



# On-Campus Course Syllabus

## GRK 620 FA.L1

### Greek Exegetical Syntax I

#### FALL 2019

### Class Information

**Day and Time:** Monday 10:45 a.m. – 1:15 p.m.

**Room Number:** E201

### Contact Information

**Instructor Name:** Dr. H. Leroy Metts

**Instructor Email:** rmetts@criswell.edu

**Instructor Phone:** 214-818-1335

**Instructor Office Hours:** Monday 9:00 – 10:30 a.m. & 1:30 – 4:00 p.m.

### Course Description and Prerequisites

A study of Greek grammar, emphasizing exegetical method in the Greek New Testament. Special attention is given to syntax, textual criticism, literary analysis, and lexical studies. (Prerequisite: GRK 502 or equivalent)

### Course Objectives

Upon completion of this course, the student will be able to:

- A. Explain and apply a procedure of competency development predicated on a linguistic theory of language acquisition.
- B. Dissect the language into its minimal separable units of sound and meaning, discovers the rules for recombining words into meaningful sentences.

#### Lexical Objectives

- C. Memorize 100 of the 400 word bases (roots) from which the lexical stock of some 90,000 words in Liddell and Scott's Lexicon is generated.
- D. Identify the classes of these root-stocks, the ablaut principle governing word formation, the formative elements and the principles of compounding in word formation.
- E. Identify suffixed formatives, their meanings and phonetic principles of combination in generating nouns, adjectives, and verbs.

#### Grammatical Objectives - Morphological and Syntactic:

- F. Express competence to regularize the irregularities of the Greek verbal system by learning phonetical principles governing ablaut and by learning the system of classifying all Greek verbs according to six basic categories of formation of the present tense from the word base.
- G. Recognize with increasing accuracy and rapidity the grammatical functions.
- H. Ascertain the matching and skewing of the units, classes and roles (case roles, generic communication roles) between the semantic hierarchy and the grammatico-lexical hierarchy.

- I. Develop intermediate and advanced competency in detecting the system of arrangement of the forms comprising the morphological subsystem.
- J. Demonstrate intermediate and advanced proficiency in analyzing stating and classifying the grammatical relationships that obtain between and among word and the higher levels of the grammaticolexical hierarchy.

### **Exegetical Objectives**

- K. Analyze the Greek text using the shorthand parsing system of diagrammatic-syntactic analysis adapted from the Kellogg-Reed model.
- L. Construct analytical outlines from the text based on the results of diagrammatical analysis.
- M. Construct thematic outlines based on the semantic structure of discourse.
- N. Construct expository sermons based on a syntactic and semantic analysis of the text.
- O. Use lexicons, dictionaries, grammars, philological commentaries & concordances, etc.

### **Practical**

- P. Make value judgments concerning the best available grammars and reference words.
- Q. Appraise the nature and value of available commentaries for New Testament exegesis.
- R. Devise a systematic program of daily and perennial reading of New Testament Greek that will enable the student to read regularly through the Greek New Testament on an annual basis.
- S. Make value judgments on the accuracy and contributions of various translations of the Greek New Testament.

## **Required Textbooks**

- A. Wallace, Daniel. **The Basics of New Testament Syntax**. Grand Rapids: Zondervan, 2000.
- B. Blight, Richard. **An Exegetical Summary of 1 & 2 Thessalonians**. Duncanville: SIL, 2008.
- C. Schreiner, Thomas. **Interpreting the Pauline Epistles**. Grand Rapids: Baker, 2011.
- D. Young, Richard A. **Intermediate New Testament Greek: A Linguistic and Exegetical Approach**. Nashville: Broadman & Holman Publishers, 1994.
- E. Beale, Gregory. **An Interpretive Lexicon of NT Greek**. Grand Rapids: Zondervan, 2014.
- F. Chapman, Benjamin. **Greek New Testament Insert**. Ronks: Stylus, 1994.

## **Additional Reading**

In addition to the rapid reading assignments included in the course outline, the student will be responsible for translating on his own, at the rate of a chapter per week, the narrative discourse texts of **The Gospel of Mark**. Selections from these texts will be taken sequentially, on a week-by-week basis for sight-reading in class.

## **Course Requirements and Assignments**

- I. **REGULAR EXAMINATIONS:**
  - 1. Regularly scheduled quizzes are outlined and dated in the course outline below. These will reflect a student's internalization of the language based on an unscheduled recital of the materials covered up to that point. Pop quizzes also should be expected on a regular basis. Students cannot fall behind and expect to catch up in time for the assigned quizzes and examinations. To prevent this is one reason for pop quizzes.

2. Students will also be evaluated daily and assigned a daily grade based upon translational performance, class performance, and the level of excellence achieved in the daily exercises assigned at the end of each lesson. The combined average of the quizzes (mentioned above) and these daily evaluations shall be factored in as 25% of the final grade.
  3. The student should expect at least two examinations (a mid-term and a final), and each shall be factored in as 25% of the final grade.
- II. **EXEGETICAL PAPER or SEMANTIC-STRUCTURAL ANALYSIS** (25% of the final grade)
1. **OPTION 1:** Write a traditional exegetical paper employing the methodology suggested by Dr. Bruce Corley (Corley, Bruce, "A Students Primer for Exegesis." In Biblical Hermeneutics: Interpreting Scripture, pp. 1-19. Edited by Bruce Corley, Steve Lemke and Grant Lovejoy. Nashville, TN: Broadman and Holman Publishers, 1996). Use the form illustrated and developed in the current edition of Turabian. The length of the paper shall be set by the professor.
  2. **OPTION 2:** Select a semantic unit at least a paragraph in structural complexity and develop a semantic-structural analysis utilizing the subsequent conventions in which the syntactical hierarchy is interfaced with a stratificational based model of semantic-structure analysis. The intent and paragraph pattern of more recent discourse critical models is not employed in this analysis though awareness of its analytical significance should be clear in the hierarchical arrangement of the numbered propositions in the central column. The final column employs numerical convention to indicate specific propositions and the nodes (1.0/2.0 etc.) specifying the layering of the prepositional content with the resultant networking of communication relations (Contra-concession, etc.). Missing from this analysis is the theme statement of this semantic paragraph (cf. 2Cor. 5:1-5 for an example of how to display the theme of the semantic unit under analysis and for a slightly different way of displaying the Relational Structure). Also missing is the statement in English of the prepositional content and layers of thematicity. The subsequent materials feature a model for defending coherence, boundaries, theme and prominence. Exegetical notes serve as a guide for what is expected in this type of analysis.
- III. **GRADUATES:** Greek 601 students are expected to meet the performance objectives set forth as requisite for the Greek 302 student. Performance expectations on translation assignments will be determined by several factors: how long the student has studied Greek, the amount of time intervening between basic Greek and intermediate/advanced stages. Further, the 601 student will serve as a resource person in class discussions and is expected to reflect a measure of insight that gives evidence of collateral reading of non-assigned materials. The grad student must show elevated skills in the classification of the irregularities of the Greek verbal system based on how the present tense is formed. This is necessary to maximize skills at morphological identification and to establish a substantial foundation for generating vocabulary in the nominal and verbal systems of the language.

## Class Attendance

Students are responsible for enrolling in courses for which they anticipate being able to attend every class session on the day and time appearing on course schedules, and then making every effort to do so. When unavoidable situations result in absence or tardiness, students are responsible for acquiring any information missed. Professors are not obliged to allow students to make up missed work. Per their independent discretion, individual professors may determine how attendance affects students' ability to meet course learning objectives and whether attendance affects course grades.

## Grading Scale

A	93-100	4.0 grade points per semester hour	
A-	90-92	3.7 grade points per semester hour	
B+	87-89	3.3 grade points per semester hour	
B	83-86	3.0 grade points per semester hour	
B-	80-82	2.7 grade points per semester hour	
C+	77-79	2.3 grade points per semester hour	
C	73-76	2.0 grade points per semester hour	
C-	70-72	1.7 grade points per semester hour	
D+	67-69	1.3 grade points per semester hour	
D	63-66	1.0 grade point per semester hour	
D-	60-62	0.7 grade points per semester hour	
F	0-59	0.0 grade points per semester hour	

## Incomplete Grades

Students requesting a grade of Incomplete (I) must understand that incomplete grades may be given only upon approval of the faculty member involved. An "I" may be assigned only when a student is currently passing a course and in situations involving extended illness, serious injury, death in the family, or employment or government reassignment, not student neglect.

Students are responsible for contacting their professors prior to the end of the semester, plus filing the appropriate completed and approved academic request form with the Registrar's Office. The "I" must be removed (by completing the remaining course requirements) no later than 60 calendar days after the grade was assigned, or the "I" will become an "F."

## Academic Honesty

Absolute truth is an essential belief and basis of behavior for those who believe in a God who cannot lie and forbids falsehood. Academic honesty is the application of the principle of truth in the classroom setting. Academic honesty includes the basic premise that all work submitted by students must be their own and any ideas derived or copied from elsewhere must be carefully documented.

Academic dishonesty includes, but is not limited to:

- cheating of any kind,
- submitting, without proper approval, work originally prepared by the student for another course,
- plagiarism, which is the submitting of work prepared by someone else as if it were his own, and
- failing to credit sources properly in written work.

## Institutional Email Policy

All official college email communications to students enrolled in this course will be sent exclusively to students' institutional email accounts. Students are expected to check their student email accounts regularly and to

respond in an appropriate and timely manner to all communications from faculty and administrative departments.

Students are permitted to setup automatic forwarding of emails from their student email accounts to one or more personal email accounts. The student is responsible to setup and maintain email forwarding without assistance from college staff. If a student chooses to use this forwarding option, he/she will continue to be responsible for responding appropriately to all communications from faculty and administrative departments of the college. Criswell College bears no responsibility for the use of emails that have been forwarded from student email accounts to other email accounts.

## **Disabilities**

Criswell College recognizes and supports the standards set forth in Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA) of 1990, and similar state laws, which are designed to eliminate discrimination against qualified individuals with disabilities. Criswell College is committed to making reasonable accommodations for qualifying students, faculty, and employees with disabilities as required by applicable laws. For more information, please contact the Student Services Office.

## **Intellectual Property Rights**

Unless otherwise specifically instructed in writing by the professor, students must neither materially nor digitally reproduce materials from any course offered by Criswell College for or with the significant possibility of distribution.

## **Resources and Support**

Canvas and SONIS: Criswell College uses Canvas as its web-based learning tool and SONIS for student data. Students needing assistance with Canvas should contact the Canvas Help Support line at (844) 358-6140. Tech support is available at this number, twenty-four hours a day. Students needing help with SONIS should contact the Campus Software Manager at [studenttechsupport@criswell.edu](mailto:studenttechsupport@criswell.edu).

Student Services: The Student Services Office exists to foster and encourage success in all areas of life—physical, intellectual, spiritual, social, and emotional. Students are encouraged to reach out for assistance by contacting the office at 214.818.1332 or [studentservices@criswell.edu](mailto:studentservices@criswell.edu). Pastoral and certified counseling services are also available to Criswell students. Appointments are scheduled through the Dean of Students, at [deanofstudents@criswell.edu](mailto:deanofstudents@criswell.edu).

Wallace Library: Students can access academic resources and obtain research assistance by visiting the Wallace Library, which is located on campus. For more information, go to the library website, or email the Wallace Library at [library@criswell.edu](mailto:library@criswell.edu).

Writing Center: Students are encouraged to consult with writing tutors to improve and enhance their skills and confidence by practicing techniques of clear and effective writing. To consult with a tutor, students can visit the Writing Center located on the first floor near the Computer Lab, or they can schedule an appointment by emailing [writingcenter@criswell.edu](mailto:writingcenter@criswell.edu) or calling 214.818.1373.

## Course Outline/Calendar

### Class Topic/Content/Reading

### Assignments/Papers Due

#### Week One – August 19

#### **Read for the August 19 Session:**

Wallace: Basic: 286-292

Schreiner: (Ch. 1) 23 –50

1. Session One (1) The Syllabus and Course Requirements:
  - 1.1. Daily Quizzes
  - 1.2. Exams
    - 1.2.1. Mid-term
    - 1.2.2. Final
  - 1.3. Attendance (read Student Handbook)
  - 1.4. Papers
  - 1.5. Texts for Course
2. Session Two (2) Introduction to Clauses part I:
  - 2.0 The Starting Blocks - Basic Clause Types
  - 2.1 Nuclear Structures (Base Sentence Patterns: Functions and Fillers):
    - 2.1.1  $N_1 + V \rightarrow S_N + IV$
    - 2.1.2  $N_1 + V + N_1 \rightarrow S_N + Ev + SC_N$
    - 2.1.3  $N_1 + V + N_2 \rightarrow S + Tv + DO_{Acc}$
    - 2.1.4  $N_1 + V + N_2 + N_3 \rightarrow S + Tv + IO_{Dat} + DO_{Acc}$
    - 2.1.5  $N_1 + V + N_2 + N_2 \rightarrow N_2 \rightarrow S + Tv + DO_{Acc} + OC_{Acc}$
    - 2.1.6  $N_1 + V + 2N_2 \rightarrow S + Tv + DO_{Acc} + DO_{Acc}$
  - 2.2 Fillers: Functional Review of Nominal Morphology  
(See Mounce: Basics: 332-338)
  - 2.3 Clausal Forms/Functions
    - 2.3.1 Embedding Forms
      - 2.3.1.1 Relative pronouns
      - 2.3.1.2 Infinitives
      - 2.3.1.3 Participles
      - 2.3.1.4 Subordinate Conjunctions
    - 2.3.2 Realizations
      - 2.3.2.1 Syntactic
      - 2.3.2.2 Nominal
      - 2.3.2.3 Modifier
      - 2.3.2.4 Semantic
3. Session Three (3) Approaching Syntactical Diagramming:
  - 3.1 Trans/Line - diagrams
  - 3.2 Clause recognition:
    - 3.2.1 Forms/Functions
    - 3.2.2 Semantic Roles

3.3 C-N forms realize semantic roles

3.4 Nuclear Structures and Intro. to Kellogg - Reed Diagrams (short-hand parsing)

3.5 Great Grammatical Functions:

(1) Predication (2) Complementation (3) Modification

(4) Subordination (5) Coordination (6) Nominalization

**Translation/Scripture Reading for August 26:** 1 Thess. 1:1-10

**Week Two – August 26**

**Read for August 26:**

Wallace: 293-321

Schreiner: (Ch. 5) 77-96

4. Session Four (4): Clausal Syntax part II

**Translation and Review:**

4.0 Thess. 1:1-10

4.1 Roles of Conjunctions – Logical/Adverbial/Substantival

4.2 Conditional and Volitional Sentences – Structure and Interpretation

4.3 Infinitival Clauses – Substantival/Adverbial/Articular-Anarthrous

4.4 Participial Clauses – Nominal/Adverbial(Circumstantial)/Absolute

5. Session Five (5): Clausal “Accounting”

5.1 Semantic roles in Nuclear Structures

5.2 Line – diagram handout

5.3 Phrasing or Diagramming?

5.4 Discourse Analysis

5.5 Figurative Language

**Quiz# 1**

**Translation/Scripture Reading for Sept. 9:** 1Thess. 2:1-16

**Week Three – September 2**

**LABOR DAY HOLIDAY (school closed)**

**Week Four – September 9**

**Read for Sept. 9:**

Wallace: 25-64

Schreiner: (Ch. 6) 97-126

6. Session Six (6)

**Translation and Review:**

6.0 1Thess. 2:1-16

6.1 Roles of Conjunctions – Logical/Adverbial/Substantival

6.2 Conditional and Volitional Sentences – Structure and Interpretation

6.3 Infinitival Clauses – Substantival/Adverbial/Articular-Anarthrous

6.4 Participial Clauses – Nominal/Adverbial(Circumstantial)/Absolute

6.5 Clause Forms and Functions

6.6 Classifying Clauses according to Form and Semantic Role (Function)

**Quiz# 2**

7. Session 7 (7): Case Syntax

7.0 Introduction to Case Syntax

7.1 Roles realized by the Nominative Case

7.2 Roles realized by the Vocative Case

7.2 Roles realized by the Genitive Case

**Translation/Reading for Sept. 16:** 1 Thess. 2:17-20 – 3:1-8

### **Week Five – September 16**

**Read for Sept. 16:**

Wallace: 65-92

Scheirner: (Ch. 7)127-134

8. Session Eight (8)

**Translation and Review:**

8.0 1Thess. 2:17-20 – 3:1-8

8.1 Clausal Syntax

8.2 Roles realized by the Nominative Case

8.3 Roles realized by the Vocative Case

8.4 Roles realized by the Genitive Case

9. Session Nine (9)

9.0 Case Syntax part II:

9.1 Roles realized by the Dative Case

9.2 Roles realized by the Accusative Case

**Translation/Reading for Sept. 23:** 1 Thess 2:9-16

**Quiz# 3**

### **Week Six – September 23**

**Read for Sept. 23:**

Wallace: 93-128

Schreiner: (Ch. 8) 135-150s

10. Session 10 (10)

**Translation and Review:**

10.0 1Thess 2:9-16

10.1 Case Syntax in Review

10.2 Roles realized by the Nominative Case

10.2.1 Subject

10.2.2 Pred. Nom (S.C.)

10.2.3 Direct Address

10.2.4 Exp. Modifier

10.2.5 Pleonastic

10.2.6 Absolute

10.2.7 Exclamation

10.3 Roles realized by the Vocative Case

10.3.1 Direct Address

10.3.2 Emphatic/Emotive Address

10.4 Roles realized by the Genitive Case

10.4.1 Possessive Genitive

10.4.2 Source

10.4.3 Subjective

- 10.4.4 Objective
- 10.4.5 Descriptive
- 10.4.6 Hebrew/Qualitative/Attributive
- 10.4.7 Partitive/"Wholative"
- 10.4.8 Material/Content
- 10.4.9 Descriptive
- 10.4.10 Comparison
- 10.5 Roles realized by the Dative Case
  - 10.5.1 Indirect Object
  - 10.5.2 Interest(Advantage/Disadvantage)
  - 10.5.3 Simple Apposition
  - 10.5.4 Sphere/Location
  - 10.5.5 Time
  - 10.5.6 Association
  - 10.5.7 Means/Manner/Agency
- 10.6 Roles realized by the Accusative Case
  - 10.6.1 Object Complement
  - 10.6.2 Objective of Preposition
  - 10.6.3 Explanatory Modifier
  - 10.6.4 Adverbial Objective
  - 10.6.5 Subject of Infinitive
  - 10.6.6 Subj. Comp. Of Infinitive
  - 10.6.7 Retained Object Comp.
  - 10.6.8 Cognate Object
  - 10.6.9 Verbal Object
- 11. Session Eleven (11)
  - 11.0 The Definite Article
    - 11.0.1 Independent
      - 11.0.1.1 as a personal pronoun
      - 11.0.1.2 as a relative pronoun
      - 11.0.1.3 as a possessive pronoun
    - 11.0.2 Dependent
      - 11.0.2.1 Individualizing Article
      - 11.0.2.2 Generic
    - 11.0.3 as a Substantiver
    - 11.0.4 as a Function Marker
  - 11.1 Anarthrous Constructions
    - 11.1.1 Indefinite
    - 11.1.2 Qualitative
    - 11.1.3 Definite

**Quiz# 4**

**Translation/ Reading for Sept. 30:** 1Thess. 2:17-3:8

**Week Seven – September 30**

**Read for Sept. 30:**

Wallace: 129-159

Schreiner: (Ch. 9/conclusion) 151-163

12. Session Twelve (12)

**Translation and Review:**

12.0 1Thess. 2:17-3:8

12.1 The Definite Article

12.1.0 Independent

12.1.1 as a personal pronoun

12.1.2 as a relative pronoun

12.1.3 as a possessive pronoun

12.2 Dependent

12.2.1 Individualizing Article

12.2.2 Generic

12.3.0 as a Substantiver

12.3.1 as a Function Marker

12.4.0 Anarthrous Constructions

12.4.1 Indefinite

12.4.2 Qualitative

12.4.3 Definite

**Quiz# 5**

13. Session Thirteen (13)

13.0 Adjectives

13.1 Non-Adjectival Uses of the Adjective

13.2 Positive, Comparative, and Superlative Forms

13.3 Relationship between the Adjective and the Noun

13.3.1 Articular

13.3.2 Anarthrous

13.4 Pronouns

13.4.1 Major Classes/Functions

13.4.2 Lexico-Syntactic Categories

13.5 **Review for Mid-Term Examination**

**Translation/Reading for Oct. 14:** 1 Thess. 3:9-13 - 4:1-8

**Week Eight – October 7**

**\*MID-TERM\***

**Week Nine – October 14**

**Read for Oct. 14:**

Wallace: 160-173

Schreiner: 51-55

14. Session Fourteen (14)

**Translation and Review:** 1Thess. 3:9-13 - 4:1-8

14.0 Adjectives

14.1 Non-Adjectival Uses of the Adjective

14.2 Positive, Comparative, and Superlative Forms

14.3 Relationship between the Adjective and the Noun

- 14.3.1 Articular
- 14.3.2 Anarthrous
- 14.4 Pronouns
  - 14.4.1 Major Classes/Functions
  - 14.4.2 Lexico-Syntactic Categories

**Quiz#6**

- 15. Session Fifteen (15)
  - 15.0 Prepositions and Prepositional Phrases
  - 15.1 The Nature of Prepositions
  - 15.2 Spatial Functions of Prepositions
  - 15.3 Prepositions and Case Constructions
  - 15.4 The Koine Influence
  - 15.5 Grammatical Functions
    - 15.5.1 Adverbial
    - 15.5.2 Adjectival
    - 15.5.3 as Nouns and Indirect Object
    - 15.5.4 as Independent Adverbs

**Translation/Reading for Oct. 21:** 1Thess. 4:9-18

**Week Ten – October 21**

**Read for Oct. 21:**

Wallace: 255-285

Scheiner: 57-60

- 16. Session Sixteen (16)
  - Translation and Review:** 1Thess. 4:9-18
  - 16.0 Prepositions and Prepositional Phrases
  - 16.1 The Nature of Prepositions
  - 16.2 Spatial Functions of Prepositions
  - 16.3 Prepositions and Case Constructions
  - 16.4 The Koine Influence
  - 16.5 Grammatical Functions
    - 16.5.1 Adverbial Uses
    - 16.5.2 Adjectival Uses
    - 16.5.3 as Nouns and Indirect Object
    - 16.5.4 as Independent Adverbs

**Quiz# 7**

- 17. Session Seventeen (17) Verbals
  - 17.1 The Infinitive
    - 17.1.0 Adverbial Uses
    - 17.1.1 Substantival Uses
    - 17.1.2 Structural Categories
      - 17.1.2.0 Anarthrous
      - 17.1.2.1 Articular
  - 17.2 The Participle
    - 17.2.0 Adjectival Uses
    - 17.2.1 Verbal/Circumstantial

17.2.2 Absolute Constructions

**Translation/Reading for Oct. 28:** 1 Thess. 5: 1-11

**Week Eleven – October 28**

**Read for Oct. 28:**

Wallace: 174-211

Scheiner: 61-77

18. Session Eighteen (18)

**Translation and Review:** 1 Thess. 5: 1-11

18.1 The Infinitive

18.1.0 Adverbial Uses

18.1.1 Substantival Uses

18.1.2 Structural Categories

18.1.2.0 Anarthrous

18.1.2.1 Articular

18.2. The Participle

18.2.0 Adjectival Uses

18.2.1 Verbal/Circumstantial Participles

18.2.2 Absolute Constructions

**Quiz# 8**

19. Session Nineteen (19)

19.0 Person and Number

19.1 Voice

19.2 Moods

19.2.1 Indicative

19.2.2 Subjunctive/Optative

19.2.3 Imperative

**Translation/Reading for Nov. 4:** 1Thess. 5: 12-28

**Week Twelve – November 4**

**Read for Nov. 4:**

Wallace:213-253

20. Session Twenty (20)

**Translation and Review:** 1 Thess. 5: 1-11

20.1 Person and Number

20.2 Voice

20.3 Moods

20.3.1 Indicative

20.3.2 Subjunctive/Optative

20.3.3 Imperative

**Quiz# 9**

21. Session Twenty-One (21)

21.0 Verbal Aspect

21.1 Historical Background and Introduction to 1 Peter

**Week Thirteen – November 11**

**Session 22-30:** Rapid reading and translation of 1Peter1:1-5:14. A theory of Discourse Criticism following the stratificational-based model of Ilah Fleming will be developed in which a syntactic dependency chart is interfaced with semantic and literary structural analysis of the corpus.

- 22. Session Twenty-Two (22) 1Peter 1:1-12
- 23. Session Twenty-Three (23) 1Peter 1:12-2:3
- 24. Session Twenty-Four (24) 1Peter 2:4-12
- 25. Session Twenty-Five (25) 1Peter 2:13-25

**Quiz#10**

**Week Fourteen – November 18**

- 26. Session Twenty-Six (26) 1Peter 3:1-17
- 27. Session Twenty-Seven (27) 1Peter 3:18-22

**November 25-29**

**FALL BREAK & THANKSGIVING HOLIDAY**

**Week Fifteen – December 2**

- 28. Session Twenty-Eight (28) 1Peter 4:1-11
- 29. Session Twenty-Nine (29) 1Peter 4:12-18
- 20. Session Thirty (30) 1Peter 5:1-14

**Week Sixteen – December 9**

**\*FINAL EXAM\***

## Basic Bibliography for Greek Students

"I have firmly decided to study Greek, nobody except God can prevent it.. It is not a matter of personal ambition but one of understanding the most Sacred Writings." - Ulrich Zwingli

### Grammar and Linguistics

Compiled by Rodney J. Decker  
1994

[This bibliography does not contain the standard New Testament grammars and lexicons. It focuses rather on journal articles and lesser known books. The verb receives the largest share of attention here. Material on verbal aspect is included, some of which deals primarily with languages other than Greek.]

Armstrong, D. "The Ancient Greek Aorist as the Aspect of Countable Action." *Syntax and Semantics 14: Tense and Aspect*. Edited by P. Tedeschi and A. Zaenen, 1–11. New York: Academic, 1981.

Bache, C. "Aspect and Aktionsart: Towards a Semantic Distinction." *Journal of Linguistics* 18 (1982): 57–72.

Black, David Alan. *Linguistics for Students of New Testament Greek: A Study of Basic Concepts and Applications*. Grand Rapids: Baker, 1988.

Boyer, James. "Adverbial Clauses: Statistical Studies." *Grace Theological Journal* 11 (1990): 71–96.

Boyer, James. "A Classification of Imperatives: A Statistical Study." *Grace Theological Journal* 8 (1987): 35–54.

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Boyer, James. "A Classification of Participles: A Statistical Study." *Grace Theological Journal* 5 (1984): 163–79.

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Boyer, James. "First Class Conditions: What Do They Mean?" *Grace Theological Journal* 2 (1981): 75–114.

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Bull, W. E. *Time, Tense, and the Verb: A Study in Theoretical and Applied Linguistics, with Particular Attention to Spanish*. Berkeley: Univ. of California Press, 1971.

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#### **BIBLIOGRAPHY: Tense and Discourse**

The following section was downloaded from the Internet as explained in the explanatory paragraphs that immediately follow. I have revised the formatting and provided missing information where possible. Much of it relates to verbal aspect and discourse analysis in English, but much of the theoretical discussion should also prove to be of interest for Greek.

*Subject: References on Tense and Discourse From: ingria@bbn.com Date: 14 Nov 94 15:21:36 CST. I recently saw this on the Linguist List and, given the recent discussion of aspect and discourse here, I thought it might be of interest. (I know that tense and aspect are at least analytically distinct, but I suspect that at least some of these references deal with the interaction of the two in creating textual and dialogue "cohesion," to use Hasan's phrase.) I hope that this is of use. Bob*  
*Date: Sun, 13 Nov 1994 16:20:22 -0500 (EST) From: Viola Giulia Miglio <viola@wam.umd.edu> Subject: sum:tenses and discourse analysis*

*Greetings to the LIST, I wish to thank everyone that answered my query on tenses and discourse analysis. I hope I have remembered to mention all of them in the following list... Needless to say I will continue to welcome replies to the original query and anyone wishing to have further information on bibliography than what is appended below, should feel free to contact me at the following e-mail address: viola@wam.umd.edu. Best Regards, Viola Miglio*

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**EXEGESIS BIBLIOGRAPHY** (C. L. Blomberg, K. A. Ecklebarger, and W. W. Klein of The New Testament Department, Denver Seminary) Items are listed without comment (other than an asterisk that identifies what the author's consider to be the best in each category) by NT book order

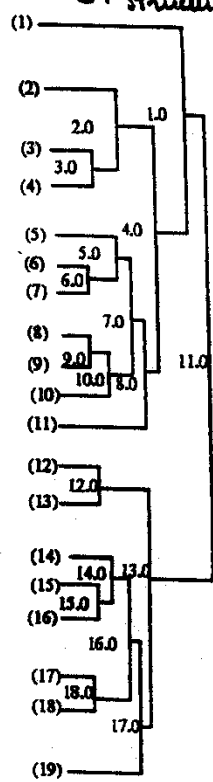
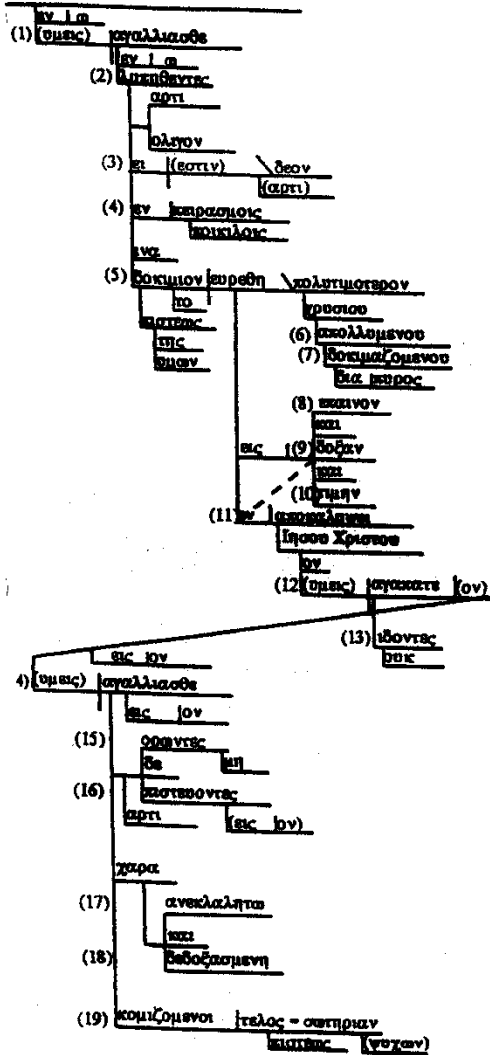
**Syntactic  
A: Dependency**

I Peter 1:6-9

**B: Semantic  
Structure**

**C: Structure  
of Communicational  
Relations**

1) εν 3-5; θεος; Ιησου Χριστου; καιρο  
εσχατος; 2) παρ ελεειν οσηριαν,  
κληρονομιαν

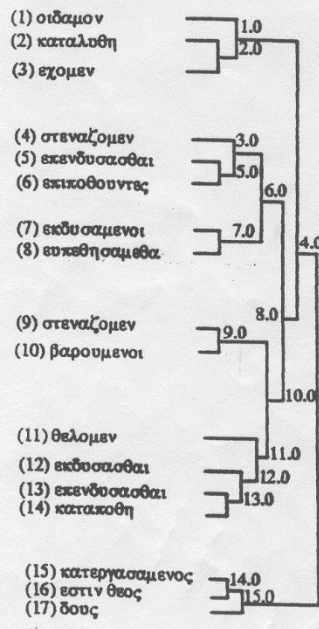
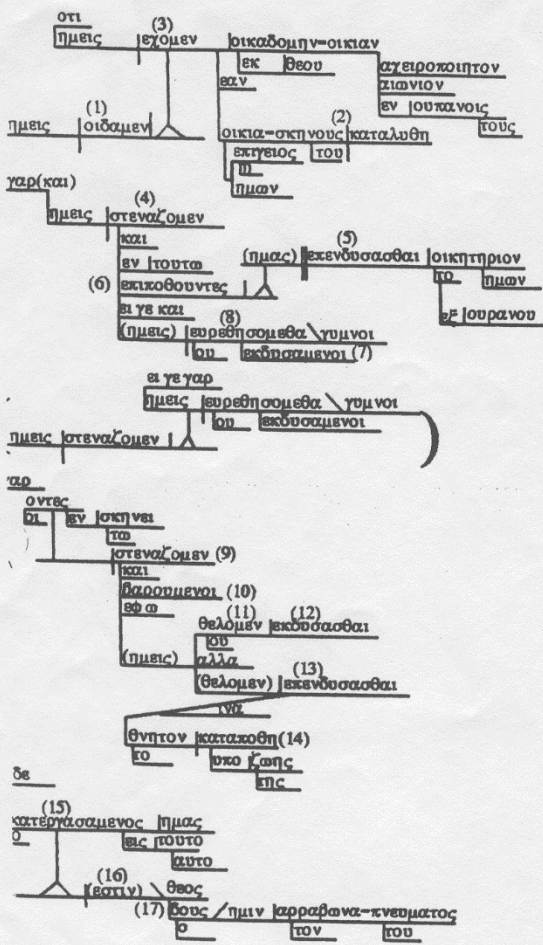


- 1.0 CONTRA - concess (1) - (11)
- 2.0 RSLT - rsn (2) - (4)
- 3.0 base - addition (3) - (4)
- 4.0 CONTRA - concess (2) - (11)
- 5.0 RSLT - rsn (3) - (7)
- 6.0 CONTRA - concess (6) - (7)
- 7.0 MNS - purpose (5) - (10)
- 8.0 HEAD - time (3) - (11)
- 9.0 base - addition (8) - (9)
- 10.0 base - addition (8) - (10)
- 11.0 RSLT - rsn (1) - (19)
- 12.0 CONTRA - concess (12) - (13)
- 13.0 rsn - RSLT (12) - (19)
- 14.0 RSLT - rsn (14) - (16)
- 15.0 concess - CONTRA (15) - (16)
- 16.0 HEAD -
- 17.0 HEAD - time (14) - (19)
- 18.0 RSLT - rsn (17) - (18)

II Corinthians 5:1-5

Sc 5:1-5 (paragraph)(role: amplification of para 4:16-18)

Theme: We (mc) have confidence of an abiding relationship (with God) that shall result in resurrection, because God has given us the Spirit as a guarantee of what is to come.



- |                 |                   |                    |                        |                       |
|-----------------|-------------------|--------------------|------------------------|-----------------------|
| 1.0 ORT - CONT  | 2.0 Cond - CONSQ  | 3.0 RSLT - rsn     | 4.0 HEAD - grds        | 5.0 CONT - ort        |
| 6.0 RSLT - rsn  | 7.0 rsn - RSLT    | 8.0 HEAD - amplif  | 9.0 RSLT - rsn         | 10.0 HEAD - amplif    |
| 11.0 RSLT - rsn | 12.0 -CONT -+CONT | 13.0 MNS - purpose | 14.0 nominal - purpose | 15.0 HEAD - Descripti |

## Seven Concise Steps to an Exegesis

How do the aims and strategies we have proposed actually work in the preparation of an exegesis? The move from theory to practice is more often than not a difficult one for the student; and most assignments in exegesis require a finished paper, not a collection of research notes. Let's take a passage and walk through the steps leading to an acceptable paper. An attractive example to consider to consider is Eph. 1:3-14, a highly structured text laden with theological concepts that will illustrate our suggestions. A formal translation of Eph. 1:3-14 (resembling the KJV, RV, or NASB) is printed in the accompanying display of the text (fig.4).

Epistolary materials like Ephesians are easier to handle because of their rhetorical sentence style (called *hypotaxis* = main clauses with dependent clauses, subordinated modifiers, etc.). Their surface features yield patterns of thought that can be readily followed and outlined. Other genres such as narrative stories in the Pentateuch or the Gospels are more difficult to analyze, but the steps we are going to take in Ephesians 1 can be applied to them as well. You should set a goal of working with all the types of biblical writings and, by practice, developing your skills with the strategies that match each of them (see the chapters by Rodney Reeves and Grant Lovejoy).

To get started, locate yourself in a workspace with ample room for your books and paper (or computer). Scatter the resources about you within easy reach so they can be read at a glance.

### Step 1. Read the passage several times in various translations.

Secure at least six different translations of the passage and make photocopies that you can mark. Choose the KJV, NASB, and NIV as a baseline and three other modern translations for comparison (e.g., GNB, RSV/NRSV, NEB/REB, Phillips, JB/NJB).

*Record the substantive differences among the translations* by marking the copies and making a full list. These are preliminary pointers to exegetical issues. Minor stylistic differences are negligible but not wide variations in wording.

1.2. Are any of the differences due to Greek manuscript variants that stand behind the text preferred by a translation? *Check marginal notes in the translations* for evidence of such readings.

### Step 2. Map the boundaries of the passage by observing format markers in the translations.

Format markers are the headings, paragraphing, and punctuation used in modern editions and translations of the text. Sections, paragraphs, and sentences provide important clues to structure and syntax.

2.1. *Observe the paragraphing and sentences* for Eph. 1:3-14 in the baseline translations. It is construed as one paragraph and thus carries a single theme or topic. There are three sentences in the KJV (vv. 3-6, 7-12, 13-14), but the NASB has six (VV.3-4b, 4c-6, 7-8a, 8b-10c, 11-12, 13a, 13b-14).

2.2. *Check the punctuation of an interlinear.* Note that the KJV is closest to the Greek clause structure (UBS<sup>4</sup> and NA<sup>27</sup> have four sentences: vv.3-6, 7-10, 11-12, 13-14). In fact Eph. 1:3-14 is a single, undulating sentence, the longest in the Greek New Testament. Note the comma with the phrase "in love" (v. 4c). Does it belong with what precedes or what follows?

### Step 3. Construct a structural analysis of the passage, and display it in graphic form.

In order to grasp the content of the passage, it is very important to visualize the flow of thought in the sentences. A schematic showing how sentences relate to each other is called a sentence flow or block diagram. A display similar to figure 4 should be made. Your knowledge of English grammar must now be put to work arranging main clauses and their modifiers.

3.1. *Follow the word order of a formal translation* like the NASB. Begin with scratch paper, arranging and revising, then settling on a final structure; you may wish to use other conventions for marking and arranging the text.

3.2. *Mark off the sentence divisions with horizontal lines and tag them with Roman numerals.* We have made four major divisions in our display: I-vv. 4-6; II-vv. 7-10; III-vv. 11-12; IV-vv. 13-14.

Verse 3 is the introductory main clause that heads the rest of the paragraph.

3.3. *Coordinate by lining up and subordinate by indentation.* Note in the display that the main clauses-tagged “a” (vv. 4, 7, 11, 13)-are vertically aligned; their modifying participles-tagged “b” (vv. 5, 9, 11b, 13a)-are indented to aligned positions.

3.4. *Underline connections and color code repetitions* (italics and bold face in the display). All the underlined words and phrases point to grammatical links; e.g., since “who” in verse 3 refers to “God and Father,” both are underlined. Key repetitions are best highlighted with color: the “in Christ” motif recurs eleven times (in italics); and the phrase “to the praise of his glory” three times (in boldface). A graphic display takes time. Ponder the text-read it again-wait for insight.

#### **Step 4. Adapt an outline for the paper from the structural analysis of the passage.**

The mechanics and format of an exegetical paper adhere to the same general standards found in manuals of English style and composition. A biblical exegesis should be well written, just as readable and persuasive as a prose essay in any other literary field. Steps 4 through 7 sketch one way to proceed effectively, but they are no substitute for basic writing skills.

You should develop the parts of the paper to reflect the logic of the text; this is the heart of expository writing.

4.1. *Restate the displayed text as brief topics in outline form.* Taking a cue from the main divisions of the display, our passage can be restated as follows:

#### **Praise to God for Spiritual Blessings (Eph. 1:3-14)**

The Full Blessing in Christ (v.3)

God’s Eternal Choice (vv. 4-6)

- 1) Chosen in Christ Before the Creation (v. 4a-b)
- 2) Destined to Sonship in Love (v.4c-5a)
- 3) Ordained by His Gracious Disposition (vv. 5b-6)

Redemption through the Cross (vv. 7-12)

- 1) Forgiveness of Sins (v.7)
- 2) Gift of Wisdom and Understanding (vv.8-10)

What God Planned from Eternity (v.9)

The Summing Up of All Things in Christ (v.10)

A Share in the Heritage of God’s People (v.11-12)

- 1) The Role of His People (v.11)
- 2) The Hope of His People (v.12)

The Promise of the Holy Spirit (vv.13-14)

- 1) Inclusion by Proclamation and Faith (v.13a)
- 2) The Sealing and Pledge of the Inheritance (vv.13b-14)

4.2. *Fashion the theme and headings of the paper after the outline.* “Praise to God for Spiritual Blessing” is an appropriate title for the exegesis. Use the main points in the outline as section headings for the body of the paper and the subsidiary ones as topics for paragraph development.

### **Step 5. Develop the sections of the paper with a focus on syntax, semantics, and summation.**

The bulk of the research and writing comes here. Turn to the resources that help you elaborate aspects of grammar, lexical sense, and logical argument. Concentrate the paragraphs you write on the following activities.

*Describe main verbs and their phrase/clause modifiers.* The primary assertion “Blessed be God” is grounded in the fact of his blessing us in Christ (v.3); the extent and manner of that blessing is described in the series of affirmations that follows: “chosen for sonship in Christ” (vv.4-6), “redeemed by his blood” (vv. 7-10), “obtained a heritage in him” (vv. 11-12), and “sealed by the Spirit in him” (vv. 13-14). Verbs strike at the nerve center of the grammar.

*Define key words and repeated themes.* Lexical elements in this passage fairly bristle with interest. A short list includes “heavenlies,” “adoption,” “predestined,” “mystery,” “plan,” “sum up,” “inheritance,” and “pledge.” Explore the function of the repeated phrases “in Christ” and “to the praise of his glory.”

Trace the argument from one paragraph to another. Do not leave the thoughts hanging in the air; summarize the logic of election, salvation, and hope as you move through the exegesis.

### **Step 6. Introduce the paper with a focus on setting and structure.**

After you have finished the body of the paper, you are better prepared to write an introduction for the exegesis. In the opening paragraphs, present an overview of the passage and the issues that you will discuss.

6.1. *Raise the reader’s interest in the text.* Briefly characterize its importance from a theological perspective.

6.2. *Give attention to the historical context.* Do not rehearse in detail a general introduction to the Ephesian letter; rather treat aspects of setting that shed light on the origin and function of 1:3-14.

6.3. *Sketch the literary form.* This strategy will pay rich dividends in our passage. The structure is reminiscent of benedictions found in Israel’s worship (cf. Ps. 103); it is the overture to a prayer theme that pervades the first three chapters of Ephesians (cfs. 3:1).

### **Step 7. Conclude the paper with a focus on significance.**

The closing paragraphs should review the discourse argument and highlight its theological message. What is the thrust of the passage, and how is it to be applied? We suggest two levels of explanations.

7.1. In a few sentences, *summarize the truth claims and indicate their role in biblical theology.*

7.2. Then briefly *indicate the faith issues and their role in historical and systematic theology.*

## Structural Analysis of Ephesians 1:3-14

- [3] Blessed [be] the God and Father of our Lord Jesus Christ,  
who blessed us  
with every spiritual blessing  
in the heavenlies *in Christ*,
- 
- [4] **Ia** inasmuch as  
he chose us *in him*  
before the foundation of the world,  
that we should be holy and blameless before him, in love
- [5] **Ib** having predestined us  
to adoption as sons through Jesus Christ to himself,  
according to the kind intention of his will,  
**to the praise of the glory** of his grace,  
which he kindly gave us *in the beloved*.
- 
- [7] **IIa** In whom  
we have redemption through his blood,  
the forgiveness of our trespasses,  
according to the riches of his grace,  
which he lavished upon us  
in all wisdom and insight,
- [8] **IIb** having made known to us the mystery of his will,  
according to his good plan  
which he purposed beforehand *in him*  
for carrying out in the fullness of the times,  
to sum up all things *in Christ*,  
things in the heavens  
and things upon the earth *in him*.
- 
- [11] **IIIa** In whom  
we have obtained an inheritance,  
**IIIb** having been predestined  
according to his purpose  
who works all things after the counsel of his will,  
that we should be **to the praise of his glory**.  
who were the first one to hope *in Christ*.
- 
- [13] In whom also,  
**IVb** having heard the message of truth,  
the gospel of your salvation,  
in whom also,  
having believed
- [14] **IVa** you were sealed with the Holy Spirit of promise,  
who is a pledge of our inheritance,  
until the redemption of God's own possession,  
**to the praise of his glory**.

### Epilogue

Approach exegesis with expectancy. The Spirit is our guide in the Word that “we might know what God has graciously given us” (1 Cor. 2:12). Gifted exegesis is the practice of criticism in its best sense, as it was before the modern scientific era, the positive art of making an intelligent judgment about the form and meaning of a given text. A purely rational criticism that excluded the supernatural from the Bible got negative results and treated the text as nothing more than a human word. You can aspire as a Christian exegete to join a growing number of “believing critics” (see Mark Noll’s *Between Faith and Criticism*) who bring the best tools and methods of research to the study and understanding of the Scriptures. Value the study of the Bible as a high commitment to the Word of God, and therein labor with no occasion to fear the truth.

## SSA OF I PETER (2:2.3)

### SECTION CONSTITUENT 1:6-9 (Paragraph) (Role: Result of 1:3-5)

THEME: Though you are tested, you rejoice because God is saving you and you love Jesus.

(INSERT DISPLAY)

#### COHERENCE

Several features contribute to the coherence of this paragraph. One feature is the grammatical linkage. Two clauses introduced by ei ‘even if’ and bina ‘in order that’ respectively, are subordinated to the first main verb. The last two words of the first core constituent are “Jesus Christ”, and the next two final core constituents relate back to his mention of his name by a hon ‘whom’. Subordinate phrases are tied into the two final core constituents.

Another coherence feature in this paragraph is that of repetition:

dokimion ‘testing’ (1:7)

pisteōs ‘faith’ (1:7,8)

dokimazomenou ‘being tested’ (1:7)

pisteunotes ‘believing’ (1:8)

doxan ‘glory’ (1:7)

agalliasthe ‘rejoice’ (1:6.8)

dedoxasmene ‘glorified’ (1:8)

The occurrences of pisteōs ‘faith’, arti ‘now’ and agalliasthe ‘rejoice’ toward the beginning and end of this paragraph are especially significant in establishing coherence because they seem to indicate a sandwich structure. Peter gives additional coherence by repetition of the relations of contrast and contraexpectation in this paragraph:

You rejoice though you have been distressed. (1:6)

Gold is perishable, but faith (is not). (1:7)

You have not seen him, but you love. (1:8)

You can not see him, but you believe in him. (1:8)

Now,...[versus]...the revelation of Jesus Christ. (1:6-7)

#### BOUNDARIES

The initial boundary of this paragraph has been established in the discussion of 1:3-5. Interestingly enough, few versions put a paragraph break before 1:6, while a solid majority put a paragraph break after 1:9. The boundary between 1:9 and 1:10 is indeed well marked. At this point, Peter switches his discussion of rejoicing in suffering to a discussion of salvation. He changes from using second plural in his nonsubordinated finite verbs, e.g. “you do this...” and begins using third person plural (and one third singular), e.g. “They did this...”. He also changes from using present tense to aorist tense in his nonsubordinated finite verbs is significant because they carry the main thrust of the discussion. It is also significant to note that Peter uses sōteria ‘salvation’ to make a tail-head transition between 1:9b and 10a, i.e. “the salvation of your souls” and “concerning which salvation”.

#### THEME AND PROMINENCE

In this paragraph, there are three finite indicative verbs, which are all preceded by a relative pronoun. The only other finite verb is in the subjunctive mood, following a bina ‘in order’. The rest of the material in the paragraph is dependent on one or the other of the three indicative verbs. Thus, in the semantic analysis there are three independent heads, “you rejoice”, “you love”, and “you rejoice”. There are several indications that rejoicing is more prominent in this paragraph than loving:

The idea of rejoice is repeated in the first and third heads.

The second rejoice is modified by an emphatic phrase, “with joy inexpressible and full of glory”.

There is no noticeable rhetorical bracketing in this paragraph giving prominence to the beginning and the end of the paragraph, which includes reference to rejoicing.

It seems clear that rejoice is thematic in this paragraph. The concession of testing is included because: Suffering and testing are a motif in this Epistle.

The amount of elaboration this idea receives in the paragraph indicates significant prominence, and including the concession puts more emphasis on rejoice in the theme statement.

The reason for rejoice, “because God saves you” is included in the theme, because it gives added emphasis to rejoice and because it is mentioned both times with rejoice. The first time it is implied by en hō ‘in which’ (see discussion of en hō) and the second time it is mentioned explicitly.

The idea of love is included in the theme because it is an independent head, but the concession for love, though you have not seen Him is not included in the theme, (thought it is repeated) because of the lesser prominence that love receives as compared to rejoice.

## NOTES

1:6a. because of this (en hō ‘in which’). There are the following varying views as to what the antecedent of this pronoun is:

It is their coming salvation. (Reicke, 1064: Eerdmans, 1918)

It is the state of things described in 1:35. (Kelly, 1969: Beare, 1947: Cranfield, 1960)

It is the last time: i.e. this is purely a temporal statement, viz. “In the last days they will rejoice because their sufferings are nearing their end” (Lanski, 1938).

It is connected with theos ‘God’, i.e. they rejoice that they belong to God.

It is connected with Jesus Christ, i.e. they rejoice in identification with Christ.

View 5 is weak because Jesus Christ hasn’t been referred to since the beginning of the previous paragraph.

View 4 is weak because, while God is mentioned at the beginning of 1:5, there is a lot of material between reference to God and 1:6 and the focus of attention of 1:5 switches from “God” to “you plural” with the eis bumās ‘to you’ at the end of 1:4.

View 3 has several problems. It requires agalliasthe ‘rejoice’, which is in the present tense, to have a future meaning. But there is no good reason to restrict the believers’ rejoicing to a future time. In addition, this sense would be difficult to combine with the context, especially in 1:8, where Peter states that they do not see Him now, but rejoice greatly. It is contrary to the whole thrust of the paragraph to restrict the Christians’ rejoicing to future time. Also one would not expect kairō eschatō ‘last times’ to be a large enough element in its own clause to carry the weight of such a significant clause as follows in 1:6.

View 2, which encompasses View 1 states that the “in which” refers to “their salvation which is ready to be revealed”. To take “in which” in a general sense avoids the problems encountered in the views that take it as referring back to a specific antecedent. This view is consistent with other times that Peter uses en hō (cf. 2:12; 3:16,19; 4:4). Most of the time he does not use it to refer back to a specific antecedent. This is the view preferred in this analysis.

1:6a. You rejoice greatly (agalliasthe ‘exult’). This word is stronger than chairein, a synonym, and implies an external expression of exuberance as a result of inward joy. The mood has been understood in two ways: It is imperative; and it is indicative.

In this analysis, this verb has been treated as an indicative because 1:6 is in the introduction to the body of the Epistle rather than hortatory section of this epistle. One would expect to find a command to rejoice later on in the epistle rather than here.

In general, if a form of the verb dei, ‘it is necessary’, such as deon occurs with a nonspecified subject, it is generally considered to be a way to referring to “the divine necessity”, i.e. God willed it so.

1:6b-c. HEAD/reason (en ‘in’). The preposition en signals the relationship between 6b and 6c, but it is a versatile preposition. The two main functions of en are circumstance and mean or agent. When en is used to connect two propositions, it could be signaling 3 possible relations: Circumstance, Reason/result, and Means/result.

In this case it can be determined that the relation is not circumstance because the trials seem to be related to and contributing to the distress and not merely and unrelated circumstance. It can then be determined that the relation is not means because the distress was not the intent of the suffering. The relation must be that of reason/result.

1:6b. (you) have become distressed (lupethentes ‘distressed’). The idea here is more of an emotional distress than physical pain.

1:6b. now (arti ‘now’). This word refers strictly to the present time as contrasted with the past or future. Num, a synonym means ‘now’ in a general sense, without necessary reference to other time. Arti is used with oligon ‘a little while’, emphasizing a present time of short duration as compared to future glories. This initial position in the clause may also give it prominence.

1:6c. tested in many ways (poikolois peirasmois ‘diversified trials’). Peirasmois is an abstract noun represented by the verb, ‘to test’ in the display. The adjective poikilois means diversified and applied to an event is understood to mean (many) different ways. The implied agent of “tests” has been supplied as God. In this instance there are actually three agents. Enemies are testing them. Satan is testing them by inspiring their enemies against them and ultimately God is testing them as the one who is in control of and dissecting the whole situation. Of these three it is best to supply God as the agent because God’s involvement in the testing is more in focus than that of the other two agents. Analyzed in this way, with God as the agent in 1:6c, it seem best to take 6c and 7a as a means/purpose. Testing God’s means to accomplish his purpose to honor the believers. He chooses to honor believers; it does not just happen as a result of testing.

1:6d. because (God decided that it is) necessary (ei deon ‘if necessary’). The form of this conditional clause, the ei ‘if’ with the indicative) indicates that Peter was not discussing a hypothetical case but referring to an actual situation. The trials are not inevitable, but occur as God finds them necessary, that is to say, the trials occur “because” God saw they were needed. Therefore this proposition is considered to have the relationship of reason. It is a reason for the trials. God has been supplied here as the subject which is a generally recognized interpretation. Selwyn claims that the meaning here is equivalent to that of ei theloi to thelema tou theou ‘if God wills it’, in 1Pet. 3:17 (1947:127). Bigg feels comfortable with rendering this phrase as, “if it is God’s will”, (1902:102). Making God the implied subject makes this statement a comfort, which fits well with the emphasis of the passage.

1:7a. physically reveals himself (apokalupsai ‘revelation’). The term reveal has been chosen over the term ‘come a gain’ because ‘come again’ is generally reserved to translate the word, parousia. The adjective, “physically” has been added to keep the meaning distinct from the idea of the written revelation of Christ. The implied agent has been made explicit. The agent could be God “God revealed Christ” or it could be Christ, “Christ revealed himself”. The later option has been chosen because there is no mention here, or in other occurrences of the word revelation in the physical sense, that God is involved. Either option would be acceptable, because whether the Father or the Son, reveals the Son is not a critical distinction. They are one.

1:7b. the way (you) truly trust (him) (dokimion ‘genuine’). There is an implicit live metaphor here in which faith is compared with gold and trials are compared to the process of refining gold by heating it in a furnace. Therefore it is handled in the display as an explicit simile. An identical phrase occurs in Jas. 1:3. A question arises, however as to whether the focus in this context is on the process or on the result of the process. In this context, the latter option seems to be the best choice. The process by which the faith is tested is persecutions and suffering, and this process cannot be called more precious than gold. Contrast with Ja. 1:3 in which the process is in focus because it is feasible. This may account for the fact that there is a variant reading at this point, dokimion, which only refers to the end result. It has been concluded from studies of the papyri that dokimion is a parallel form of the adjective dokimos ‘approved’.

1:7b. in order that (Jesus) will praise and glorify and honor you...(bina...epanion kai timen, ‘in order that...praise and glory and honor’). This conditional clause is considered logically and semantically to go with the trials, though grammatically it would seem to go with the “distress”.

1:7b. (because Jesus Christ) will see (heurethenai ‘may be found’). Heurethe word is stronger than, “may prove to be”. It seems to refer to the judicial investigation on the last day of judgment. It is not man who finds, but Jesus Christ. Jesus is chosen in the display as the agent rather than God is in this context. There is a question here as to who/what is given praise. Is it God, man, of faith? The last two options are almost the same. If a man’s faith is praised, he is also being praised. God is usually the object of honor but in the context, the faith of a man is the reason for the honor to be given: dokimion tes pisteos, ‘proof of your faith’ is the grammatical subject of heurethe, ‘may be found’, so

one would expect the honor to be given to the man. Though praise, glory, and honor belong to God, he does bestow them on man (Rom.2: 29; ICor. 4:5; Rom. 2: 7, 10). In this analysis, man is considered to be the one receiving praise. The eis, then, indicates a reason result relationship in this context and it is represented by the “because” which begins 7b.

1:7c. is tested (dokimazomenou ‘tested’). The antecedent of this participle is sometimes taken to be faith, but it is best taken to be gold, because gold corresponds in gender and is the closer antecedent.

1:8a. seen him (Jesus) (idontes ‘see’). Though idontes is supported by the main Alexandrian texts and most translations are based on this option, it should be noted that there is a textual variant of eidontes ‘know’. There is actually little variation in meaning, regardless of the text chosen. If eidontes ‘know’ is chosen, it must be taken in the sense of “have seen”. To take it in the sense of “to have knowledge of” would not be valid in this context.

1:8b. you love (agapate ‘you love’). The mood of this verb has been disputed as to whether it is indicative or imperative. The few who call this an imperative offer no good contextual reasons. Since this is not in the hortatory section of the letter and an imperative force is not indicated by the context, this verb is treated as an indicative in this analysis.

1:8c. you can not see (me horōntes ‘not seeing’). Because a literal rendering here of “you do not see Him now” could be interpreted as “you are not looking at Him now”, (which misses the emphasis here), the rendering, “you can not see Him now”, has been chosen. This is not a mere repetition of the first part of the verse, but a statement concerning the present in contrast to the previous statement (8a), which concerned the past.

1:8d. Pioteuonts de ‘but believing’. This participle could possibly be rendered “by believing” or (means/result) because you are believing, (reason/result) “the later, is preferable because believing” was not done with the intention to produce rejoicing.

1:8e. you rejoice greatly (agalliaithe ‘exult’). Again there are a few who would argue that this is an imperative. This view has been ruled out for the same reasons as mentioned above (see discussion in Notes on 1:6a). Others hold that this verb has a future sense because they take the salvation spoken of in 1:9 to be completely future. In this analysis, this verb will be treated as a present indicative. There are several reasons for this choice.

Rejoice is joined closely with the phrase, “now, not seeing, but believing”. The verb is in the present tense.

The other main verbs in this paragraph are “rejoice, love,” which are in the present tense and taken with a present sense. This third verb repeats the idea of the first and one would also expect it to be taken in a present sense.

This verb, “rejoice” is modified by two present particles, (believing though not seeing).

1:8f. shows outwardly the glory which comes from God, (dedoxasmene ‘glorified’). The Greek collocation of the “glorified joy” is difficult to understand in English. As a result, there are differing views concerning the meaning of glorified. Because these views are presented as opinions without evidence to support them and because the problem of how to translate doxa ‘glory’ or doxazo ‘glorify’ will come fourteen times in I Peter, a study of doxazo is in order.

Since this study is specifically directed to the meaning of the perfect passive participle of glorify in 1:8, the passages studied outside of 1 Peter will be limited to passive uses of doxazo. In 1 Peter all the uses of every form of the verb or noun will be studied in order to gain insight into his particular usage.

The question that needs to be answered is, “How would the native speaker of ancient Greek understand the phrase ‘glorified joy’?” The following are the most readily available methods for seeking an answer to this question and will be the ones employed in this study:

Study of doxa in classical Greek and the Septuagint;

Study of the Hebrew word (s) which influenced the meaning of doxa in the Septuagint:

Study of lexicons;

Study of commentaries; and

Study of other occurrences of the word in the New Testament and in 1 Peter especially.

There are many various interpretations of this word, “glorified”. They can be categorized as follows:

“Glorified” is a superlative similar to great, marvelous, wonderful, etc.

“Glorified” means perfected. “It has reached its ideal pitch, and feels no further sense of imperfection”(EL). “Joy which has attained unto perfected glory”(Meyer, 217). “We are not glorified, but our joy is, for we have tasted of the powers

of the sons to come (Heb.6:5) and can not utter what this taste really is because it is filled with glory”(Lenski, 43). “Glorified” is a fact that has happened to it (Alford, 336).

“Glorified” means that it has been infused with future glory. “The joy is already irradiated with the glory of heaven or of the coming day of salvation”(T). “Full of anticipated glory- of the prospect of enjoying the glory of heaven” (Ba). “Glorified, because it is an earnest of the “glory” (EGT). “Lit up by the light of the future” (Cr). “The joy is irradiated by that glory which will be given in the Revelation”(Biga). “Joy in which future glory already comes into play, already bears in it future glory”(xxx). “An earnest of glory which shall be revealed”(Hart. 44).

“Glorified” means that it has been infused with glory from above. “Full of present glory, with a joy even now which is of the same nature as that in Heaven”(Ba). “Endowed with glory from above, instinct with glory”(S). “Invested with glory”(Wei). “Heavenly” (KL,Ty, Vk, Ph). “Shot through with the very radiance which belongs to God’s very essence” (xxx).

“Glorified” means that it manifests God’s presence. “The believer’s joy (present or future) is pictured as a manifestation of glory. If it is present joy, the Spirit’s residence in the believer results in joy which is unutterable because it is a glorious manifestation of God’s presence in the midst of trial”(Beare, 64). If it is future joy, it is associated with the return of Christ in glory.

“Glory is the outward expression of something great and positive. Although you cannot describe how greatly you rejoice, nevertheless you show it outwardly”(John Werner).

A secular Greek, doxa had the basic meaning of opinion, judgment, view or estimate. It could be positive or negative. Doxazo meant to have an opinion, to believe, to opine, to suspect, to hold. A later, but common meaning was repute or honor for doxa and to give praise, to laud, to value, or to honour for doxazo. The added meaning of radiance was not found in secular Greek but was present in Josephus. Also in Josephus, doxa (splendour) were the things which aroused doxa (admiration, praise).

In the LXX, the main Hebrew word that doxa translates is kabod. Doxa receives its distinctive sense in the LXX from kabod. Kabod cannot mean opinion and as a result, the meaning, opinion for doxa disappeared almost completely in the biblical Greek. The noun, kabod moved away some from the original concrete meaning of the root, kbd, which meant “to weigh heavily”. It was used in a secular sense for something weighty in man, which gives him importance, in recognition. It could be wealth, importance, status, or nobility. Kabod could be inherent or achieved. In other words, kabod refers to observable qualities/possessions/position of a thing/person which strongly impresses the observer favorably.

In relation to God, kabod refers to God’s impressive observable qualities, but the emphasis of kabod is on the physical or verbal (Exod. 33:18,22) manifestation/revelation of those qualities. His self-manifestations could be in the form of thunder, lightening, light, a cloud and so on. The switch from kabod as referring to impressive qualities to referring to manifestations of those qualities is subtle. The reason for this is that the qualities can’t be “impressive” until they are manifested and on the other hand there could be no impressive manifestations if the qualities were not there to begin with. Therefore, the kabod “impressive qualities” refers to a quality which is made manifest. When we speak of power, splendour, radiance, majesty, etc. we hardly distinguish between the qualities and the manifestation of the qualities. These are some of the “weighty” qualities of God, his kabod.

To give God kabod meant to give his inherent kabod recognition, giving Him what is due. Kabod is used as collective of honoured men, dignitaries, and nobility. Kabod can mean reverence or honor as due to or ascribed to God or man. The glory (brilliant radiance) on Moses’ face came from exposure to God’s glory (brilliant radiance).

In the Old Testament there is an emphasis of kabod on God’s visible radiance. This emphasis becomes weaker in the New Testament. Consistent with the Old Testament emphasis on the manifestations of God’s impressive qualities and especially that of radiance, kabod is most often linked with verbs of seeing, (Exod. 16:7, 33:28, Isa. 40:5) and appearing (Exod. 16:10, Deut. 5: 24, Isa. 60:1).

The verb form of kabod meant to give kabod, or treat someone in such a way that people are impressed. (Num. 24:22) This could be done by God or man. It could be done by giving wealth, giving a position, or even by giving a promise. AS can be seen from the definition, there are usually three parties involved in the verbal idea of giving kabod. A gives kabod to B and C is impressed.

In the inter-testamental period doxa was used more loosely. It came to refer not only to God himself, but also to his throne, his angels, and to the realities of heaven.

New Testament usage of doxa reflects the development of the word in the Old Testament and in inter-testamental period and there is an added emphasis on believers' participation in glory, in the present and in the future. Also, it can mean transfigure or cause to share in God's glory (John 7:30, 12:16).

The meaning for doxa in the Biblical Greek has been defined in lexicons as follow:

Honor, glory, fame, magnificence, excellence, preeminence, dignity, grace, majesty, power, might.

A glorious, exalted, blessed state of condition of being in the presence of God.

Splendor, brightness, radiance, especially heavenly brightness that surrounds God and angels, the majesty of God, the sun, the moon, and the stars.

Reflection, e.g. man is the reflection (glory) of God