι νῦν δύνασθε,<sup>a</sup> 3 ἔτι γὰρ σαρκικοί ἐστε.  
ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις<sup>1</sup>, οὐχὶ σαρκικοί ἐστε

<sup>4</sup> 14 {C} τοῦ θεοῦ p<sup>11vid,46</sup> N A B C D G P Ψ 33 81 88 104 181 326 436  
614 629 630 1241 1739 1877 1881 1962 1984 1985 2127 2492 2495 Byz Lect  
it<sup>ar,d,dem,e,f,g,m,r<sup>1</sup>,x,z</sup> vg syr<sup>h</sup> cop<sup>sa,bo,fay</sup> arm Naassenes and Valentinians<sup>acc.</sup>  
to Hippolytus Clement Origen<sup>gr,lat</sup> Eusebius Ambrosiaster Hilary Ambrose  
Didymus Augustine // ἀγίου eth // omit 2 216\* 255 330 440 451 823 1827 syr<sup>p</sup>  
Valentinians<sup>acc.</sup> to Irenaeus Irenaeus<sup>gr,lat</sup> Clement Tertullian Origen Hilary  
Athanasius Epiphanius Chrysostom Jerome Theodotus-Ancyra

<sup>5</sup> 15 {D} τὰ πάντα p<sup>46</sup> A C D\* arm eth Valentinians Irenaeus<sup>gr<sup>ms</sup></sup>  
Clement Origen // πάντα G Irenaeus<sup>gr</sup> Clement Origen Theodoret // τὰ  
πάντα or πάντα it<sup>ar,d,dem,e,f,g,m,r<sup>1</sup>,x,z<sup>o</sup></sup> vg syr<sup>p</sup> cop<sup>sa<sup>ms</sup>,bo,fay</sup> Irenaeus<sup>lat</sup>  
Origen<sup>lat</sup> // μὲν πάντα N<sup>a</sup> B D<sup>b</sup> Ψ 104 181 326 330 436 451 614 629 1241 1877  
1881 1962 1984 1985 2492 2495 Byz Lect syr<sup>h</sup> cop<sup>sa<sup>ms</sup></sup> Macarius (Didymus  
Theodoret πάντας) // μὲν τὰ πάντα P 33 81 88 630 1739 2127 cop<sup>sa<sup>ms</sup></sup>  
Chrysostom

<sup>1</sup> 3 {C} ἔρις p<sup>11vid</sup> N (A ἔρεις) B C P Ψ 81 181\* 630 1739 1877 1881 it<sup>dem.</sup>  
m,r<sup>1</sup>,x,z vg cop<sup>sa,bo,fay</sup> arm eth Clement Origen (Eusebius ἔρεις) Cyril  
Euthalius // ἔρις διχοστασία 623 Chrysostom // ἔρις καὶ διχοστασίαι  
p<sup>46</sup> D (G ἔρεις) 33 88 104 181<sup>ms</sup> 326 330 436 451 614 629 1241 (1962 ἀρχοστασία)

<sup>a</sup> <sup>a</sup> 2 a major, a minor: WH Bov Nes BF<sup>2</sup> RV ASV RSV NEB Zür Luth Jer Seg // a minor,  
a major: AV // a major, a major: TR

14 μωρία...ἐστίν 1 Cor 1:23 15 ὁ δὲ...πάντα 1 Jn 2:20 16 τίς...συμβιβάσει αὐτόν  
1a 40:13 (Ro 11:34)

3 1 Jn 16:12 2 γάλα...βρώμα He 5:12-13; 1 Pe 2:2 3 ἐν ὑμῖν...ἔρις 1 Cor 1:10-11;  
11:18

# Greek Text (1Cor 2:15)

# Apparatus



# YOD AND SERIF

א ב ג ד ...

ה ו ז ח ט

# UNINTENTIONAL ERRORS

- **Faulty Eyesight -** parablepsis  
haplography
- **Faulty Hearing -** grate for great
- **Errors of Mind -** substitutions
- **Errors of Judgment**

# TEXTUAL CRITICISM

1. Definition

2. Importance

3. Methodology

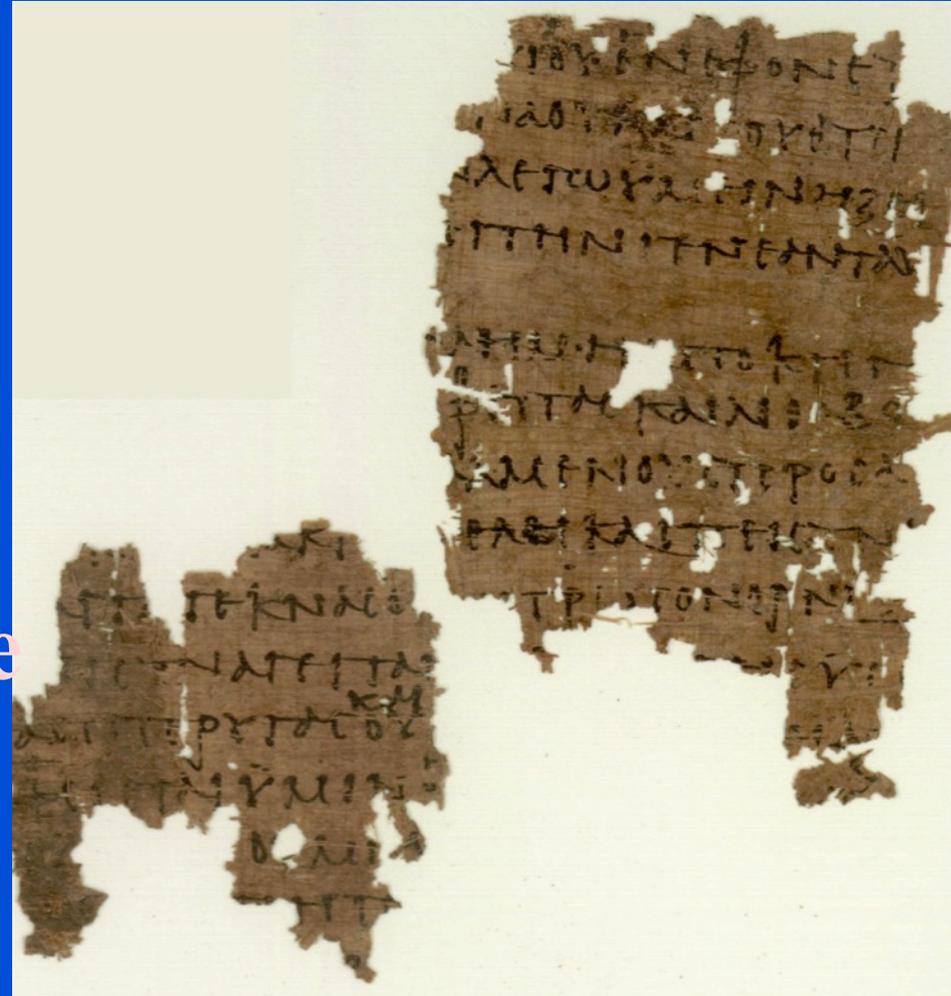
Manuscripts

Views

External Evidence

Internal Evidence

Principles



# **BASIC PRINCIPLE**

- 1. Choose reading which explains the origin of the others.**
- 2. More difficult reading preferred**
- 3. Shorter reading preferred**