



BL 522-1 Introduction to Greek Exegesis (3)
Winter 2013
Instructor: R. R. Remin

Contacting the Instructor

Office: L2081

Class Times: Monday 6:30-9:30 p.m.

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Class Location: L2100

Course Description

Introduction to Greek Exegesis is a continuation of the study of the grammatical structures of Greek in conjunction with reading select texts of the Greek New Testament. The readings will provide opportunity to review grammatical structures as well as challenge the student to expand their understanding of how Greek uses grammatical structures to communicate meaning.

Course Objectives

Primary Objectives

1. Each student will continue to advance their knowledge of Greek grammar so as to improve their ability to interpret the Greek New Testament faithfully and accurately. The emphasis falls on how understanding Greek improves one's ability to understand the New Testament. To this end the student will add to their knowledge of how the Greek language works by:
 - Learning **grammar** (participle, subjunctive mood, imperative, infinitive and perfect tense, &εἰς ♦ εἰς ● □×□ε, and the rest, ¹),
 - Reading portions of the Greek NT for discussion and translation in class,
 - Learning at a recognition level all the Greek **vocabulary** of the New Testament which occurs more than fifty times,

¹ &εἰς ♦ εἰς ● □×□ε, and the rest, is the Greek equivalent of *et cetera* in Latin which you all know as *etc.*

2. Each student will learn an exegetical method which will assist them in their movement from a text to a sermon/lesson. This methodology consists of five steps or analyses. To this end each student will learn how to carry out **contextual**, **verbal** (word study), and **syntactical** analyses of selected NT texts and how to then follow through with the **theological** and **homiletical** analyses (or lesson plan). These analyses include all of the fundamental elements of the exegetical process.

The first three analyses (**contextual**, **verbal** and **syntactical**) will require each student to learn among other things:

- Learn how to determine the beginning and ending of a unit of text;
- Learn the genres and sub-genres of the literature of the NT and their purposes and how to interpret texts consistent with their genre;
- Learn the strengths and weaknesses of some of the reference works (lexica, grammars, theological wordbooks, commentaries, translations, software) which are available to students and how to use these reference works while performing word studies and syntactical analyses;
- Learn how to do studies of Greek words and/or concepts in a meaningful and accurate manner and use this knowledge to understand a text's meaning;
- Learn basic principles of textual criticism and how to read a critical apparatus as we read portions of the Greek NT; learn the difference between differences in translations which are due to textual variants and which are due merely due to choices made by translators in the translation process *per se*.
- Learn how to use Greek syntax to determine the relationships between the parts of a Greek sentence and how these relationships are reflected in meaning.

Each student will learn (through lecture, illustration from NT texts read in class and completed assignments) how to follow through on their study of any given text with **theological** and **homiletical** analyses (or lesson plan) which will make the text's message relevant to a twenty first century audience and deliverable in an effective manner.

3. Each student will learn to interpret NT texts with a hermeneutic which places highest value on contextual, verbal and syntactical reading of the text but which is also theologically informed and relevant. This hermeneutic is "literal" in the sense used by the Reformers in that the text is read and interpreted in the manner of all written human communication with attention to the grammar of

language, figures of speech, genre, *etc.*. Each student will be required to begin to articulate the hermeneutic by which they will interpret the NT.

4. Each student will be repeatedly challenged to strive for interpretation and theological reflection which is relevant to those whom they will serve. Students will also be exposed to other theological and hermeneutical systems. Each student will learn and hopefully come to own the tradition of the importance of Scripture correctly exegeted from the original languages. This tradition is particularly important in our evangelical Protestant heritage as distinct from some other Christian traditions.
5. Since attitudes are more often caught than taught, it is hoped that through interaction in class and by the instructor's example in this course each student will enthusiastically and realistically desire to interpret the Greek NT faithfully and effectively.

Secondary Objectives








Although the following objectives are not the primary objectives of this course, they are objectives which relate to the learning outcomes which Ambrose Seminary desires to accomplish in the lives of our graduates and to which your instructor is wholeheartedly committed and thus will be addressed in an informal manner at several points in this course.

6. Each student accept that the learning of Greek for the purpose of faithfully interpreting the Greek NT is not accomplished in a few seminary courses but rather through the practice of life long learning.
7. Each student will begin to reflect on how the authors of the NT communicated effectively by using language and especially genre "for all it was worth" in the first century in diverse contexts and the implications for effective communication in the twenty first century.
8. The nature of this course usually challenges students at the point of integration of the personal, theological and ministerial dimensions of their lives. This is expected and provides students with an opportunity to attempt such integration in a relatively safe environment.
9. Whereas the exegesis of the Greek NT is something of a skill and an art. Each student can improve skills but not all are equally gifted. Again the nature of this course provides an opportunity for each student to begin to identify their God-given gifts and abilities.

10. Our evangelical Protestant tradition places a very high value on the faithful exegesis of Scripture and each student is expected to come to a better understanding and appropriation of the implications of this value system for our tradition's understanding of who we are in Christ and our vocation in his service.
11. Because of the instructor's particular interest and knowledge of the Greco-Roman and Jewish cultural milieu in which the documents of the Greek NT were received and the diversity reflected in that setting as well as the NT documents themselves, each student will learn something of how Christians proclaimed the Gospel, and served and lead the church effectively in a variety of settings in a world characterized by diversity.

Required Texts

The first three texts were required in the previous semester.

1. Eugene Van Ness Goetchius. *The Language of the New Testament* (Charles Scribner's Sons, 1965).
2. Eugene Van Ness Goetchius. *Workbook, The Language of the New Testament* (Charles Scribner's Sons, 1965).
3. Danker, Frederick William. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3rd ed., revised and edited by F.W. Danker, University of Chicago Press, 2000).
 - You now need to know the Hebrew alphabet in order to count in the subsections.
 - As with all the best books, the colour of this edition is burgundy. First English edition was blue; the second was green.
4. Carson, D.A. *Exegetical Fallacies* (Baker, 1984).
5. Remin, R.R.        (DeskTop Publishing, 2004)
6. Remin, R.R. *Study Guide to Select NT Texts*. (DeskTop Publishing 2004)
7. Either of the following:

Grosvenor, M.A. and Zerwick, M. *Grammatical Analysis of the Greek N.T.* (trans. from Zerwick's Latin work by the same title, Biblical Institute, Rome, 1979); or computer program which provides the same information and accomplishes the same purposes.

The three best programs available are:

Bibloi 8.0 -- <http://www.silvermnt.com/bibloi.htm> This is the one used in class.

Logos Bible Software -- <http://www.logos.com/> An associated name is Libronix.

Accordance Bible Soft. -- <http://www.accordancebible.com/> MAC platform,

Highly recommended in this semester and considered required in subsequent semesters:

Wallace, Daniel B. *The Basics of New Testament Syntax. An Intermediate Greek Grammar. The Abridgment of Greek Grammar Beyond the Basics* (Zondervan, 2000).

Wallace, Daniel B. *Greek Grammar Beyond the Basics* (Zondervan, 1996)

Highly recommended but not required:

Rogers, Cleon Jr. and Rogers, Cleon III. *The New Linguistic and Exegetical Key to the Greek New Testament* (Zondervan, 1998).

(Reinecker, F.A. *Linguistic Key to the Greek N.T.* (trans. with add. and rev. from the German, Grand Rapids, 1976).)

Moulton, J.H. et al. *Grammar of New Testament Greek, 4 VOLS.* vol. 1, *Prolegomena* by J.H. Moulton, vol. 2, *Accidence and Word-Formation* by J.H. Moulton, vol. 3, *Syntax* by N. Turner and vol. 4, *Style* by N. Turner, Edinburgh, 1906 through 1976). In particular volumes 1 and 3.

Blass, F and Debrunner, A A *Grammar of the New Testament and Other Early Christian Literature* (trans. and rev. of the 9th-10th German ed. incorporating supplementary notes of A. Debrunner by R.W. Funk, Chicago, 1961).

Kaiser, W.C. *Toward an Exegetical Theology* (Baker, 1981).

Fee, Gordon. *New Testament Exegesis, A Handbook for Students and Pastors* (Westminster, 1983).

Recommended and becoming harder to acquire:

Zerwick, M. *Biblical Greek* (Rome, 1963).

- Grosvenor's work above is keyed to this grammar.

Aland, K. (ed.) *Computer Konkordanz zum Novum Testamentum Graece* (1980).

- This also concords significant variations in major MSS.

Moule, C.F.D. *An Idiom Book of N.T. Greek* (second ed., Cambridge, 1959 (1953)).

Hanna, Robert. *A Grammatical Aid to the Greek N.T.* (Grand Rapids, 1983).

Metzger, B.M. *A Textual Commentary on the Greek N.T.* (United Bible Societies, 1971)

Metzger, B.M. *The Text of the N.T.: Its Transmission, Corruption and Restoration* (Oxford, 1968)

Beekman, John & Callow, John. *Translating the Word of God* (Zondervan, 1974)

Course Schedule

This class meets Monday evening from 6:30 to 9:30 p.m. every Monday evening from January 14 up to and including April 8 except for the following Monday evening:

- Feb 18 – Alberta's Family Day

The course requirements have these due dates:

- February 25 -- Contextual Analysis
- March 11 – Midterm test
- March 18 -- Verbal Analysis
- April 1 -- Syntactical Analysis
- April 8 -- Theological and Homiletical Analyses
- April 8 – last day to submit a completed vocabulary quiz
- April 8 – last day to finish reading *Exegetical Fallacies*

Absolute deadline for late assignments is April 19 which is the last day of the examination period; for graduating students the absolute deadline is one week before.

Other dates for which you don't want to be late:

- January 20 (Sunday) is the last day to add/drop a course without financial penalty.
- February 26 is the deadline for applying for scholarships (\$\$\$\$) and other financial assistance (\$\$\$\$). Please apply for money (\$\$\$\$)! The applications are available on February 1.
- March 22 is the last day to withdraw from the course and receive a W (withdraw) for a grade.
- April 1 is the last day to apply for an extension on course work beyond April 19, the last day of the semester.
- April 8 is the last day of classes.
- April 21 is the end of the semester.

Course Requirements




1. Prepare assignments and read in Goetchius, *Language of the New Testament* and *Study Guide to Select NT Texts*, and/or readings of the Greek NT as directed before the class in which they are discussed. Participate in the discussion in class.
2. Complete the five exegetical analyses as instructed. These analysis are typically submitted as a formal written assignment.
3. Complete five vocabulary quizzes as directed. The quizzes are on reserve in the library.
4. Read Carson thoroughly and 🌸👉 📖👉 📖👉 📖👉 📖👉 as directed.
5. Write a mid-term examination.
6. Complete an initial statement of your hermeneutic for the NT with special attention to your use of Greek. (2-3 pages) Directions will be provided.

Course Grade

The following table is only intended to show the relative weight assigned each of the course requirements.

Vocabulary Quizzes	15 %
Reading Carson	10 %
Mid-term Examination	15 %
Five Analyses	50 %
Statement of hermeneutic	10%.

Very Important Notes

1.  All hand written such as tests, examinations, and vocabulary tests must be written in ink! Your professor cannot and will not read anything written in pencil.
2.   All other assignments must be printed and submitted in hard copy. (Do not submit electronic copies and expect me to print them.) Follow these requirements, when preparing your assignments!
 - All printing is in black ink and on white paper. Twelve point font. There are no other colors or shading. No borders around pages.
 - Margins must be standard. Do not right justify margins. Spacing is 1.5 or double. Do not mess with margins or spacing or font size in an attempt to decrease or increase the number of pages of the assignment, or for any other reason.
 - There will be no cover page. One staple in the upper left corner. In the upper left corner of the first page, include the following information in this order.
 - The name of the assignment and the text. E.g. Contextual Analysis, Romans 12
 - Student's name which is the same as the name under which you registered in this course. Do not include your student number.
 - On the next line the words, "Ambrose Seminary" must appear.
 - On another line the date on which the assignment was submitted.
 - The fonts used must be twelve point standard fonts. The basic fonts such as Calibri, Times New Roman, Arial, etc.
 - Any Greek and/or Hebrew in the assignment must be in a Greek or Hebrew font. Transliteration is unacceptable except in a direct quotation such as the title of a publication or an article.

Do not put quotation marks around nor italicize nor underline any Greek or Hebrew words which are in Greek or Hebrew fonts! (The rule is that in papers written in English, foreign words which are written in the English

alphabet are italicized or underlined but never both. Words written in any other alphabet besides the English/Roman, need no other special treatment.)

Students will be provided with fonts upon request. However, it is the student's responsibility to ensure that the fonts are correctly printed before the paper is handed in. (Not all printers will correctly print all fonts.) This is the student's responsibility. Papers with incorrectly printed fonts will not be read. In the event of "font printing failure" the Greek or Hebrew words may be hand printed in black ink. (This was how it was done from the time of the invention of the type writer until the passing of the same when personal computers were invented.)

- Footnotes and bibliography must be consistent in detail and in an acceptable format which identifies who wrote what, when and where it was published.
- One (and only one) staple in the upper left corner. Do not use plastic covers, rings, binders, etc. Think "Adam's ale!" and "KISS."

3. You may **contact your professor** by various means.

- a. Office Hours. These Office Hours on campus are subject to meetings called by higher authorities (president, dean, registrar), previously scheduled meetings with other students, the instructor's health (doctors' appointments, medical emergencies), snow storms, ice storms, highway closures, automobile failure, and/or "the crick don't raise" and "California doesn't freeze over."

Book an appointment via email so that I know you're coming and you can receive notification of cancelation or being preempted by another appointment (the above notwithstanding).

Your professor is typically available as follows.

- | | |
|----------------|---|
| i. Monday | Afternoons (Mornings are given to meetings) |
| ii. Tuesday | Not available |
| iii. Wednesday | Morning before noon and after 2:30. |
| iv. Thursday | Afternoons |
| v. Friday | Morning before noon and after 2:30. |

- b. Email in the office: rremin@ambrose.edu
c. Voice in the office: 410-2000 ext 7906

4. **Absences** are intolerable because of the nature of the subject being learned and the manner in which this course is taught, namely the inductive method. If you must miss a class, please work through the lesson(s) missed and then come to class ready for the next lesson. Come to the instructor with any specific

problems or questions. In the event you cannot be prepared, you are better being in class unprepared than not in class at all. Too many absences will affect your final grade either by virtue of a poor assignments or an adjustment of your final grade by the instructor.

5. **Classroom Etiquette.** The following activities are considered poor classroom etiquette:

- Coming in late,
- Talking while someone else is talking,
- Disruptive behavior,
- Consumption of meals as opposed to minor snacks,
(Definition. If a knife, fork, spoon or sticks are required it's a meal!)
- Consumption of snacks in a noisy, smelly and/or disruptive manner,
- Personal grooming,
- Use of electronic devices such as cell phones, *i-pods, etc.*,
- Use of laptops for purposes (*e.g.* watching videos, playing solitaire) not directly connected to the class, and
- The practice of any behaviours considered impolite in adult company or in contravention of the laws of Alberta, specifically those prohibited while driving a motor vehicle.

Depending on the degree and/or frequency of the breach(es) of etiquette, the professor may display his displeasure in any one or more of the following manners:

- Frown, scowl, rolling eye balls (his not yours),
- Utterance of sounds of disgust,
- Sarcastic comments,
- Utterance of specific prohibitions,
- Dismissal of a student from the class,
- Ending the class prematurely, or
- In extreme cases the professor's immediate departure from the classroom.

In extreme cases, in cases where the professor determines that a student's behaviour, attitude or consumables are affecting other student's negatively, the offensive individual and "theirs" will be summarily dismissed from the classroom for a "time out" the length of which will be determined unilaterally by the professor.

6. **Grades for the course.** The available letters for course grades are as follows:

<u>Letter Grade</u>	<u>Description</u>
A+	

A	Excellent
A-	
B+	
B	Good
B-	
C+	
C	Satisfactory
C-	
D+	
D	Minimal Pass
F	Failure

Please note that final grades will be available on your student portal. Printed grade sheets are no longer mailed out.

An **appeal for change of grade** on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Office of the Registrar in writing within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal to review final grades. If the appeal is sustained, the fee will be refunded.

7. **Some more very important dates.**

The **last day to enter** a course without permission and /or **voluntary withdrawal** from a course without financial penalty (**drop**) – **Sunday, January 20, 2013** (Winter semester). These courses will not appear on the student’s transcript.

*Students may change the designation of any class from credit to audit, or drop out of the “audit” up to the “drop” date indicated above. After that date, the original status remains and the student is responsible for related fees. Please note that this is a **new policy**, beginning in the 2010-2011 academic year.*

Withdrawal from courses after the Registration Revision period will not be eligible for tuition refund. The last day to **voluntarily withdraw from a course without academic penalty (withdraw)** – **Friday, March 22** (Winter semester). A grade of “W” will appear on the student’s transcript.

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

8. It is **the responsibility of all students to become familiar with and adhere to academic policies as stated in the Student Handbook and Academic Calendar.**

Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at privacy@ambrose.edu.

9. **Extensions and Alternative Examination Dates.** Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period **unless they have received permission for a “Course Extension” from the Registrar’s Office.** Requests for course extensions or an **alternative examination time** must be submitted to the Registrar’s Office by the appropriate deadline (as listed in the Academic Calendar. Course extensions are only granted for serious issues that arise “due to circumstances beyond the student’s control.” The deadline this semester is **Monday, April 1, 2013.**

10. **Plagiarism and Cheating.** We at Ambrose are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University College as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else’s ideas, words, or work as one’s own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to give credit to another person’s ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar and the Student Handbook that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student’s permanent record.

11. Students are advised to retain this syllabus for their records.

Greek Words Occurring More than Sixty Times
Based on Grosvenor-Zerwick

First Group

ἠγάπα	I love
ἠγάπη	love
ἠμαρτάνω	sin, missing the mark
ἄνδρα	man, husband <i>android</i> ,
ἄνδρα ἄνδρα ἄνδρα	<i>Androsman</i> (an old TV program)
ἄνθρωπος	mankind, humanity <i>anthropology</i>
ἀπὸ	from
ἀποστέλλω	I send
ἀπόστολος	apostle, missionary <i>apostolic</i>
ἄρτος	bread, food
αὐτός	self; same; he, she, it <i>automatic</i> ,
αὐτόματος	<i>automaton, autocrat</i>
βάλλω	I throw <i>ballistic</i>
βαπτίζω	I baptize <i>baptism, Baptists</i>
βλέπω	I see
γῆ	earth <i>geology</i>
γίνομαι	I become, am
γινώσκω	I become acquainted with, get to
γινώσκω	know, know <i>Gnostic</i>
γράφω	I write, paint <i>graphics</i> ,
γραφία	<i>palaeography</i>
διδάσκω	I teach, instruct <i>didactic</i>
δοξα	fame, reputation, glory <i>doxology</i>
δούλος	slave
ἐγώ	I (personal pronoun) <i>ego alter-</i>
ἐγώ	<i>ego</i>
εἰρηνικός	peace <i>irenica, Irene</i>
ἐκεῖνος	that, those
ἐκκλησία	assembly, committee, church
ἐκκλησιολογία	<i>ecclesiology</i>
ἐμός	my, min
ἐντολή	instruction, commandment
ἔχω	I have
ἐπιβίω	I live
ἐπιζῶ	life <i>zoology</i>
καί	and
καλός	beautiful, good
κύριος	lord, sir, Lord <i>Kyrie elieson</i>
λέγω	I say, speak
μαθητής	student, disciple

Second Group

①②③④⑤
 ①②③④⑤⑥⑦⑧⑨
 ①②③④⑤⑥⑦⑧⑨
 ①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

good *Agatha*
 messenger, *cf. angel*
 brother *Philadelphia*
 divine realm of
 existence, period, age
aeon

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

of the divine realm,
eternal

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

I hear, listen,
 understand, obey,
acoustic

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

but

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

I die

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

I kill

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

wife, woman
gynecology,
misoginist

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

I give

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

just, righteous

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

righteousness, justice

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

I saw (A2 for

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿ or

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿ I see)

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

I am

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

(w. acc) into, for,

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

one

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

I go into

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

(w. dat.) in, by

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

I come, go

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

(w. gen.) out, out of

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

ecstasy

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

authority, power

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

I seek

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

fruit

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

head *encephalitis,* *cf*
chapter < Latin

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

caput, head

①②③④⑤⑥⑦⑧⑨⑩⑪⑫⑬⑭⑮⑯⑰⑱⑲⑳㉑㉒㉓㉔㉕㉖㉗㉘㉙㉚㉛㉜㉝㉞㉟㊱㊲㊳㊴㊵㊶㊷㊸㊹㊺㊻㊼㊽㊾㊿

world (the place, the
 people, the things in
 it, all of the above)

cosmonaut, *cosmetic*

(w.gen.) with; (w.

acc.) after; in

■□○□er

□☞□er □□◆ ☞☞
□☞□○□er □○□er ◆□

□◆☞□er □er ☞☞☞
□◆☞◆er ☞□◆☞◆
□☞☞
□er ☞□er◆er □er □er

◆☞ □er◆☞

□er☞☞ □er□er □er

□er○□
□er◆er w. dat.
□er◆er ☞☞

□erer

□erer○er
◆ererer

◆ererer

◆erer
☞ererer ☞er ☞☞ (acc. ☞erer)

☞erer

◆erer

compounds it
indicates change;
metaphysics,
metamorphosis
instruction, custom,
law *nomistic*
road, way *odometer*
name (everything the
person is, represents,
accomplishes)
nominal, *anonymous*
this, these
in this way, thus
again
every, the whole, all
Pan-American, *Pan-*
hellenic, *panorama*,
all things, the
universe
father *patriarchal*,
patristics, *paternal*
I send
I trust, believe
trust, faithfulness,
belief
I make, create *poet*,
poetics, *poetry*
I go
sign (by which
someone is
recognized), miracle
synagogue, house of
prayer
◆erer ☞erer
child
grace *charisma*,
charismatic
soul, life, self
psychology,
psychosis,
metempsychosis
hour *hour*

Third Group

⊕⊕⊕⊕⊕	holy, (subst.) saint, <i>hagiography</i>
⊕⊕⊕⊕	I ask
⊕⊕⊕⊕⊕⊕	I follow
⊕⊕⊕⊕⊕⊕	truth <i>Aletheia</i>
⊕⊕	particle in contingent statement
⊕⊕⊕⊕⊕⊕	I go up
⊕⊕⊕⊕⊕⊕⊕	I go away, depart
⊕⊕⊕⊕⊕⊕⊕⊕	I answer
⊕⊕⊕⊕	I rule (w. gen.); I begin (middle voice) <i>monarchy</i>
⊕⊕⊕⊕⊕	I bear (a child), I beget, <i>genealogy</i>
⊕⊕⊕⊕⊕⊕⊕	divine being, demon <i>pandemonium</i>
⊕⊕	and, but (always second unit in the sentence)
⊕⊕⊕	(w. gen.) through, by means of; (w. acc.) on account of; (in compounds) thoroughly; <i>diagnostic, dialysis</i>
⊕⊕⊕⊕ (= ⊕⊕⊕⊕ ⊕⊕⊕)	if (w. verbs in subjunctive mood)
⊕⊕⊕	if (w. verbs in the indicative mood)
⊕⊕⊕⊕⊕⊕	I raise up
⊕⊕⊕⊕⊕⊕	work <i>ergonomic</i>
⊕⊕⊕⊕⊕	I eat
⊕⊕⊕⊕⊕⊕⊕⊕	good news, announcement <i>evangelistic,</i> <i>evangelical</i>
⊕⊕⊕⊕⊕⊕⊕	I find <i>Eureka!</i>
⊕⊕⊕⊕⊕⊕	day
⊕⊕⊕⊕⊕⊕	I came (A ² for ⊕⊕⊕⊕⊕⊕⊕⊕ and all its compounds; usually seen as a compound with
	⊕⊕⊕⊕⊕⊕ ⊕⊕⊕⊕⊕⊕⊕ ⊕⊕⊕⊕⊕)
⊕⊕⊕⊕⊕⊕	time, season, appointment cf. ⊕⊕⊕⊕⊕⊕⊕ time
	⊕⊕⊕⊕⊕⊕⊕⊕
⊕⊕⊕⊕⊕⊕⊕	heart, being, mind, will, <i>cardiology</i>
⊕⊕⊕⊕⊕⊕⊕⊕	I testify, bear witness cf. <i>martyr</i>
⊕⊕⊕⊕⊕⊕⊕	dead <i>necrophilia, necrotic flesh</i>
⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕	house, household <i>economics</i>
⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕	(⊕⊕⊕⊕⊕⊕⊕ + ⊕⊕⊕⊕⊕⊕)
⊕⊕⊕⊕⊕⊕	(w. acc.) along; (w. gen.) from (persons): (w. dat.) with, beside <i>paralle, paralegal</i>
⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕	hand over, betray, hand down
⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕	I encourage, invite
⊕⊕⊕⊕⊕⊕	(w. gen.) around, about <i>periphrasis,</i> <i>periscope</i>
⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕	I walk around <i>peripatetic philosopher</i>

□□□er
 □□□·m□x□oεκ
 □□□·m◆x□oεκ
 □□□◆□□■
 ◆◆□oεκ □oε◆□er ◆□
 ◆◆
 ◆□
 ◆◆oεκ □oε◆□er ◆□
 ◆m
 ◆w□m◆
 ◆□m
 ◆□er
 ◆□◆m

(w. acc) towards, to, against with *prosthesis*
 I come, go towards
 I pray
 face
 mouth, opening *colostomy, stomatitis*
 you (sing.)
 I save, rescue cf. ◆◆◆w□□ □ *soteriology*
 body, substance *psychosomatic*
 and
 keep, watch over, do
 here
 as, when (of time or manner)
 so that; and so; w. inf. so as to

Fourth Group

☉☁○☉ ☉○☉◆□ <i>er</i> ◆□	blood, <i>haematology</i>
☉☉□◆	I take up, carry, take away
☉○●●☁●◆■	one another
☉○●●□ <i>er</i>	other, another <i>allophone</i> , <i>allotropic</i>
☉○○☁■	in truth, truly, verily <i>amen!</i>
☉☉□	for (conj.)
☉◆■☉○☉☉	I am able, I can <i>dynamic</i>
☉◆■☉○☉☉ <i>er</i> ☉◆■☉○☉◆ <i>er</i> ☁☁☁	power <i>dynamic, dynamite</i>
☉○□■□ <i>er</i> ☉□◆ <i>er</i> ◆□	race, people, nation, pl. gentiles <i>ethnic, ethnology</i>
☉☉☉□□■	I said (aorist of ●☉☉◆) cf. <i>epic</i>
☉☁☉☉◆□ <i>er</i>	each
☉○☉☉☉○●●◆	throw out, drive out
☉○■◆□☉□■	(w. gen.) in the presence of
☉○□☉	(w. gen., dat., or acc.) on <i>epidural, epidemic, epexegetical</i>
☉☁◆☉□□ <i>er</i>	other (of two); HGrk. another, different <i>heterodox</i> , <i>heterozygous</i>
☉◆○□◆ <i>er</i> or ☉◆○□☉◆ <i>er</i>	immediately, straight away
☁☁○☉☉☉	we
☉□☉◆	I judge cf. ☉□☉◆☁☁ <i>er</i> = <i>critic</i>
○☉●●◆	(w.inf.) I am about to, I intend to
○☉■◆	I remain, stay
○☁◆☁□☉ ☉◆□□ <i>er</i> ☁☁☁	mother <i>matriarch</i>
■◆■	now
□☁●□ <i>er</i>	whole, all <i>hologram (holodeck)</i> , <i>holocaust</i>
□☁□☉◆	I see <i>horoscope</i>
□☁◆☉	when
□☁◆☉■ (□☁◆☉ + ☉○■)	(w.subjunctive) whenever
□☁◆☉	because, that
□◆○	not
□◆○☉☉☉	and not, nor, not even
□◆○☉☉☉ <i>er</i>	no one cf. Latin, <i>nemo</i> = no one
□◆○◆☉☁ ☁☁☁ ☉◆○◆☉☁ ☁☁☁	neither.... nor....
□☉■◆	I drink
□☉□◆◆	I stumble, fall
□●☁□□◆	I fill, fulfill

□●□)(□■
□□●)(er) □□●μ♦er

□□●◆er) □□●●(er) □□●◆

□□●●□)((masc.pl. of □□●◆er)

◆)(□(○)
◆)(er) = ◆)(er) =
◆)(er) ◆)(enclitic)
◆(○μ)(er)
◆(μ♦□) ◆(μ♦□) ◆(μ♦□) ◆(μ♦□) ◆(μ♦□) ◆(μ♦□)

◆(□(○)
□(○)(□(○)er
⊗μ)(□) ⊗μ)(□□er

boat
city, city-state *politician*,
acropolis, *necropolis*
much, many *polysyllabic*,
polydactylic, *polycystic*

many cf.
□)(□ □□●●□)(*hoi*
polloi, *the masses* but never “the
hoi polloi”

I put, lay *prosthetic*
who? what?
someone, something
you (pl.)
water *hydrolic*, *hydrogen*,
hydrocephalic
depart, go away
Pharisee
hand *chiropractor*, *chirograph*
= *manuscriptum*

□☎♦♦)(er
□♦①■
□①↗□☞●○□er
□①☒●□er

who(ever), what(ever)
therefore
eye, *ophthalmologist*
mob, crowd, *ochlocracy* (mob rule) is
Aristotle's term for *democracy*

Introduction to Greek Exegesis

The semester's exegetical project.

Directions

1. Select one (1) of the following texts for your exegetical analyses this semester.

Matthew 19.3-12 (marriage)

Matthew 28. 16-20 (making disciples)

Romans 12.1-2 (bodies as sacrifice)

Ephesians 4.1-6 (living worthy of the calling)



Hebrews 10.19-25 (the Christian journey)

Note: If one of these passages is your favorite, or if you have studied, taught or preached one of these texts before, pick a different one for two reasons. First, as a pastor you will preach at least forty times per year and you cannot preach your favorite text forty times (and not get fired). Second, you are most likely to commit a serious "exegetical fallacy" with a very familiar passage than others, because you will presume to know what it means. In fact, for most people, their exegesis of their favorite passage contains an exegetical fallacy. That fallacy probably gave the passage the very meaning that made it their favorite.

2. Proceed to complete the contextual analysis. (The other analyses with directions will follow.)

Contextual Analysis -- Greek

The Latin word *contextus* means a weaving. Your passage is a thread or a little patch of threads in a much larger weaving or tapestry. If you prefer yours is a piece of a larger puzzle. By itself your piece might not be all that pretty or all that informative or even recognizable but when put with the whole it is very recognizable. The purpose of contextual analysis is to place your passage in the whole so that the whole may inform your understanding. Moreover, the whole is more important than the parts.

Focus first on the text itself and not on the secondary literature. When you do start to read and research read as widely as possible but always be selective of what you include in your contextual analysis (or lesson or sermon). You will learn lots of stuff but only include that which directly helps you understand your text. For example, if Pauline authorship does not directly help you to understand something in your passage in Romans or Ephesians, don't even mention it. If a description of the city of Ephesus directly informs your discussion of Ephesians 4.1-6, then include it and make the connection explicit. Otherwise, forget to mention it! For example, whether the Gospel according to St. Matthew was written to Gentile Christians or to Jewish Christians may have a direct impact on how  is defined. If the intended audience helps, you determine whether  included Jews or just refers to Gentiles, then include this discussion.

Presentation of your analysis. Distinguish between research (collection of information) and analysis (working out the relevance of the information). You are called to do analysis. Always present your analysis in the form of *this informs our understanding*. Tell me what *this* is and then tell me *how it informs your understanding*.

The contextual analysis includes the following:

1. **Section Analysis. Define the limits of the section.** How do you know where your section begins and ends. Identify the markers which tell that a new section is beginning and then the markers which indicate where the section ends. Defend your section as a whole unit. N.B. You cannot use the argument, "that's what the prof. assigned." Nor can you use chapter and verse to make your case.
2. **Textual Analysis. Identify and resolve any textual problems.** Before you can go too far in explaining your text you have to know what the text actually is. Identify any textual problems, that is, textual variants. Try to weigh the external

and internal evidence as to which reading (textual variant) is the best. Do not confuse the differences in translation of the same word with textual problems (actual different words in the text). Differences in translations are not necessarily due to textual problems. In this section of your analyses only discuss differences due to actual variations in the original text. Different translations of the same word (text) are part of verbal (word) analysis.

There are two Greek texts of the NT and they have the identical Greek text but each has a slightly different text critical apparatus.

The Greek New Testament (4th rev. ed., eds. Kurt Aland, Matthew Black, Carlo M. Martini, Bruce Metzger and Allen Wikgren, Deutsche Bibelsellschaft, United Bible Societies, 1996, 1993⁴). This edition is typically referred to as *UBS 4th edition*.

Novum Testamentum Graece (27th ed., eds. Barbara & Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger, Deutsche Bibelsellschaft, 1898, 1993²⁷). This edition is usually referred to as *Nestle-Aland 27th* or *NA²⁷*.

Metzger, B.M. *A Textual Commentary on the Greek N.T.* (United Bible Societies, 1971).

Metzger, B.M. *The Text of the N.T.: Its Transmission, Corruption and Restoration* (Oxford, 1968)

3. **Genre Analysis. Identify the genre and the sub-genre and how it may affect meaning.**
 - a. Identify the genre of your text. Be as specific with your sub-genre as possible. Genres such as poetry, prose, a gospel, epistle, *etc.* are very broad and too broad to be really useful. You need to be as specific as possible. For example, in the gospels, is the *periscope*, a miracle story, call narrative, didactic session, pronouncement of judgment, *etc.* Even epistle is too general – you need to be more specific. Is your text an epistle? Then be more specific – salutation, thanks-giving prayer, *paraenesis*, final greetings, *etc.* Each of these sub-genres has characteristics and a purpose. Is Hebrews an epistle or a sermon? What are the parts of an ancient sermon?
 - b. Identify the genre of any quotations in your text. The genre of the quotation (and even its purpose) may not be the same as your particular text.

- c. Identify the characteristics of the genre and its purpose. For example, what is the characteristics of a beatitude, and what is its purpose. Genre affects meaning.
- d. How does this genre affect the meaning of the text? How may it affect your understanding of the text and your application of the text? For example, what is the purpose of a beatitude? An oracle of judgment?

Resources:

Remin's handouts on genre as distributed in class.

Word Biblical Commentary is consistently good at identifying genre.

Thomas G. Long, *Preaching and the Literary Forms of the Bible* (1989), is very useful for understanding how genre affects meaning and thus application.

Sidney Greidanus, *The Modern Preacher and the Ancient Text, Interpreting and Preaching Biblical Literature* (1988) is more technical and detailed than Long; also lacks much of anything on wisdom literature.

William G. Doty, *Letters in Primitive Christianity* (1973).

Anchor Bible Dictionary

- 4. **Sectional Analysis. How does your section fit into the sections before and after your text and then the work as a whole?** Do the sections before and after your section clarify in any way how you should understand and explain or even apply your passage? Does the rest of the gospel or epistle or sermon in which your text is found shed any insight into how your passage should be understood. In the gospels be careful to distinguish between the message in a *pericope* and any message derived from speculation as to why an editor (redactor) arranged the *pericopai* (περικοπῆς pl. περικοπῶν) in the manner he/she did.
- 5. **“Historical” Analysis. Is there anything in this text’s historical context and its economic, social, political and/or religious situation which helps or sets perimeters for the interpretation of the selected unit of text.** Often this question involves a discussion of authorship and dating. You may need to be aware the date of the historical event and the date of composition are not the same. As the exegete you need to be aware of how your secondary sources

(commentaries, Bible dictionaries, etc.) are viewing these matters because of the direct impact on what their interpretation. Sometimes it doesn't seem to matter, at first at least. You need to be conscious of these distinctions when researching and writing. Here follow some examples.

- a. Matthew. The writing of Matthew is not simultaneous with the events recorded.

6. **Canonical Analysis. How does your section fit into the whole of the NT and OT(LXX)?** Here pay attention to similarities and differences between your passage and other similar passages. How does your section use other parts of the Greek and Hebrew testaments?
7. **Global Analysis. How does your text and the subjects dealt with fit into the ancient world?** Consider if there is anything in the Greco-Roman world or the Ancient Near East, inter-testamental Jewish world, Hellenistic world or even the world of Qumran which will help you understand the section. For example, in the case of sacrifices, do you have to be Jewish to understand Romans 12? Did other people use sacrifice in a metaphorical sense? Or in the case of divorce, did Jesus' teaching tighten or loosen the rules for divorce? Does this help you understand and / or interpret your text? Would the answers to these last two questions be different if you were Greek, Roman or Jewish?

Global Analysis – A Very Select Bibliography

In order of quality:

Ferguson, Everett. *Backgrounds of Early Christianity* (3rd ed., Eerdmans, 2003).

Pilch, John and Malina, Bruce J. *Biblical Social Values and Their Meaning* (Hendrickson, 1993). And anything else they have written individually, with each other or other authors.

Hopkins, Keith. *A World Full of Gods* (The Free Press, 1999).

Malina, Bruce J. *The New Testament World, Insights from Cultural Anthropology* (John Knox, 1981).

Witherington, Ben. This scholar has written many books and has a keen interest in what this syllabus calls global analysis. Check to see if he has written anything

on your chosen text. Check for books by title and also the biblical reference indices in his other works.

Bell, Albert A. *Exploring the New Testament World, An Illustrated Guide to the World of Jesus and the First Christians* (Nelson, 1998).

Nida, Eugene. *Customs and Cultures, Anthropology for Christian Missions* (William Carey Library, 1954).

Wight, Fred. *Manners and Customs of Bible Lands* (Moody, 1953).

Any number of articles in the *Anchor Bible Dictionary* and the *Interpreter's Dictionary of the Bible* (1964) and the *New Interpreter's Dictionary of the Bible* (2006-2009).