Greek 2 (NT 504)
Fall 2014

Instructor Information

<table>
<thead>
<tr>
<th>Instructor</th>
<th>Email</th>
<th>Course Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr. Joshua D. Owen</td>
<td><a href="mailto:pastorowen@crosscreekpca.org">pastorowen@crosscreekpca.org</a></td>
<td>Friday 9:00am-12noon</td>
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</tbody>
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General Information

Prerequisite
RTS Greek 1, Equivalent or RTS Exemption Exam

Description
The Greek 2 course is a study of the morphology and grammar of verbs, adverbs, and participles in New Testament Greek. Attention will also be given to general principles of syntax and lower criticism.

Course Objectives
- Be able to recall the definition of 320 Greek words on sight.
- Be able to recognize cases of Greek nouns and adjectives.
- Be able to parse Greek verbs and participles.
- Be able to translate selected portions of the NT from Greek to English with the aid of lexicons and grammars.
- Be able to explain the significance of verbal aspect/tense of the present, imperfect, aorist, perfect and pluperfect verbs.
- Be able to discuss the exegetical significance of the nature and function of the most frequently used prepositions.
- Be able to articulate the basic principles of lower (textual) criticism of the Greek New Testament and the most common approaches.
- Be able to explain the effect of verbal plenary inspiration on one's translation philosophy of the Greek New Testament.
- Be able to evaluate English translations of and commentaries on the Greek New Testament in light of the above mentioned skills.
- Be able to enter a Greek exegesis course with competence in Greek grammar and basic knowledge of exegetical issues.

Course Materials

Required Materials
Greek New Testament, 5th ed. (United Bible Society) or Novum Testamentum Graece, 28th ed. (No interlinear for classroom use)
Trinity Psalter

Optional Materials
Bible Study Software: Accordance, Bible Works, Logos, etc.

Suggested Reading

Course Requirements

Participation (10%)
Attend every class. Since we meet once a week, each class period will contain a significant amount of material for your success. Bring all required course textbooks to every class. Demonstrate your level of comprehension of the material by participating in exercises in class. Demonstrate humility and desire to grow by asking questions relevant to the material.

Reading (10%)
Read required reading according to schedule.

Practice (25%)
Complete exercises in Workbook according to schedule.

Quizzes (20%)
Quizzes will be given every day (except for test days) and will cover the same material that is in the appropriate Workbook exercises. Quizzes will be cumulative, concentrating on the most recent lecture/exercises. The lowest quiz grade will be dropped.

Tests (25%)
Three tests will be administered according to the schedule.

Paper (10%)
Submit a 6-8 page summary of David Alan Black’s book Rethinking New Testament Textual Criticism. Define the “science” of textual criticism. Summarize the various views represented in this volume. Conclude with your initial thoughts on a sound approach that can be practically employed in pastoral ministry, understanding that you will explore these issues further in the course on Greek exegesis.
### Course Schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Topic</th>
<th>Reading</th>
<th>Exercises</th>
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<tbody>
<tr>
<td>8/21</td>
<td>Imperfect Indicative</td>
<td>BBGG Chap. 21</td>
<td>BBGW 21</td>
</tr>
<tr>
<td>8/28</td>
<td>Second Aor. Act/Mid Indicative; Quiz</td>
<td>BBGG Chap. 22</td>
<td>BBGW 22</td>
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<tr>
<td>9/4</td>
<td>First Aor. Act/Mid Indicative; Quiz</td>
<td>BBGG Chap. 23</td>
<td>BBGW 23</td>
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<tr>
<td>9/11</td>
<td>Aor. and Fut. Pass. Indicative; Quiz</td>
<td>BBGG Chap. 24</td>
<td>BBGW 24</td>
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<tr>
<td>9/18</td>
<td>Perfect Indicative; Quiz</td>
<td>BBGG Chap. 25</td>
<td>BBGW 25 &amp; Review #5</td>
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<tr>
<td>9/25</td>
<td>Intro. to Participles/Present Adverbial Participles; Test</td>
<td>BBGG Chap. 26-27</td>
<td>BBGW 27</td>
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<tr>
<td>10/2</td>
<td>Aor. Adverbial Participles; Quiz</td>
<td>BBGG Chap 28</td>
<td>BBGW 28</td>
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<tr>
<td>10/9</td>
<td>Adjectival Participles; Quiz</td>
<td>BBGG Chap. 29</td>
<td>BBGW 29</td>
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<tr>
<td>10/16</td>
<td>Perfect Participles &amp; Genitive Absolutes</td>
<td>BBGG Chap. 30</td>
<td>BBGW 30 &amp; Review #6</td>
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<tr>
<td>10/23</td>
<td>Subjunctive; Test</td>
<td>BBGG Chap. 31</td>
<td>BBGW 31</td>
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<tr>
<td>10/30</td>
<td>Infinitive; Quiz</td>
<td>BBGG Chap. 32</td>
<td>BBGW 32; Paper Due</td>
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<tr>
<td>11/6</td>
<td>Imperative; Quiz</td>
<td>BBGG Chap. 33</td>
<td>BBGW 33</td>
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<tr>
<td>11/13</td>
<td>μι verbs</td>
<td>BBGG Chap. 34-36</td>
<td>BBGW 34-36 (only parsing)</td>
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<tr>
<td>11/20</td>
<td>Review and Preview; Test</td>
<td></td>
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<tr>
<td>11/27</td>
<td>Thanksgiving</td>
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### Exam Schedule

<table>
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<tr>
<th>Date</th>
<th>Subject</th>
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<tbody>
<tr>
<td>9/25</td>
<td>Indicative Verbs Chap. 21-25</td>
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<tr>
<td>10/23</td>
<td>Participles Chap. 26-30</td>
</tr>
<tr>
<td>11/20</td>
<td>Non-indicative Moods Chap. 31-33; μι verbs Chap. 34-36</td>
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Classroom Protocol

Respect for Divergent Viewpoints
Students and faculty are to show appropriate respect for each other even when divergent viewpoints are expressed in the classroom. Such respect does not require agreement with or acceptance of divergent viewpoints.

Plagiarism and Cheating
Students who pass off ideas or words of another person as their own without crediting the source are guilty of intellectual property theft or literary theft better known as plagiarism. Students who conduct any part of their participation in the course in a fraudulent or deceptive manner are guilty of cheating. Students caught in either of these acts of academic misconduct will be reported to the Dean of Students, resulting in disciplinary action up to and including failing the course and academic dismissal.

Special Needs
In order to ensure full class participation, any student with a disabling condition requiring special accommodations is strongly encouraged to contact the professor at the beginning of the course.

Classroom Etiquette
Cell phones and pagers must be set to silent mode while in the classroom. Accepting phone calls inside the classroom is disruptive. Please, refrain from taking phone calls except in case of emergency. If you must accept a phone call, please step outside of the classroom before you answer the call.

Personal Time Off
Students are advised not to miss any classes. However, one class period may be missed without penalty, though the student must turn in the assignments for that class period before the class. Work turned in the following week will be penalized according to class policy. Tardiness is unacceptable. If a student misses a total of fifteen minutes due to tardiness, he will be considered absent for half of the period.

Class Devotions
The professor will begin each class with a Scriptural meditation and prayer. If you have prayer concerns please notify the professor before the class begins.

Disclaimer
While I have attempted to provide you with a detailed outline of the course, the outline and assignments are subject to change due to the professor’s discretion. No assignments will be changed in a manner that will hurt the student.
# Course Objectives Related to MDiv Student Learning Outcomes with Mini-Justification

**Course:** Greek 2  
**Professor:** Joshua D. Owen  
**Campus:** Charlotte  
**Date:** Fall 2015

<table>
<thead>
<tr>
<th>MDiv Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td><strong>Articulation (oral &amp; written)</strong></td>
<td>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</td>
<td>Minimal</td>
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</tbody>
</table>
| **Scripture** | Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.) | Strong | 1. Working with Greek NT Grammar  
2. Intro to exegetical skills |
<p>| <strong>Reformed Theology</strong> | Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards. | Minimal | Discuss the Reformed tradition’s view of use of original languages |
| <strong>Sanctification</strong> | Demonstrates a love for the Triune God that aids the student’s sanctification. | Minimal | Psalm singing in class |
| <strong>Desire for Worldview</strong> | Burning desire to conform all of life to the Word of God. | None |  |
| <strong>Winsomely Reformed</strong> | Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non- | None |  |</p>
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</thead>
<tbody>
<tr>
<td></td>
<td>Strong</td>
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<tr>
<td></td>
<td>Moderate</td>
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<td></td>
<td>Minimal</td>
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<tr>
<td></td>
<td>None</td>
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<tr>
<td>Christians; and a truth-in-love attitude in disagreements.)</td>
<td></td>
<td></td>
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<tr>
<td>Preach</td>
<td>Minimal</td>
<td>1. Occasionally show exegetical and preaching angles while working on grammar 2. Greek grammar ultimately should affect sermon preparation</td>
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<tr>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
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<tr>
<td>Worship</td>
<td>None</td>
<td></td>
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<tr>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
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<tr>
<td>Shepherd</td>
<td>None</td>
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<tr>
<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
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<tr>
<td>Church/World</td>
<td>None</td>
<td></td>
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<tr>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
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WHY STUDY GREEK? (Dr. Cara)

First, a caution:

If the Bible were originally written in English, who would be a better exegete— you or average high-school English teacher who rarely read the Bible? Hence, knowing Greek is not everything.

For the Glory of God?

Since time is limited, is it a good use of time compared to other subjects one could study?

It is the Word of God!

*Autographa* are inerrant and infallible. Translations are the Word of God as they are *derivative* of the original.

Studying any language makes one more aware of:

- how language works; hence, one becomes a better exegete even for English Bible, e.g., etymologizing abuse, genitive use (“of”).
- differences and similarities in cultures as you are forced to get out of your English culture.

“Nothing so successfully discourages slovenliness in the use of language as the practice of translation... It is a discipline of exactness ... which is now growing as rare as considerate manners. Drill in exact translation is an excellent way of disposing the mind against looseness and exaggeration” (Richard Weaver, *Ideas Have Consequences*, 167).

A minister of the Word occasionally needs to make important decisions in Presbytery which relate to original languages.

- e.g., women deacons, neuter God language

Without knowledge of Greek one:

- cannot use best commentaries.
- cannot do an original word study.

To a degree, one develops a sensitivity to the text that cannot be conveyed by English translations.

- e.g., emphasis, parallels, cognates (justification / righteousness, overcomes/victory)
- “Importance of Greek cannot be taught but must be caught.”

Knowing Greek grammar nails down exegetical options that are not always clear in English translations.

- e.g., Eph 2:8, “this,” Rom 1:17 “Righteousness from/of God,” 1 John 3:6 “cannot sin”
- Cara’s proverb: “Grammar gives the options, context/theology gives the answer.”

Because Greek participle usage shows subordinate clauses better than English, it is easier to follow the main thrust of complicated sentences (e.g., Eph 1:3-14, Col 2:11-15).

The LXX is an invaluable tool when evaluating NT quotations of OT and useful for interpreting MT.

One’s ability to translate and understand why translations differ aides exegesis and gives confidence to teacher that what one is saying is really in text.

The Reformed tradition has always emphasized knowing the original languages. This is as opposed to the RC tradition with its emphasis on the Vulgate and Church Tradition as authoritative (hence the Reformed slogan—*sola Scriptura*) AND as opposed to other Protestant traditions with their *in practice* lower view of the entire Bible (hence the Reformed slogan—“the whole counsel of God”). See *WCF* 1.8.

Cara’s bottom line to why study Greek at RTS: It gives confidence to minister of the Word that what one is teaching/preaching is truly the W of G.
Brief Overview of Text Criticism and Relationship to Apparatus (Dr. Cara)

Textual criticism is the science (art) of determining the autographic text. Also called “lower criticism.” The more one knows about the TC background of the NT, the more confidence one has in it. In Greek 2, students will read a book related to these issues.

From the autographic manuscripts, copies were made and distributed. There were significantly more copies made and preserved of the Bible than any other ancient book.

E.g., there are 5487 extant Greek manuscripts (full and partial). For many of Aristotle’s books, there are less than 10.

Of course, the copies many times included slight errors. The copies agree ≈ 99%.

With all the manuscripts, we do have all the autographic text, but unfortunately we have “101%” of it – i.e., we are not sure which words are not original.

Most of the errors are obvious copying mistakes, which are easily corrected. In some places, there is uncertainty as to the autographa although there is no place that the difference between the options makes a theological difference.

Theologically, inerrancy of the Bible concerns the autographa. Translations are the written Word of God as they are accurately derivative of the autographa (WCF 1.8).

The UBS apparatus only looks at “major” (relatively so) problem texts. In these places, it gives a full counting of Greek and other language readings, and it gives a letter “grade” as to its confidence that the above text is the autographa.

The N/A apparatus footnotes every place where at least one Greek manuscript does not agree. However, it does not give a full description (i.e., does not include most non-Greek readings), and it does not give a letter grade. The N/A is considered the scholar’s apparatus (“man-Bible”), and the UBS, the “boy-Bible.”

Concerning the family text debate, the world of scholarship can be put in two camps: (1) The most common view is called “eclectic” text. The Alexandrian text type is best with help of other types except for the Byzantine, which is considered a later mixture of the other types. The UBS/NA, RSV, NASB, NIV, ESV and virtually everything else follow this view. A conservative nuance of this view is to believe that occasionally the Byz has the only correct reading. (2) The minor view is called Byzantine, also called Received Text, Textus Receptus, and Majority Text. The Byzantine text is considered best with no help from others. This is the text used by KJV and NKJV.

The main arguments for the eclectic text are (1) no Byz text is extant before 300 AD, and (2) the Byz has conflated readings. The main arguments for the Byz text are (1) its uniformity and (2) its numerical superiority post-300 AD.

Please note that the differences between the four main text types are slight and affects no major or minor doctrine of Scripture, e.g., Rom 9:32, “works (of the law).”

Cara’s view is similar to the conservative nuance of the eclectic view, although Cara is even more conservative as he does not believe in Q, which affects the Synoptics.