Folio from Papyrus 46, containing 2 Corinthians 11:33-12:9
GRK621X: GREEK EXEGESIS I

[Syllabus subject to modifications as needed]
08/30/12-12/17/09
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Rationale: Despite frequent dismissals and even hostility by detractors, competency in New Testament Greek is highly important for the man aspiring to the office of overseer. The Christian minister must make maximal effort to ensure the proper interpretation of Scripture positively, as well as the avoidance of theological error negatively. In fact, the pastor’s commission requires that he take the greatest pains necessary to base his life, teaching, and ministry on the word of God accurately handled (1 Tim 3; Titus 1; 2 Tim 2:15). In other words, when God calls an individual to ministry, He calls him to a life of the highest level of discipline (1 Tim 4:7; Col 2:5) and study (2 Tim 2:15) so that he may be able to understand and apply the Word of God, to the glory of God. Greek exegesis provides an invaluable tool to this end.

As expressed by Moreland and Craig,

Study is itself a spiritual discipline….One who undergoes the discipline of study lives through certain types of experiences where certain skills are developed through habitual study: framing an issue, solving problems, learning how to weigh evidence and eliminate irrelevant factors, cultivating the ability to see important distinctions instead of blurring them, and so on. The discipline of study also aids in the development of certain virtues and values; for example, a desire for the truth, honesty with data, and openness to criticism, self reflection and an ability to get along non defensively with those who differ with one. —JP Moreland and William Lane Craig, *Philosophical Foundations*.

When keeping in mind the fact that in all matters of faith and practice the Word of God is the final authority, one inherently assumes that authority must be correctly interpreted before it can be correctly applied. Unfortunately, many pastors have minimized the importance of obedience in the area of studying to show one’s self approved with the result that they have dishonored Christ. As expressed by Martyn Lloyd-Jones,

[I]n a situation of difficulty and of crisis, the first thing we must do is to make sure that we have grasped the New Testament teaching. I do not want to be controversial, and I am particularly anxious not to be misunderstood, but if I may put it in a phrase, in order to call attention to what I have in mind, I would say that in a situation of crisis the New Testament does not immediately say, “Let us pray.” It always says first, “Let us think, let us understand that truth, let us take a firm hold of the doctrine.” Prayer may be quite useless and quite void. The Bible has a great deal to tell us about prayer and as to how it should be made. Prayer is not a simple thing in one sense: it may be very difficult. **Prayer is sometimes an excuse for not thinking, an excuse for avoiding a problem or a situation** [bold not in original].

Have we not all known something of this in our personal experience? We have often been in difficulty and we have prayed to God to deliver us, but in the meantime we have not put something right in our lives as we should have done.
Instead of facing the trouble, and doing what we knew we should be doing, we have prayed. I suggest that at a point like that, our duty is not to pray, but to face the truth, but to face the doctrine and apply it. Then we are entitled to pray, and not until then. —Martyn Lloyd-Jones, *Fellowship with God* [Recall Ps. 66:18, “If I regard wickedness in my heart, The Lord will not hear….”]

As should be obvious, Lloyd-Jones is not minimizing prayer, he is elevating obedience particularly in the area of understanding and obeying truth. He who best knows the God of the Word is the one who best knows the Word of God. It is because knowledge of the original languages serves as a tremendous aid in the correct interpretation and application of God’s Word, as well as in the defense of the faith, that it is so important to a theological curriculum. A failure to be so committed to exegesis often results in theological error, for all theological error is simply the result of saying *less* than the Scriptures say, *more* than the Scriptures say, or *other* than the Scriptures say. If such a commitment to the primacy of rigorous biblical analysis over autonomous theologizing were valued by all ministers/theologians, many theological problems in the contemporary setting would be avoided. In short, the key differences between theological perspectives is: (1) how the text of God’s Word viewed, and (2) how the text of God’s Word is handled.

**Course Description**

The course serves as a continuation of the grammatical studies begun in Greek grammar by immersing the student in NT translation, introducing more nuanced aspects of grammar, as well as basic elements of exegesis. Additionally, it will prepare the student to learn the grammatico-historical method of exegesis taught in Greek Exegesis II.

**Course Objectives**

The course is *specifically* designed to:

- Build upon previous grammatical concepts learned in beginning Greek to further the student’s knowledge of NT Greek. This will include an introduction to some of the more nuanced aspects of Greek grammar through the use of appropriate grammatical helps.
- Provide the student with an opportunity to translate a representative cross-section of NT literature.
- Continue helping the student to build a working Greek vocabulary through the acquisition of terms from the passages translated.
- Show the student from the assignments the practical value of the study of NT Greek for one’s devotional and ministerial life.
- Sharpen the student’s Greek reading ability so that he can read on sight the Greek of any biblical passage.
- Introduce the student to NT exegetical methodology while equipping him to identify and expose faulty exegetical methods.

*Generally* it will aim to:

- Create a culture of spiritual and intellectual discipline.
- Continue helping the student to have a better appreciation and deeper interest in the New Testament and the language in which it was written by providing the student opportunities to translate and read from the text of the NT, both in class and in homework assignments.
- Provide an atmosphere and opportunity in which the student may come to know God more deeply as a result of an increase in the study of His Word.
Help the student grow in spiritual maturation and reinforce the importance of biblical studies for that growth.

Class Procedure
The goals of the class will be accomplished through lectures, class discussion, the devotional study of the passages translated, reading assignments, quizzes and exams. Most classes will begin with the devotional study of a NT passage in Greek.

1. Class Attendance
   Because of the nature of mastering original language study tools, it is important for all students to be as faithful as possible to attend all classes. However, absences invariably occur. As an incentive to students to be faithful in class, students with no absences will have the lowest two quiz scores dropped, and students with only one absence will have 1 quiz score dropped. NOTE: Missed quizzes may not be made up. Students arriving late to class do not receive additional time to take the in-class quiz. They must complete the quiz within the time allotted. The seminary attendance policies will be adhered to in GRK621X.
   Each student is expected not only to be faithful in class, but to be familiar with the syllabus and to bring the appropriate textbooks to class each session. Arrival in class during/after prayer is considered late. Too many late arrivals will affect a student’s final grade. Note: the student’s Greek NT and lexicon must be present in all classes unless otherwise stated.

2. Quizzes/Exams
   Quizzes will be administered at the beginning of each class. The quizzes will focus on the translation/homework assignments given in the previous class and will constitute 20% of the total grade for the session. The quizzes will usually include a translation and parsing section unless specified otherwise. They will be graded together in class and will provide further opportunity for discussion. At the end of the first eight weeks a mid-term will be administered (see the assignment chart below). At the end of the semester there will also be a final exam. The class period immediately prior to the exams will be utilized for in-class review. However, the professor will give tips throughout the semester regarding the quizzes and exams. NOTE: Questions from the assigned reading may show up on any quiz. Make-up Quizzes: See Class Attendance above.

3. Class Assignments
   The assignment schedule, which includes reading and translation assignments as well as dates for the quizzes and exams, may be found below. All assignments should be completed by the beginning of the class period on the day they are due and must be handed in by the end of that class period. All assignments will be graded in accordance with the school grading policy.
   a. Translation assignments will be reviewed during class each period. The student will have the opportunity to make changes/corrections on his translation assignments during the class period it is due, but must do so in a different color or different writing medium clearly distinguishable from the original. Assignments whose corrections cannot be distinguished from the original work will not be accepted. Translation assignments will be expected to incorporate the principles covered in the previous classes, thus reflecting an improvement in quality throughout the semester. Translations are graded on a pass/fail basis. I.e. assignments satisfactorily completed will receive a check mark indicating credit. All translation assignments must receive full credit for the student to pass the class. Those not completed or unsatisfactorily completed will be handed back to the student to complete and turn in the following class period. Assignments will not be accepted more than one
Students who do not receive credit due to late work will be given a customized midterm or final to compensate for the missing assignment, i.e. oral reading section, additional translation, etc.

b. Reading assignments will be graded based on percentage completed. The student will be asked to give account for the percentage of completed reading on the midterm and final exams (see assignment schedule for reading assignments). Note: Please note that there is an online sermon entitled “Wholeheartedness in a World that Can’t be Bothered” that the student must listen to by 11/29. The sermon is by Dr. Barrick of The Master’s Seminary and is available at the following link.

c. Extra Credit: The student wishing to receive extra credit can earn up to 3% points by reading: John Piper’s The Legacy of Sovereign Joy: God’s Triumphant Grace in the Lives of Augustine, Luther, and Calvin. This reading must be complete by the first class period after the Thanksgiving break.

Textbooks (Required)
B. Aland, Kurt, et al. The Greek New Testament. Third or Fourth edition. [Commonly referred to as the United Bible Societies (UBS) text. A hardcopy version of this text is required]
D. Metzger, Bruce M. Lexical Aids for Students of New Testament Greek
E. Thomas, Robert L. Introduction to Exegesis [available only from Grace Books International, online store; ItE]

NOTE: THE STUDENT MUST BRING HIS GREEK NEW TESTAMENT AND LEXICON TO CLASS EVERY PERIOD.

Grading
Quizzes = 20%, mid-term = 20%, final exam = 20%, translation = 20%, reading assignments & audio sermon = 5%, class participation = 5%. Note: The professor reserves the right to weight grading to best reflect the student’s strengths.
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<td>1</td>
<td>08/30</td>
<td>Course Introduction; <em>ITE</em>, 1-47</td>
<td>Quiz: Comprehensive 1 John Translation &amp; parsing</td>
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<td>2</td>
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<td>Introduction &amp; <em>ITE</em> 1-54.</td>
<td>Quiz: Reading, exercises</td>
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<td>3</td>
<td>09/13</td>
<td><em>ITE</em> 54-58 (3.1-3.4); #20-33</td>
<td>Quiz: <em>ITE</em> exercises</td>
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<td>4</td>
<td>09/21</td>
<td><em>ITE</em> 58-62 (2.3-3.4)</td>
<td>Quiz: <em>ITE</em> exercises</td>
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<td>5</td>
<td>09/28</td>
<td><em>ITE</em> 62-65 (3.5-3.9)</td>
<td>Quiz: <em>ITE</em> exercises</td>
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<td>6</td>
<td>10/04</td>
<td><em>ITE</em> 65-68 (2.4-3.1)</td>
<td>Quiz: <em>ITE</em> exercises + Metzger, pp. 17-19, amartwlov – pavntote</td>
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<td>7</td>
<td>10/11</td>
<td><em>ITE</em> 68-71 (3.2-3.2)</td>
<td>Quiz: <em>ITE</em> exercises +Metzger, pp. 19-21, paragivnomai- ejpikalevw</td>
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<td>8</td>
<td>10/18</td>
<td>MIDTERM</td>
<td>Trans. &amp; Quiz: 1 Thess 1:1-10; Metzger, pp. 23-26, ejpitimavw — kaqarovV</td>
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<td>9</td>
<td>10/25</td>
<td><em>ITE</em> 71-74 (3.3-3.6)</td>
<td>Trans. &amp; Quiz: 1 Thess 2:1-9; Metzger, pp. 23-26, manqavnv—didaskaliva</td>
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<td>10</td>
<td>11/01</td>
<td><em>ITE</em> 75-77 (3.1-3.3); D&amp;M 239-244</td>
<td>Trans. &amp; Quiz: 1 Thess 2:10-20 Metzger, p. 26-28, ekatontavrchV – koiavomai</td>
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<td>11/08</td>
<td><em>ITE</em> 77-80 (3.4-1.4); D&amp;M 248-258</td>
<td>Trans. &amp; Quiz: 1 Thess 3:1-10 Metzger, pp. 28-30, kovpoV —prosdokavw</td>
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<td>12</td>
<td>11/15</td>
<td><em>ITE</em> 80-83 (2.1-2.3); D&amp;M 262-275</td>
<td>Trans. &amp; Quiz: 1 Thess 3:11-4:8 Metzger, pp. 30-32, rabbiv- koinovV</td>
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**Week of 11/22—Thanksgiving Break**

<p>| 13   | 11/29 | <em>ITE</em> 83-87 (2.4-2.9); D&amp;M 275-282 | Trans. &amp; Quiz: 1 Thess 4:9-12 |
| 14   | 12/03 | <em>ITE</em> 88-90 (3.1-3.4) ; D&amp;M 282-291 | Trans. &amp; Quiz : 1 Thess 4 :13-5 :3 |</p>
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<tr>
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<tr>
<td>15</td>
<td>12/10</td>
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<td><em>ItE</em> 90-93 (3.5-4.2); D&amp;M 291-303</td>
<td>Trans. &amp; Quiz: 1 Thess 5:4-15</td>
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<td>16</td>
<td>12/17</td>
<td>FINAL EXAM</td>
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*NO CLASS*