

# Greek Exegesis (05NT5150) – 2 hours

## Syllabus – Summer 2021

### INSTRUCTOR

Dr Bruce Lowe received his first doctorate in Analytical Chemistry. He taught, consulted, and researched in a university setting over several years in both the Chemistry and Chemical Engineering departments. He then completed his M. Div at RTS Orlando, becoming an ordained Presbyterian minister. He worked in university ministry, labored as a youth pastor, and served in church revitalization. He completed a doctorate in New Testament Studies / Ancient History, where his thesis has focused on the cultural backdrop to Romans. He also has several scholarly articles focused on important Greek issues in both Paul and James. Bruce is excited about how knowledge of Greek might enrich our understanding and application of Scripture.

**SUBJECT TIME:** **Friday** 6-10pm; **Saturday** 10am-4pm (June 4<sup>th</sup> & 5<sup>th</sup>; June 18<sup>th</sup> & 19<sup>th</sup>; June 25<sup>th</sup> & 26<sup>th</sup>)

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### COURSE DESCRIPTION

This course aims to hone exegetical skills through a better understanding of how to *use* New Testament Greek. So often, students finish their formal studies in Greek and feel “none the wiser” with how to utilize the language in their studying and teaching of the Bible. Greek Exegesis seeks to focus on this very issue, showing the great blessing and benefit of “dialoguing” with the Greek text, for a better understanding of God’s word.

### LEARNING OBJECTIVES

1. *To become more at ease* with Koine Greek through an inculcation of Greek Grammar, Syntax and Vocabulary roots.
2. *To gain an excitement* for how Greek can enrich your understanding of the Scriptures in general, and thereby *produce a burden* to use the Greek more and more throughout one’s future ministry.
3. *To apply this learning* of Greek on key passages in the Bible, thus demonstrating the language’s practical usefulness.
4. *To better preach*, teach and apply God’s word to others.

### ASSESSMENT

[1] **40%** Quizzes.<sup>1</sup>

### This is important information\*\*

For this class you will be required to memorize a total of 8 Greek bible verses. You must also be able to translate them. In addition, through a series of specific exercises you will thoroughly parse each verse. The purpose of this is to get you more familiar, and eventually, more comfortable, with the Greek text itself.

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<sup>1</sup> There are a total of 8 quizzes. Each will contribute 5% of your final grade ( $8 \times 5\% = 40\%$ ).

For the first week you will need to have memorized in Greek Mark 5:2, be able to write it from memory, and translate it for an in-class quiz. \*\*\* PLEASE COME PREPARED FOR THIS.\*\*\*

The other quizzes will be explained in class.

[2] **60%** Exegesis paper on a *chapter selected from passages studied*; Due date see below.<sup>2</sup>

#### ASSIGNED TEXTS

Wallace, D. B., *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 2<sup>nd</sup> ed, 2003). ISBN 9780310218951

Robinson, T. A, *Mastering New Testament Greek* (Grand Rapids: Baker, 2011). ISBN 9780801047558

Newman, B. M. & Voss, F., *The UBS Greek New Testament, Reader's Edition with Textual Notes*. ISBN 9781619706187

#### OPTIONAL:

Bauer, Arndt, Gingrich, Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3<sup>rd</sup> ed. (Chicago; University of Chicago Press, 2000).

This text is excellent! But it is also very expensive (approx. \$150) and I will therefore not require it for this class. You should be able to get by with the above books and different computer software if you have it.

Liddell & Scott, *A Greek-English Lexicon* (1883).

This now standard Greek Lexicon takes you beyond just New Testament words. It is can be downloaded for free at: [HTTP://WWW.ARCHIVE.ORG/DETAILS/GREEKENGLISHLEX00LIDDRICH](http://WWW.ARCHIVE.ORG/DETAILS/GREEKENGLISHLEX00LIDDRICH). In addition to this, Liddell and Scott is directly referenced when it comes to producing translations for the many Greek Texts available on the fantastic website: <http://www.perseus.tufts.edu>

#### TERM SCHEDULE

“Weeks”	Date	Translation/ Dialogue HW	In person Quiz	At home Quiz
1	Friday (June 4)	Matthew 8:28-32	---	---
2	Friday (June 4)	Mark 5:1-6	Mark 5:2✓	---
3	Sat. AM (June 5)	Mark 4:1-9	---	---
4	Sat. PM (June 5)	John 3:13-17	---	✓

<sup>2</sup> This Paper is substantial (note 60%). It will be a thoroughly researched paper like any other Bible paper (i.e. it will have a “thesis”, it will interact with at least 10 good Greek commentaries). But in addition to this, your paper must show evidence of your own exegesis from the Greek text, based on the information learned in this course. Four commentaries that you will definitely want to interact heavily with include: 1) International Critical Commentary; 2) Hermeneia; 3) Word Biblical Commentary; 4) New International Greek Testament Commentary.

5	Friday (June 18)	Romans 1:16-18	✓	✓
6	Friday (June 18)	Gal. 2:14-18	---	---
7	Sat. AM (June 19)	Romans 3:21-27	✓	---
8	Sat. PM (June 19)	Gal. 2:19-21	---	✓
9	Friday (June 25)	Romans 4:1-5	✓	✓
10	Friday (June 25)	John 1:1-8	---	✓
11	Sat. AM (June 26)	2Peter 1:1; Titus 2:13	---	---
12	Sat. PM (June 26)	Romans 12:9-21	---	✓
13	Sat. PM (June 26)	Luke 9:42-45	---	---
PAPER	July 31 <sup>st</sup>	60% Exegetical Paper Due		

### Extension Policy

All assignments and exams are to be completed by the deadlines announced in this syllabus or in class.

Extensions for assignments and exams due within the normal duration of the course must be approved beforehand by the Professor. Extensions of two weeks or less beyond the date of the last deadline for the course must be approved beforehand by the Professor. A grade penalty may be assessed.

Extensions of greater than two weeks but not more than six weeks beyond the last deadline for the course may be granted in extenuating circumstances (i.e. illness, family emergency). For an extension of more than two weeks the student must request an Extension Request Form from the Student Services Office. The request must be approved by the Professor and the Academic Dean. A grade penalty may be assessed. (RTS Catalog p. 49 and RTS Atlanta Student Handbook p. 14)

### Quizzes for Greek Exegesis.

**Instructions:** 1) There are two kinds of quizzes for this class: a) those done *in person* where you are required to (i) memorize **section in red** in Greek, (ii) reproduce it *in Greek* and then (iii) translated it; and b) quizzes where you need to do the **same** *at home* but also parse the verse (see below for parsing tables). If you look at the schedule you will see *when* each quiz is due. FOR THE FIRST WEEK YOU NEED TO DO AN IN-PERSON QUIZ JUST FOR MARK 5:2—no other preparation is required! Further instructions will be given for the other quizzes in the first week of class.

The passages we will be covering in class are listed in full below. You do *not* need to learn the whole passage for any quizzes.

**WEEK #1:** Matthew 8:28-32

**28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἔξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἴσχυειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.** **29** καὶ ἵδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, νίè τοῦ θεοῦ; ἦλθες ὅδε πρὸ καιροῦ βασανίσαι ἡμᾶς;

**30** ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

**31** οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.

**32** καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἵδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τὸν κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

**33** οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων.

**34** καὶ ἵδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ καὶ ἴδοντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὄριών αὐτῶν.

**WEEK #2:** Mark 5:1-6

**5** Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν.

**2 καὶ ἐξελθόντος αὐτοῦ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,** **3** ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι

**4** διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι.

**5** καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὅρεσιν ἦν κράζων καὶ κατακόπτων ἐαυτὸν λίθοις.

**6** καὶ ἴδων τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ

**WEEK #3:** Mark 4:1-9

**4** Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.

**2** καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ.

**3** Ἀκούετε. ἴδού ἐξῆλθεν ὁ σπείρων σπεῖραι.

**4 καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.**

**5** καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

**6** καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ὁίζαν ἐξηράνθη.

**7** καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.

**8** καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδουν καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.

**9** καὶ ἔλεγεν· ὃς ἔχει ὅτα ἀκούειν ἀκούετω.

**WEEK #4:** John 3:13-17

**13** καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ νίὸς τοῦ ἀνθρώπου.

**14** Καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὕψωθῆναι δεῖ τὸν νίὸν τοῦ ἀνθρώπου,

**15** ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

**16 Οὗτος γάρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν νίὸν τὸν μονογενῆ ἔδωκεν,**

**17 οὐ γάρ ἀπέστειλεν ὁ θεὸς τὸν νίὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.**

## WEEK #5: Romans 1:16-18

**16** Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἔστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. **17 δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.** **18** Ἀποκαλύπτεται γὰρ ὄργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,

## WEEK #6: Gal. 2:14-18

**14** ἀλλ’ ὅτε εἶδον ὅτι οὐκ ὄρθιοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἴπον τῷ Κηφᾷ ἔμπροσθεν πάντων· εἰ σὺ Ἰουδαῖος ύπαρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν; **15** Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἔξ ἔθνῶν ἀμαρτωλοί. **16 εἰδότες [δὲ]** ὅτι οὐ δικαιοῦται ἀνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἔξ ἔργων νόμου, ὅτι ἔξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. **17** εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἄρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο. **18** εἰ γὰρ ἀ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω.

## WEEK #7: Romans 3:21-27

**21** Νῦνὶ δὲ χωρὶς νόμου **δικαιοσύνη θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας.** οὐ γάρ ἔστιν διαστολή, **23** πάντες γὰρ ἡμαρτον καὶ ύστεροῦνται τῆς δόξης τοῦ θεοῦ **24** δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ. **25** ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων **26** ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

## WEEK #8: Gal. 2:19-21

**19 ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι· 20 ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός.** ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἔαυτὸν ὑπὲρ ἐμοῦ. **21** Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

## WEEK #9: Romans 4:1-5

**1 Τί οὖν ἐροῦμεν εύρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα; 2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ’ οὐ πρὸς θεόν.** **3** τί γὰρ ἡ γραφὴ λέγει; ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. **4** τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὄφείλημα, **5** τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην·

## WEEK #10: John 1:1-8

**Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.** **3** πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὁ γέγονεν **4** ἐν αὐτῷ ζωὴ ἦν, καὶ

ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸν οὐ κατέλαβεν. 6 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· 7 οὗτος ἤλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

**WEEK #11:** Titus 2:13; 2Peter 1:1

**13** προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης **τοῦ μεγάλου θεοῦ καὶ σωτῆρος** ἡμῶν Ἰησοῦ Χριστοῦ, **14** δις ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. **15** Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρονείτω.

**1** Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ **τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ**, **2** χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

**WEEK #12:** Romans 12:9-21

**9** Ἡ ἀγάπη ἀνυπόκριτος, ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ, **10** τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι, **11** τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, **12** τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες, **13** ταῖς χρείαις τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. **14** εὐλογεῖτε τοὺς διώκοντας [ὑμᾶς], εὐλογεῖτε καὶ μὴ καταρᾶσθε. **15** χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων. **16** τὸ αὐτὸν εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ύψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ’ ἑαυτοῖς. **17** μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· **18** εἰ δυνατὸν τὸ ἔξ υμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· **19** μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὄργῃ, γέγραπται γάρ· ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος. **20** ἀλλὰ ἐὰν πεινᾶ ὁ ἔχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γάρ ποιῶν ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. **21** μὴ νικῶ ύπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

**WEEK #13:** Luke 9:42-45

**42** ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἵασατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. **43** ἔξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἴπεν πρὸς τοὺς μαθητὰς αὐτοῦ· **44** θέσθε ύμεις εἰς τὰ ὕπανθρώπων τοὺς λόγους τούτους· ὁ γάρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. **45** οἱ δὲ ἤγνοιον τὸ ὄχημα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα μὴ αἰσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτήσαι αὐτὸν περὶ τοῦ ὄχηματος τούτου.

## Greek Exegesis Quizzes [ $^{1+2+3+4}/100$ ] Name: \_\_\_\_\_

Quiz Week \_\_\_\_\_ **Week 2:**Mark 5:1-6 (2); **Week 3:** Mark 4:1-9 (4); **Week 4:** John 3:13-17 (16); **Week 5:** Romans 1:16-18 (17); **Week 6:** Gal. 2:14-18 (16a); **Week 7:** Romans 3:21-27 (21-22); **Week 8:** Gal. 2:19-21 (19-20); **Week 9:** Romans 4:1-5 (1&2); **Week 10:**John 1:1-8 (1&2); **Week 11:** Titus 2:13b; 2Peter 1:1b; **Week 12:** Romans 12:9-21 (9&13); **Week 13:**Luke 9:42-45 (45)

**Greek Text:** Καὶ τοῦτο πάντες οἱ ἄνθρωποι γένονται τοῖς τούτοις

$$[(\text{'}20\text{'}) - \underline{0}) = \underline{2}0^1]$$

**Translation:** ...the first time I saw him, he was wearing a tattered jacket and a torn shirt.

$$[(\text{'}20\text{'}) - 0) = 20^2]$$

[ ] = '60'1]

**Relevance of Wallace:** \_\_\_\_\_

[Bonus 5 marks<sup>4</sup>; no partial; all (up to three)]

# Greek Exegesis Quizzes [105/100] Name: \_\_\_\_\_

**Matthew 8:28**

Quiz Week \_\_\_\_\_ Week 2:Mark 5:1-6 (2); Week 3: Mark 4:1-9 (4); Week 4: John 3:13-17 (16); Week 5: Romans 1:16-18 (17); Week 6: Gal. 2:14-18 (16a); Week 7: Romans 3:21-27 (21-22); Week 8: Gal. 2:19-21 (19-20); Week 9: Romans 4:1-5 (1&2); Week 10:John 1:1-8 (1&2); Week 11: Titus 2:13b; 2Peter 1:1b; Week 12: Romans 12:9-21 (9&13); Week 13:Luke 9:42-45

**Greek Text:** Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξεργόμενοι, [(20 - 0) = 20<sup>1</sup>]

**Translation:** And after he came to the place beyond, to the separate place of the Gadarenes, they opposed him, two ‘being demon possessed’ [men], coming out from the tombs. [(20 - 0) = 20<sup>2</sup>]

Greek Words <sup>1st 20*</sup>	Root & Meaning	Parsing [3/4? = 3 Marks/per line]	Lexical Meaning
Καὶ	Καὶ(11) and	Conjunction, καὶ	and✓✓✓
ἐλθόντος	ἐρχ(13) come	Verb, aor, act, part,s, g, m ἐρχομαι	I came/went✓✓✓
αὐτοῦ	αύτο(11) self	Personal pronoun, 3 <sup>rd</sup> , gen, sing, masc; αὐτος	he✓✓✓
εἰς	εἰς, ἐσω (12) into	Preposition; εἰς	into✓✓✓
το	ὁ, ἡ, το(11) the, who, which	Article, acc, sing, neut; ὁ, ἡ, το	the✓✓✓
περαν	περα (96) far/end	Adverb, περαν	place beyond ✓✓✓
εἰς	εἰς, ἐσω (12) into	Preposition; εἰς	into✓✓✓
την	ὁ, ἡ, το(11) the, who, which	Article, acc, sing, fem; ὁ, ἡ, το	the✓✓✓
χωραν	χωρ(54) ‘separate’ place	Noun, acc, sing, fem, χωρα	separate place✓✓✓
των	ὁ, ἡ, το(41) the, who, which	Article, gen, plural, masc; ὁ, ἡ, το	the ✓✓✓
Γαδαρηνων	---	Article, gen, plural, masc; Γαδαρηνος	Gadarenes✓✓✓
ὑπηντησαν	ἀντι(66) oppose, replace	Verb, aor, act, ind, 3 <sup>rd</sup> , plural; ὑπανταω	I met, fought, opposed✓✓✓
αὐτω	αύτο(11) self	Personal pronoun, 3 <sup>rd</sup> , dat, sing, masc; αύτος	him✓✓✓
δυο	δυο (44) two	Numeral; δυο	two✓✓✓
δαιμονιζ-ομενοι	δαιμ(72) to be demon possessed	Verb, pres, m/p, part, plur, nom, masc; δαιμονιζομαι	I am possessed by a demon ✓✓✓
ἐκ	ἐκ ἐξ (14) out, from	Preposition; ἐκ	out ✓✓✓
των	ὁ, ἡ, το(11) the, who, which	Article, gen, plural, masc; ὁ, ἡ, το	the ✓✓✓
μνημειων	μιμν, μν, μνη, μνημ (55) remember	Noun, gen, plur, neut; μνημειον	tombs ✓✓✓
ἐξερχομενοι	ἐρχ(13) come	Verb, present, m/p, part, plur, nom, masc, ἐξερχομαι	I come/go out ✓✓✓
			✓✓✓ 3

[60/‘60<sup>3</sup>]

**Relevance of Wallace:** This verse contains an example of the Genitive absolute. The noun is in the genitive as is the anarthrous participle. Also, the entire construction is at the front (W, 655). **Bonus 5 marks<sup>4</sup>**

## Course Objectives Related to MDiv\* Student Learning Outcomes

<b>MDiv* Student Learning Outcomes</b>		<b>Rubric</b>	<b>Mini-Justification</b>
<p><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<ul style="list-style-type: none"> <li>➤ Strong</li> <li>➤ Moderate</li> <li>➤ Minimal</li> <li>➤ None</li> </ul>	
<b>Articulation (oral &amp; written)</b>	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	<ol style="list-style-type: none"> <li>1. Lengthy exegetical essay.</li> <li>2. Informal class interaction.</li> </ol>
<b>Scripture</b>	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	<ol style="list-style-type: none"> <li>1. Close interaction with Greek texts.</li> </ol>
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	<ol style="list-style-type: none"> <li>1. Greek Texts discussed are sometimes important for current discussions about Reformed doctrine.</li> </ol>
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	<ol style="list-style-type: none"> <li>1. Singing worship song in class.</li> <li>2. Texts of significance covered for sanctification.</li> </ol>
<b>Desire for Worldview</b>	Burning desire to conform all of life to the Word of God.	Moderate	<ol style="list-style-type: none"> <li>1. Certain passages covered have distinct application.</li> </ol>
<b>Winsomely Reformed</b>	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-Christians; and a truth-in-love attitude in disagreements.)	Moderate	<ol style="list-style-type: none"> <li>1. There will be a desire to look at alternate perspectives in dealing with Greek text.</li> <li>2. It is required of students to interact with a range of traditions in their paper.</li> </ol>
<b>Pastoral Ministry</b>	Ability to minister the Word of God to hearts and lives of both churched and unchurched, to include preaching, teaching, leading in worship, leading, and shepherding the local congregation, aiding in spiritual maturity, concern for non-Xns.	Minimal/ Moderate	<ol style="list-style-type: none"> <li>1. Worship songs will be sung together at the start of every class.</li> <li>2. Some pastoral discussion will take place in the process of exegeting Greek text and in the student's assignments</li> </ol>

