LIBERTY BAPTIST THEOLOGICAL SEMINARY

AN OUTCOMES ASSESSMENT:
THE USE OF GREEK IN MINISTRY

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

AN OUTCOMES ASSESSMENT: THE USE OF GREEK IN MINISTRY
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This Thesis Project analyzes the use of Greek in ministry by Bachelor of Arts graduates of Roanoke Bible College (RBC). The author presents a defense of the value of Greek to ministry in the areas of preaching and teaching, hermeneutics, exegesis, and word studies. The Project's aim is to improve the Greek courses. A survey was distributed to alumni of RBC which determined areas where Greek is used in their ministries. This project is a part of on-going evaluation and outcomes assessment at Roanoke Bible College. Course objectives of the Greek classes taught are related to the Mission Statement of RBC.
ACKNOWLEDGEMENTS

The writer wishes to express his appreciation to the administration, faculty, and staff of Roanoke Bible College. Their encouragement and financial support made the writer's studies at Liberty possible, and this Thesis Project a reality.

Grateful appreciation and thanks are extended to a family that had to endure an absent husband and father for weeks in the summer and immediately after Christmas for several years. To Rebecca, Thomas, Rachel, and Millie I reaffirm my love and gratitude.

Finally, this work was undertaken because of the writer's love, respect, and appreciation of his Greek students past and present. Thanks are offered to two such students, Keith Wood and Cheryl Kaser, for their help in preparing this project by tabulating the results of the survey. It is my prayer and desire that the students who have and will struggle with the Greek language will find the great assistance that this tool can offer to their ministries.
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CHAPTER ONE
INTRODUCTION

The study of the original language of the New Testament is an integral part of most Bible college and seminary programs.¹ It has long been assumed that a working knowledge of the original language of the New Testament was an essential part of one's training for full-time Christian service. If this were not true then there would be no reason to require the course. This Thesis Project seeks to ascertain the value and impact of the Greek language to those serving in some aspect of full-time Christian service.

Outcomes assessment is a growing trend in educational circles. Accrediting associations such as the Southern Association of Colleges and Schools require institutional research. Institutional research is an integral part of the accrediting process. In Criteria For Accreditation, SACS delineates the importance they place on outcomes assessment. "Because institutional research can provide significant information on all phases of a college or university program, it is an essential element in planning and evaluating

¹The writer searched through some 25 catalogs from various colleges and seminaries, from a wide denominational spectrum. Each of them included Greek as either a requirement or as an elective. The Liberty University Catalog notes, "Pre-seminary students normally are encouraged to major in Biblical Languages. . . ." (College Catalog, 1991-93), 104.
the institution's success in carrying out its purpose." Governmental agencies, such as those that provide federal monies for education, also require outcomes assessment.

Indeed, colleges help improve themselves and their graduates by taking the time to evaluate whether students can do what they have been trained to do. There is benefit to the institution, to specific programs, to faculty members, and to students by regularly evaluating courses and programs.

Through the medium of a scholarly presentation of research, and an outcomes assessment tool this project will endeavor to present the case for the benefit that the Greek language can offer to those in the ministry. The paper will report the objectives that the writer worked toward as he taught the Greek classes at Roanoke Bible College for the past seven years. It will present the results of a survey sent to graduates of Roanoke Bible College who received the Bachelor of Arts degree, which comprises two years of Greek study, and who are now actively engaged in some form of full-time Christian service.

Benefits of the Study

This Thesis Project should prove to be beneficial for a number of reasons. The writer desires to remain active in the teaching ministry in the areas of New Testament and the

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study of the Greek language. He seeks to make his courses as effective and as relevant as possible, for the benefit of the student, the college, and ultimately, the Church. He recognizes the need for evaluation, for input from graduates, and the scholarship of others in order to make his courses profitable for students.

The project will assist the writer in demonstrating how a course of study in Greek assists Roanoke Bible College in achieving her Mission Statement: "To prepare and challenge men and women for career and volunteer work in Christian service." This Thesis Project is centered upon the vocational Christian service worker. The question asked in this Thesis Project is: Does the study of Greek significantly contribute in the preparation of graduates for effective and productive Christian service?

The rising costs of higher education, and the demands of other courses also give reason to examine what is done, and the purpose for which it is being done. It becomes increasingly difficult for an institution to offer and staff all of the classes that are thought to be beneficial. Individual courses must be worth the cost in terms of salaries, personnel, and support services. Classes must also be worth the demands they place upon individual students. Good stewardship requires consideration of the cost-effectiveness of programs of study and individual courses, both by the institution and the student. If a class or program is deemed worthwhile, then the tuition and demands of time may be jus-
tifield. If, however, it is shown that a course of study is not profitable and helpful to a student, then the course should be either not be required or not offered.

The writer maintains that excellence in preparation is an integral part of ministry. Numerous Scriptures speak to this point. Paul admonished Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15, KJV). With a similar exhortation Paul admonished Titus saying, "But speak thou the things which become sound doctrine" (Titus 2:1, KJV). Those who have been called to ministry should view the study of the Biblical language as a tool which will enhance their ministry, and which will assist them in their pursuit of ministerial excellence.

Greek is a course of study which by its nature demands a great amount of time, discipline, and diligence. A Bachelor of Arts degree from Roanoke Bible College (RBC) requires two years of Greek language study, or 12 credit hours. Thus, it is important that a graduate actually use in his ministry what he has learned in the classroom, or else the time and money spent have not really profited the student. The value which Greek holds as a tool, if not used, does not profit a student.

This Thesis Project endeavors to present facts and evidence regarding the value of Greek to ministry. The scholars are strongly united in their belief that a knowledge of the Greek New Testament is vital. The research
instrument demonstrates that a significant majority of graduates from Roanoke Bible College believe the same to be true. It is important to this writer and to the institution that Greek is utilized. A tool which is not used, even though it has great potential, is of no value. It is beneficial to the writer as a teacher of the original language and to the institution which offers, and in some cases requires the language, that every effort be made to encourage the use of this tool. Evaluation, or outcomes assessment measures the success of the past, and seeks insight regarding making the course even more effective. The writer seeks not only to defend the value of Greek, but to do as much as possible to enhance and facilitate the use of the language.

The writer believes that the benefit of the Greek language to Christian workers is great. A survey of the pertinent literature will demonstrate this fact. The instrument developed and used by the writer to assess graduates of RBC likewise indicates a great satisfaction by alumni with the program of Greek instruction at the college. The writer believes that an ability to use the Greek New Testament will make good preachers better, and it will make strong teachers stronger. It is a tool, like any number of others, that must be employed and kept sharp to be effective. An oft used illustration compares a knowledge of Greek with color television. A black-and-white television gives you the picture, but a color television offers much more vividness,
detail, and beauty. Thus this writer teaches that new insights into the Scriptures are available only to those who commit themselves to search the Scripture in its original language. Examples of these insights will be included in the following chapter.

Benefit of the Study to Roanoke Bible College

Roanoke Bible College began in 1948 to train preachers for Churches of Christ and Christian Churches in eastern North Carolina. That original purpose, or mission, remains to the present. Thus it is of great importance that the courses taught at Roanoke strongly contribute in the training of preachers. The literature is very strong in asserting that Greek is of vital importance to preachers.

Noted scholar A. T. Robertson said:

We excuse other men for not having a technical knowledge of the Bible. We do not expect all men to know the details of medicine, law, banking, railroading. But the preacher cannot be excused from an accurate apprehension of the New Testament. This is the book that he undertakes to expound. Excuses for neglecting the New Testament are only excuses after all. ³

Robertson goes so far as to strongly assert, "But the chief reason why preachers do not get and do not keep up a fair and needful knowledge of the Greek New Testament is nothing less than carelessness, and even laziness in many cases." ⁴


⁴Ibid., p. 16.
The project will also be a part of the college's on-going program of evaluation and outcomes assessment. It will help to determine how relevant, practical, and helpful the study of the Greek language has been to Roanoke's graduates. Using the college's institutional documents, i.e. the Catalog and Faculty Handbook, the objectives as stated in the writer's individual course syllabi will be compared to the overall objectives of the college, and ultimately to the mission statement. This research should provide helpful insights into what can be done to improve the Greek courses taught by this writer at Roanoke Bible College.

The writer expects that modifications and improvement to his courses will come from this Thesis Project. However, changes will be made only if the data warrants. It is hoped that improvements will be made to the courses taught, to the Bachelor of Arts program, and most importantly to future graduates who serve on the field in full-time ministerial capacities.

This Thesis Project is one of the efforts made by Roanoke Bible College in its pursuit of regional accreditation with SACS. The writer will be able to demonstrate that he has integrated his course objectives with specific program objectives, and these with the general objectives, and ultimately with the mission statement of RBC. His courses are now regularly evaluated by students, whose comments, suggestions and criticisms are considered in the preparation for teaching the courses to future students. Now, an effort
has been made through the survey instrument to elicit input from alumni who are in a position to adequately evaluate the impact and contribution which a knowledge of the Greek New Testament makes in their own ministry.

The Contribution of the Study to its Field

This project is also a valuable one because little has been done in this specific area at other institutions. An on-line search of Doctor of Ministry Theses produced nothing remotely close to a project of this nature. Little has been done to support the assumption that that those serving in ministerial capacities actually use their skills in the Greek language. This Thesis Project will seek to present some objectivity to either substantiate or repudiate those claims. Thus this project has the potential to be not only an assistance to this writer at this school, but also to others who teach biblical languages - whether Greek, Aramaic, or Hebrew - at other institutions.

The writer of this Thesis Project has had opportunity to do an on-line computer search of Religion Index and of abstracts of Doctor of Ministry Theses. With the help of Mr. Russ File of Liberty University, a computerized search was done of these following subjects: "Greek," "Outcomes Assessment," "Practicality," and "Usefulness." The "hits" that the computer-assisted search produced offered nothing to this present topic under consideration. Thus indicating this topic is open for research.
This Thesis Project presents research that is unique to the outcomes assessment process at RBC. It may serve as a model of comparison for other institutions. It presents a contribution to the teaching of biblical languages in a Bible College setting.

The Writer's Background in Greek

This writer has taught the Greek language at Roanoke Bible College since 1986. His undergraduate degree from Great Lakes Bible College was a Bachelor of Religious Education. His major was New Testament, and his minor was Biblical Language. His degree included 34 quarter-hours in Greek, and 12 quarter-hours in Hebrew. The writer's graduate degree, from Cincinnati Christian Seminary, was also in New Testament. While at Cincinnati he earned 21 semester hours of Greek Grammar and Exegesis. The writer served as a graduate assistant to Dr. Lewis Foster, a noted New Testament scholar, one who assisted on the translation of both the New International Version, and the New King James Version of the Bible. The writer has grown in his respect for and love of the language of the New Testament, and desires

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5It should be noted that Great Lakes Bible College was renamed Great Lakes Christian College in 1992, nine years after the writer graduated.

6In addition to his translating work, Dr. Foster has authored several books including Selecting a Translation of the Bible (Cincinnati: Standard Publishing, 1983), and several New Testament commentaries. He is also a contributor in The Expositor's Bible Commentary series.
to share that with his students so that they too can discover the riches from God's Word in the Greek.

Before beginning this Thesis Project the writer could only relate anecdotal evidence about how much alumni of RBC were using their language skills. Some put their Greek text and other language reference books in a box upon graduation and probably have not looked at them since. Others report occasionally doing word studies, translation, and other studies from the Greek. Still others claim to have a regular and consistent study of the Greek language as a part of their biblical studies and preparation for ministerial duties.

A survey was sent to graduates of Roanoke Bible College who (1) received the B. A. degree; and (2) are now in some form of full-time Christian service. One of the survey's intended results was to gain objective evidence of a graduate's use or non-use of his skills in Greek. The data the survey generated will be an effective tool in improving the Greek courses taught by the writer.

The writer is concerned that some graduates are not using their Greek language skills at all, or at least to their potential. He believes that the ministry of graduates could be strengthened and enhanced if they would make consistent use of their language skills. Thus the survey should generate some objective conclusions as to what, if anything, is done by graduates in full-time Christian service with their Greek Testaments.
The goal of this Thesis Project is to determine: (1) How graduates of Roanoke Bible College use their Greek language skills, (2) for what purposes they use their language skills, and, (3) what could be done for future classes to enhance that use. The courses of Greek taught at RBC will be improved and strengthened by using the writer's stated objectives accompanied by the results of the questionnaire completed by B. A. graduates now serving in full-time ministry.

Parameters of the Study

The parameters under which the project will proceed will be as follows. The scope of the project will be limited only to Roanoke Bible College graduates who have graduated with a Bachelor of Arts degree. The B. A. degree requires two years of study in the Greek language. Also, this project concerns itself only with the Greek language. Old Testament scholars might want to do a similar outcomes assessment on the contribution of the Hebrew language to ministry, but such assessment is not within the scope of this paper. In fact, Hebrew is not currently offered at Roanoke Bible College. However, the methodology used in this study could easily be adapted by language teachers of both Testaments at any college. Thus it can still serve to make a scholarly contribution.

Additionally, the study is confined to those B. A. graduates of RBC who are currently in some area of full-time
vocational ministry, i.e. those who make their living from the Gospel. Some graduates choose to enter non-ministerial professions where the Greek language would most likely not aid them in any way. Others may have been in the ministry for a period of time, and then left it for any number of reasons. This paper concerns itself with only those graduates who are presently in located ministries, those who would have the most reason and need for consistent study of the Scriptures from the Greek language.

The writer will present his syllabi, course objectives, and methodologies as a part of the Thesis Project. Many alumni of RBC graduated before this present writer came to teach at Roanoke Bible College. Thus some may have been taught with different levels of competency, with Course Objectives that may or may not be similar to his own. The writer can only speak for what he has done, not others. The survey will still be able to measure levels of use among graduates throughout the college's history, regardless of who the particular teacher may have been.

Biblical and Theological Basis

The writer will present examples of Greek's contribution to ministry, and to one's understanding of the Scriptures in the following chapter. This will assist in supplementing the wide support given for the knowledge and use of the biblical languages by the scholars.
There can be little doubt of the strong biblical and theological basis for this project. In fact, the vast majority of scholars believe that it is a knowledge of the Greek New Testament that provides a basis for theology. J. C. Wenger said, "The Biblical exegete must have a working knowledge of Hebrew, Aramaic, and New Testament Greek if he is to be able to do basic Bible study for himself."7 Ladd said, "the very meaning of the words of the New Testament can be established only by a scientific linguistic criticism."8 And Heinrich Bitzer notes,

The more a theologian detaches himself from the basic Hebrew and Greek text of Holy Scripture, the more he detaches himself from the source of real theology! And real theology is the foundation of a fruitful and blessed ministry.9

The writer submits that the biblical and theological basis for anything can be built only from what the Scriptures teach. It follows then that in order to know what the Scriptures are teaching that one will be best served by a knowledge of the language in which the Scripture was first written. It becomes imperative for those who communicate the words of life to have a knowledge and ability to determine what the Scriptures teach. Having such knowledge and


ability, they should actually be doing work in the original language.

Those who have written in these areas argue most strongly for a knowledge of the Greek language. Roy B. Zuck said,

Our task in Bible study is to discover as precisely as possible what God meant by each of the words and sentences He included in Scripture . . . How then can we know exactly what the Scriptures mean unless we know Hebrew, Aramaic, and Greek?10

Bernard Ramm, a noted scholar in the field of hermeneutics wrote:

The primary tools for interpretation are the lexicon, the grammar, and the concordance. These tools should always be at hand, and should be used before the commentary is consulted. Grammatical exegesis always precedes theological exegesis.11

And Grayson H. Ensign wrote:

The superior interpreter of the Bible must know the languages used in the original writings... No interpreter can excel without a knowledge of the biblical languages as well as many of the languages related to these."12

Ensign went on to say, "No one can deny that the superior interpreter of the Bible must be competent in the use of these original languages."13

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13 Ibid., p. 53.
Thus it can be established from these and a plethora of other scholars, that a working knowledge of the original language of the New Testament is an indispensable, invaluable, and irreplaceable tool for full-time Christian workers. Jesus said, "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me" (Jn. 5:39, NASB). Thus in order to know Jesus (and communicate that knowledge to others) it will be necessary to know the Word that bears witness of Him.

Methodology

The writer proposes the following methodology to be employed in the formation of the Thesis Project. The following chapter will examine the contribution which Greek makes to ministry, thus defending the value of the study of the language of the New Testament. It will show how the study of the original language positively impacts the following areas: Hermeneutics, Exegesis, Word Studies, Preaching and Teaching, and Theology. No author has been found by this present writer who either minimizes or discredits altogether a knowledge of Greek. In the areas of biblical studies or practical theology, the scholars are agreed that a knowledge of Greek is helpful at the very least, or absolutely essential at the most.

In addition to the presentation of research from the authorities, the writer will include examples of where the
Greek New Testament greatly aids one's understanding of the text. Thus from a scholarly as well as from a practical perspective, the contribution of Greek may be demonstrated.

Chapter three of the Project will cover the nature of the courses in Greek taught by the writer at Roanoke Bible College. Using the school's institutional documents, the overall College objectives will be presented. The writer's course objectives for first- and second-year Greek will be presented and evaluated in light of the overall mission and objectives of the college. This section will provide an insight into those areas of knowledge, skills and abilities, and attitudes which the teacher seeks to teach and instill into his students. Included in this section, or where appropriate, an appendix, will be Syllabi and course handouts, which should aid the reader in following the writer's method in achieving his stated course objectives.

This portion of the Thesis Project will assist the writer and the College in their own efforts at regional accreditation with SACS. It demonstrates institutional research, outcomes assessment, and institutional effectiveness. Other faculty at Roanoke may be interested in using portions of this present study as a guide to their own efforts in institutional research.

Having firmly established the need for a knowledge of the language of the New Testament, and after making a presentation for the way the writer has taught the Greek language courses to the present time, the next stage of the
project will be the presentation of data gathered from graduates of RBC. This was primarily achieved through the survey sent to all B. A. graduates of Roanoke Bible College who are currently serving in full-time ministerial positions. The writer experienced little trouble in reaching the majority of these graduates, and found them quite supportive in the good number of surveys which were returned. George Allen noted, "Normally speaking, you should expect to receive at least 30 percent to 40 percent of the questionnaires." The writer was gratified to have received about 55 percent of the completed surveys. The results of the survey will be presented in Chapter Four of the Thesis Project. The writer tried to make the survey as objective as possible by limiting the number of open-ended questions so that there would be the greatest possible accuracy in reporting the data generated. The survey covers such areas as the year of graduation, texts used in the class, the perceived level of satisfaction and ability the student had when he completed the program, the perceived level of satisfaction and ability the student has now after some years following graduation. His levels of strengths and weaknesses with the Greek language will be noted and evaluated. Those ministerial areas where he uses his Greek skills will likewise be noted. This could demonstrate areas where a

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teacher would want to concentrate, either to bolster weak areas, or to emphasize those parts of ministry where graduates find the greatest help from the Greek language.

A portion of the survey will cover those graduates from Roanoke Bible College who entered graduate school or seminary. This will assist in determining how much the use of Greek in ministry is enhanced when students have studied it beyond their two years at Roanoke.

The survey seeks to determine the reason for either the use or the non-use of the Greek language. It seeks the counsel of the respondents regarding what improvements could be made to enhance the use of Greek by future graduates.

Chapter Five of the Thesis Project will be that of making practical application to the future courses in Greek which the writer teaches. Syllabi, objectives, and assignments may need to be modified, or radically changed, if the conclusions drawn from the data so warrant. The writer recognizes that he might have to consider changing the way the courses are taught. On the other hand, the data may support the validity of his methods as appropriate to the needs of the students. In other words, the non-use of Greek by B. A. graduates of RBC may be the graduates' fault more so than the professor's fault. The results of the survey will be carefully weighed and considered. Changes to individual courses will be made in consultation with Beth BonDurant, Vice-President for Academic Affairs at Roanoke Bible College. But the work will have been done to reach sound
conclusions about making any substantial changes to the Greek courses taught at Roanoke Bible College.

The project will conclude with a summary of how the research was conducted, so that others doing similar work could use it as a guide in their own outcomes assessment efforts. Suggestions for future study will be made. Conclusions drawn from the Thesis Project will be identified. Appendices and a bibliography will be included at the end of the Thesis.

The writer conducted his own computer search of ERIC documents, which generated a number of items helpful in outcomes assessment. John Heywood wrote a volume regarding assessment in education.\textsuperscript{15} Richard Wolf's \textit{Evaluation In Education: Foundations of Competency Assessment and Program Review} likewise touches on what this project will be interested in.\textsuperscript{16} Regarding the producing and evaluation of alumni surveys, help is to be found in an ERIC Document by Joseph Pettit.\textsuperscript{17} These and other sources will assist the Thesis Project from the "educational" and "outcomes assessment" perspective.

\textsuperscript{15}John Heywood, \textit{Assessment In Higher Education} (London: John Wiley and Sons, 1977).


\textsuperscript{17}Joseph Pettit, \textit{Listening To Your Alumni: One Way to Assess Academic Outcomes}. ERIC ED 337 098.
An Overview of Greek's Value to Ministry

One might naturally expect that a teacher of Greek, or any discipline, would be the one to most vociferously support its merit and value. This writer is no different. Yet he has seen the value of a working knowledge of the New Testament language in his own ministry. He has also been heartened when told by others of the value of Greek to their ministry. The survey which was sent by the writer provides support to the writer's contention that Greek is beneficial to ministry.

Christian workers should find sufficient benefit from Greek to justify the great amount of time that is spent learning the language in college or seminary. Study and use of the original language of the New Testament can positively impact many areas where the vocational Christian worker performs his duties. It is important to his hermeneutical and exegetical skills. It is important to his understanding of the words of the New Testament. Greek is an invaluable aid to preachers and teachers. Neal Windham (who taught Greek at RBC before this writer) wrote,

> Whether you are trying to prepare an accurate Sunday School lesson, express proper theology in the lyrics of a song, or write a solid expository sermon, Biblical Greek is a foundational block without which you may stumble, or even miss the point.18

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The writer submits that on the basis of this and abundant other evidence and examples, which will be presented in the following chapter, that a strong case can be made for the importance of using the Greek New Testament as a tool in ministry. The writer intends to utilize this information, along with the results of his survey to enhance and strengthen the Greek courses taught by him at Roanoke Bible College.
The duties of the full-time Christian service worker are numerous. These many obligations demand much time in preparation and in the performance of these responsibilities. Thus it is important that the minister use his study time in the most productive way, that he may gain as much benefit as possible from it.

This chapter seeks to make a defense of the time saving value and contribution to ministry that a consistent use of the Greek language affords to the vocational Christian service worker. The writer contends that Greek has the potential to be an effective tool in the minister's work. Yet it is a tool which must be kept sharp if it is to yield the intended positive results. This chapter will look at a variety of the tasks of the Minister. Most of these will relate to the time which he spends in study and preparation for the performance of these duties. The specific areas to be covered in this chapter are: Hermeneutics, Exegesis, Word Studies, Preaching, and Theology.

It is significant that the scholars are so united on the following point: A knowledge of the original language of Scripture is foundational for effective service. They do not look upon the use of Greek as a luxury for "those who
have the time." Rather, they see it as essential for preachers and teachers to make the time to use these important tools.

Hermeneutics

Three times Jesus asked Peter if he loved Him (John 21:15-17). Three times Peter replied in the affirmative. Yet a difference exists in the words Jesus used for "love" the first two times He asked, and the words Peter used in all three of his replies. This difference is not seen, however, in the English translation (unless it has a marginal note), but is very evident from the Greek text.

Was Jesus asking for a type of love (AGAPAO) which Peter was unwilling to affirm? Was Peter offering something far less to the Lord when he answered with the word PHILEO? Our American translations have difficulty in noting the important differences in these words. This is a well-known example where a knowledge of the original New Testament language greatly assists our understanding of the text.

Those who do not have a working knowledge of the Greek text may never know that different words are used in the original, that are translated by only the one word "love" in his translation. This is to his detriment. And it also prohibits him from sharing the fulness of this passage with the class he teaches, or with those to whom he preaches.

Those with only an "outsider's" study of the words may be led, as many have been, to the conclusion that Peter was
unwilling to commit himself to the heights of \textit{AGAPAO}, so Jesus settled for something less in \textit{PHILEO}. This is an unfortunate position.

A thorough investigation of these words leads to a different conclusion. Tenney notes, for a variety of reasons that Peter did not offer Jesus any less than what He asked.\footnote{Merrill C. Tenney, \textit{John}, vol. 9 \textit{The Expositor's Bible Commentary} (Grand Rapids: Zondervan Publishing, 1981), 201, 202. He notes, "agapao is used in Jesus' first two questions and phileo is used in Jesus' third question and in Peter's three replies. Agapao is the same word "love that appears in John 3:16. It is used of divine love and usually carries the connotation of will or purpose as well as that of affection. Phileo implies affinity, friendship, and fondness. Both words represent a high aspect of love. Since they are used of both God (3:16; 5:20) and men (14:21; 16:27) in this Gospel, they seem to be interchangeable with no great difference in meaning. Morris has a thorough discussion of the synonyms in this passage (NIC, pp. 870-75). He maintains that there is no essential difference in meaning between them."}

R. C. Foster summarizes well the nature of the discussion between Jesus and Peter:

To make \textit{phileo} represent a lower type of love not only makes Peter's replies anti-climax; they become absurd . . . Peter certainly felt that he was affirming more than \textit{agapao}; he affirms intense, intimate, personal affection. At the last when Jesus uses \textit{phileo} in His third question, He is not coming down to a lower level and saying: "Do you even love me as much as \textit{phileo}?" He is rather meeting Peter on the basis of his claim to have the deepest, personal affection for Christ.\footnote{R. C. Foster, \textit{Studies in the Life of Christ} (Grand Rapids: Baker Book House, 1982), 1346.}

The task of understanding the meaning of Scripture is often identified as hermeneutics. There are as many specific definitions of hermeneutics as there are authors.
describing the way to use it. Among the better definitions of hermeneutics are the following:

Hermeneutics...is the science and art of interpreting the Bible. Another way to define hermeneutics is this: It is the science (principles) and art (task) by which the meaning of the biblical text is determined.\(^3\)

Hermeneutics is usually studied with a view to the interpretation of the literary productions of the past. Its special task is to point out the way in which differences or the distance between an author and his readers may be removed. It teaches us that this is properly accomplished only by the readers transposing themselves into the time and spirit of the author.\(^4\)

It should be noted that hermeneutics is not an option for a Christian worker to take or leave. Rather, it is an integral portion of his day-to-day activities. The Apostle Paul said, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15, NKJV). It is as Ensign noted:

Hermeneutics is to the Christian as the hammer to the carpenter, the compass to the mariner, the anvil to the blacksmith, and the axe to the woodsman. The Bible student without a working knowledge of the correct method of interpretation is like a speaker who has lost his voice. Evangelists are called upon to "preach the word," but how can anyone do this without understanding the word? How can he understand the word apart from hermeneutics? Hermeneutics is the very tool that


the intelligent reader must employ to get the correct meaning of the words he reads.5

The close relationship between utilizing the original language of the Bible and proper hermeneutics cannot be denied. This has an immediate, practical outcome on the people that one's ministry affects. The biblical study done by the minister has an impact on people whom the minister contacts in the performance of his duties. This makes it necessary for the minister to take special care during his studies.

In their very helpful work, Making Sense of the Ministry, the authors examine the importance of hermeneutics to the biblical studies of the minister.6 They referred to a survey which indicated that most students noted that "their classes in Bible study proved to be among the most practical, if not the most useful, of all the courses they took in school."7

Hermeneutical skill is of vital importance to the man who would preach and teach God's Word. It is imperative, then, that the man who would communicate God's truths to others be qualified to adequately and properly understand the Word which he would share to his congregation. Again, Wiersbe asserts that Greek is a tool which helps a minister


7Ibid., 101. Emphasis theirs.
to better understand the Bible, and one which helps him be a better preacher.\(^8\)

The original language of Scripture makes a most important impact into the process of hermeneutics. To thoroughly understand the author one must know the language in which the author originally wrote. Those who are enslaved to the commentaries trust them to do the work of hermeneutics. Ensign said, "The superior interpreter of the Bible must know the languages used in the original writings - Greek, Hebrew, and Aramaic."\(^9\)

The use of the original language of Scripture, in this instance Greek, actually can serve to make the minister more effective in his service. Those who would seek to minimize or discredit altogether the value of original language (none of whom was found by this writer in print) often claim that it takes too much time, or is not that helpful to their work. Opposing that point of view is Mickelsen who said:

The Bible is written in three languages: Hebrew, Aramaic, and Greek. The better an interpreter knows these languages, the easier will be his task. But what about those who do not know the languages? They should know all they can about the languages.\(^10\)

When an interpreter of the word is familiar with his language tools, this should provide confidence to him in his

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\(^8\)Ibid.

\(^9\)Ensign, You Can Understand the Bible, 38.

study of the Bible. Greek, then, ought not be seen as the
Christian worker's adversary, rather it should be viewed as
a powerful ally in his ministry. Wiersbe emphasizes that
having an ability to use the original languages gives compe-
tence, enrichment, and stability to one's ministry.11 This
point is made even stronger by Mickelsen:

True language consciousness on the part of the
interpreter is essential. To develop this in the
original languages . . . is very rewarding. Con-
stant use of them will bring a steady growth and
greater results. Putting time and effort into
language study is like putting money in the bank.
As one's capital increases, so does the interest.
But if one cannot study the original languages,
then a language awareness in English will help the
interpreter to escape many pitfalls and to lay
hold of many truths which he might otherwise pass
by.12

Before one may communicate the meaning of biblical pas-
sages to others, he must first come to know it for himself.
His mission is to learn it so that he may effectively and
accurately disclose these truths to others.

This aim is further expanded upon by Seth Wilson in an
article found in the Christian Standard:
The true interpretation is what the author
intended to say. Interpreting the Bible is merely
reading it so as to grasp full and accurately what
the author thought he expressed. The reason for
his saying it, or all the implications of it, may
not be understood; but if we by reading get as
much thought from the author's mind as he intended

11Wiersbe, Making Sense of the Ministry, 98.
12Mickelsen, Interpreting the Bible, 114.
to convey by his words, we have read well and have fulfilled the purpose of exegesis.13

The process of interpretation begins by a close examination of the passage's grammatical features. Berkhof said, "The Bible was written in human language and consequently must be interpreted grammatically first of all."14

As the minister goes to his study he should have available a number of important resources. These tools of the trade are indispensable to his efforts of accurately determining the meaning of the biblical text.

Dr. Lewis Foster wrote a series of articles for the Restoration Herald which began in 1968 on the topic of Biblical Interpretation. He included a list of 10 rules for the interpreter, the ninth of which is especially valuable here:

Nothing must be allowed to take the place of Bible study itself; but one should not neglect the use of helps in order to reach a fuller and more assured understanding of the Scripture. If a person can deal with the original languages of the Scriptures, then Biblical texts, grammars, and lexicons must be consulted...15

It has been demonstrated thus far that hermeneutics is an integral part of the minister's duties. The use of the original language of Scripture has likewise been shown to be


an essential part of this task. The use of the Greek text of Scripture offers great insight for the minister.

**Exegesis**

A close relationship exists between hermeneutics and exegesis, the latter being built from the former. The writer of this Thesis Project notes in his Course Syllabus for the Hermeneutics course he teaches that hermeneutics is the science of interpretation and exegesis is the actual practice of interpretation. He believes that faulty hermeneutics will invariably lead to faulty exegesis.

The student who understands the use of conditional sentences in Greek has, for example, a clearer insight into what the devil knew about Jesus at the temptation (cf. Mt. 4:1-11). Did the devil know Jesus was the Son of God, or did he not? Recognizing the presence of a first class conditional sentence indicates that Satan knew precisely to whom he spoke. Verse three may well be translated, "Since you are the son of God." The first class conditional sentence is noted as an affirmation of truth, i.e. "since," or "because." This is also seen in Phil. 4:8. The insights offered by a study of conditional sentences are seen even more clearly in Gamaliel's speech recorded in Acts 5:34-39, where he notes that if Christianity was of a human origen it would fail, but if it was from God (a first class, affirmation of fact statement) they would not be able to overthrow it.
An example of a contrary to fact conditional sentence (2nd class) is seen in I John 2:19. John asserts that these men who went out from them were not truly from them, or else they would have remained with them - which they did not.

Even the way the Greeks asked questions offers insight into exegesis. The use of *ME* or *OU* indicates whether the question was to be answered in the affirmative as in I Cor. 9:1ff., or in the negative as in John 6:67.

Recognizing periphrastics can add new insight into our understanding of the text as shown in Eph. 2:8. Christians exist in a state of having been saved by grace. The emphasis which Paul makes in this construction is striking. Yet it is not easily seen in only an English translation.

Even prepositions may make powerful impact in our understanding of the text. There exist many who claim the *EIS* of Acts 2:38 shows a result. There also are those who adamantly maintain that this preposition shows purpose.

Walter Mueller argues strongly for a knowledge of Greek grammar as an essential aspect of sound biblical exegesis. He makes the point that it is worthwhile to have learned all of the many forms which the study of Greek entails. The benefit to the Bible student, according to Mueller, is capturing the author's intended meaning.

It would be difficult to overstress the importance of a thorough knowledge of grammatical forms of the Greek language as the indispensable basis for a sound and intelligent exegesis of the Greek New Testament. The man whose knowledge of grammar is
unreliable is bound to be unreliable in his exegesis also.\textsuperscript{16}

Vaughan and Gideon offer their own apologetic for the value of the knowledge of Greek grammar. At the beginning of their work, \textit{A Greek Grammar of the New Testament}, they say:

The entire workbook is based on the assumption that a knowledge of Greek grammar is one of the indispensable tools of serious biblical study. Mastery of the grammar of the New Testament is therefore not looked on as an end in itself but a means toward equipping one to be a better interpreter of the best of all books.\textsuperscript{17}

As the minister prepares his weekly sermons and lessons it is imperative that his exegetical work be sound. Scripture notes the important role of a teacher, indicating that they will be judged for what they teach.\textsuperscript{18} The exegetical work done by the minister will have an outcome both for himself as well as the congregation.

The use of the original language can serve as a tremendous aid in the exegetical work of the preacher. It is in this deeper portion of the minister's study that new


\textsuperscript{18}See James 3:1, Matthew 18:6.
insights become apparent. Indeed some of the great "gems" of the Bible need to be mined from its depths. This may only be accomplished with careful, grammatical exegesis.

Even the kind of action, or aktionsart, contained in the various tenses can add insight and vividness to the preacher's message. I John 3:1 gives an insight into why Christians are not now being accepted, or "known" (GINOSKEI) by the world. The answer is because the world "did not know" (EGNO) Him. The former is a present tense suggesting a continuous action or state of being. The latter is an aorist tense which is punctiliar. How can the world know and accept Christians when it did not know or accept Christ? This concept answers a number of questions about the Christian's relationship to the world.

In his helpful volume, New Testament Exegesis: A Handbook for Students and Pastors, Gordon Fee provides insight into exegetical skills. Woven throughout the volume is the thought that knowledge of the original language of the Bible will be a tremendous asset to the exegete. He states that his books assumes that exegesis requires a minimal knowledge of Greek. As the work is continued he hopes it will encourage the reader to acquire a knowledge of the language itself.19

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The Bible scholar may not divorce himself from the original intended meaning of the biblical writer. As he comes to a passage from the Bible he must seek to determine what the words used by the author meant to him, and how they were taken by the first readers of the document. Seth Wilson noted, "A word means whatever it is used to mean; and we must learn its meaning from its uses."20

Fee noted that "The believing scholar insists that the biblical texts first of all mean what they meant."21 The use of the original language may not be seen as unimportant or of little value when doing exegetical work. An accurate interpretation depends on a knowledge of the original language.

The writer has attempted to integrate exegesis into the Greek grammar courses he teaches at Roanoke Bible College. Hermeneutics is a course offered by this writer at RBC. Yet students in the B. A. program are not required to take it. The writer, recognizing the importance of the principles which this class presents, uses the second semester of second year Greek to teach exegesis. Major principles of interpretation are presented, along with materials instruct-


21 Fee, How to Read the Bible, 13. Emphasis his.
Students are then assigned a semester project of a Greek exegetical study.

Word Studies

One of the most important and beautiful concepts of the entire Bible is that of propitiation. It is unfortunate that so few people know what this word means. Those outside of the Church have probably never heard of the word, and many within the Church, while they might recognize it as a "religious" word would be at a loss to explain or define it.

John's use of HILASMOS in I John 2:2 and 4:10 is significant. The New International Version translates it as "atoning sacrifice." Yet very few people would be able to explain what is meant by "atoning". Thus word studies are important for preachers and teachers. They can use their language skills to make the great words, concepts, and truths of the Scripture come alive for their congregations.

To illustrate, a physician is expected to know the significance of the words of his profession. His patients expect him to know what a myocardial infarction is, or the nature of a subdural hemotoma. Christian workers must, in a similar fashion, know the words of his trade to adequately minister them to his flock.

The writer uses HILASMOS as a word study developed into a sermon. He defines the word as, "An offering that takes

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22See Appendix 7 for the writer's handout for his Hermeneutics class, "How To Exegete A Passage of Scripture."
away wrath." In that message he develops the concepts of God's holiness, His wrath towards sin, man's need of a Savior, and how Jesus bore the wrath of God that we may be forgiven. The study and sermon illustrate the important truths concerning what Jesus has done for His people.

The study of an author's words are critically important in the exegetical process. It is also one of the most rewarding parts of using Greek. It is in the study of words that nuance of meaning becomes evident. In the close examination of words new thoughts and insights are made available which will result in an ability to explain the text much more clearly and accurately. As individual words are analyzed the author's intent is determined.

It is important to recognize that Greek is a very precise language, with a comparatively large vocabulary. The writers of the New Testament were able to choose words which would provide their exact intended meaning. While English translations are very good, sometimes they fail to capture this subtlety. Thus the study of words in the original language is a valuable tool for the minister.

Note Acts 19:15 where an unclean spirit says he knows GINOSKO Jesus, and is familiar EPISTAMAI with Paul. These words, while containing some similarities, are filled with their own special meaning. The former suggests a much deeper and intimate knowledge than the latter, which suggests only a familiarity or acquaintanceship with the apostle. Numerous references to the Gospel accounts may be made to show
that demons knew that Jesus is the Son of God. They would recognize those who possessed His Spirit, and did His work, as Paul did. The demons did not know who these false workers were.

Recognizing the value of original language work, Joseph Allison said, "But perhaps you are someone who would like to know enough about biblical Hebrew or Greek to glimpse the subtle shades of meaning that English translations cannot express." Kubo likewise recognizes the profit that a study of words brings to the minister, and devised a way whereby this process could be streamlined.

For many years I have felt the need for some convenient tool whereby the student of the New Testament, whether in rapid reading or exegesis, would not need to spend so much time looking up words in a lexicon. . . . More time could be spent in learning the important words, and frequently occurring words could be mastered, since a larger amount of reading could be accomplished in the same time period. Also the student of exegesis could spend the greater amount of his time in understanding the meaning of the text rather in the mechanical task of looking up words in a lexicon.

It is vitally important that one understands the meaning of Scripture in its first century context and setting before he sets out to apply it to his own time and setting. Noting this fact, Colin Brown said,


But before this may come about there must be the prior stage of exegesis, the elucidation of words, phrases, clauses and sentences, as their authors intended them to be understood and as they would have been understood by their original hearers. 25

And the relationship between the study of words, exegesis, and hermeneutics cannot be denied. Neither can its importance to the minister be minimized. Likewise, one is forced to the conclusion that a knowledge and use of the original language is essential to do this task accurately and completely. Lawrence O. Richards said:

Two things are particularly important if we are to determine the meaning of Bible words. First, we must go back to the original language to discover the Hebrew and Greek words that have been translated by certain English terms. This gives us the basic meaning of Bible words. But this is not enough. We must go beyond the usage of these words in Hebrew and Greek culture and see how these words are used to develop or express a biblical concept. 26

The writer of this Thesis Project emphasizes the study of words as an integral part of the courses in Greek he teaches. In his own preaching he has noted a genuine interest by congregations in the meaning of important New Testament words. William Barclay made a similar discovery and discusses it in his work, New Testament Words:

At first I was surprised at this, for these articles might be defined as an attempt to popularize the Greek dictionary, and to teach people who do not know any Greek. But it seems to me that this


interest was simply one facet of the quite extraordinary interest in the Bible which exists today and which is becoming ever stronger. I do not think that there ever was a time when people were more interested in what the Bible has to say and in what the Bible means.27

In the second semester of first year Greek he presents several word studies which he has done, and the process which he recommends for doing a word study. Students are each assigned a word for a brief study to get them acquainted with the various tools used for word studies. In the first semester of second year Greek students are assigned a major research project on a particular New Testament word.28 The survey sent by the writer to the alumni indicates that the study of New Testament words is a major factor for using Greek.29

Seth Wilson wrote, "Words are the bricks and boards of which a house of meaning is built. ..."30 Bernard Ramm said, "The primary tools for interpretation are the lexicon, the grammar, and the concordance.31 In his classic work, Protestant Biblical Interpretation, Ramm also noted: "Words are the units of thought in most of our thinking and writ-


28See Appendix 3 and 4 for Word Study Procedures. An example of a sermon built from a word study is also included in the appendix.

29See Chapter Four.


31Ramm, Hermeneutics, 141.
ing, they are the bricks of our conceptual formulation. Any serious study of Holy Scripture must engage in the study of words.32 Ensign adds:

The meaning derived from the words of the text will be carefully drawn from the context, the meaning of the words themselves (lexical), the syntax, and the grammar which binds all of these together in their arrangement. The meaning of the words will be determined through careful study of all resources such as lexicons or dictionaries of words, the use of the word within the Scripture, and the use of the word in other writings contemporaneous [sic] with the material being studied.33

William Barclay likewise refers to the necessity of using Greek to plumb the depths of meaning for individual words:

Translation from one language into another is in one sense impossible. It is always possible to translate words with accuracy when they refer to things. A chair is a chair in any language. But it is a different matter when it is a question of ideas. In that case some words need, not another to translate them, but a phrase, a sentence, or even a paragraph. Further, words have associations. They associations with people, with history, with ideas, with other words, and these associations give words a certain flavour which cannot be rendered in translation, but which affects their meaning and significance in a most important way.34


33Ensign, You Can Understand the Bible, 199-200.

34Barclay, New Testament Words, 11-12. See also the preface to Wayne Detzler's New Testament Words in Today's Language (Wheaton, IL: Victory Books, 1986). His purpose is to "better equip students and teachers for the task of communicating divine truth in human language." Towards that end he offers his studies of 200 words containing "historical, linguistic, biblical, and illustrative materials."
The many reference works currently available for word studies ought to give some indication of the importance which scholars attach to this effort, and their value to those serving in ministerial capacities. However, there remain those who ask important questions regarding the methods used, and conclusions drawn from lexicography. Some go to the extreme of minimizing the value of word studies per se.\textsuperscript{35} Others go the opposite extreme of finding new meanings to biblical words from sources that could not have been part of the author's intended meaning.\textsuperscript{36}

Greek is an essential aspect of Bible study. It contributes greatly to a minister's understanding of the Scripture text. The better he knows the meaning of a passage, the better he is equipped to share that truth with others. It is an undeniable fact that a knowledge of Greek will make better communication of God's truths possible.

\textsuperscript{35}See comments about James Barr by Peter Cotterell and Max Turner in \textit{Linguistics and Biblical Interpretation}, pp. 109ff.

\textsuperscript{36}Peter Cotterell and Max Turner, \textit{Linguistics and Biblical Interpretation} (Downers Grove, IL: InterVarsity Press, 1989), 106-28. While Barr makes an important point, it does not negate the value of exploring the history of words, searching for insights that have a relevant bearing on the word in question. Not every possible meaning will be included in each particular Greek word, but then one does not expect the same for English words either. Context must assist the interpreter in determining the correct meaning for a word. But without the benefit of the kind of word study advocated by numerous scholars, and as presented by the writer in class, students will not be aware of the potential sources of word meanings that the author may have intended by his use of a particular word.
A serious Bible student will often consult more than one translation to find what he wants to know. But unless he has studied Greek, the original language of the New Testament, he is forced to rely on the translator's choices of English words. Theological seminaries have long recognized this fact and assiduously require all students who plan to become ministers to study the biblical languages. 37

Preaching and Teaching

The previous sections of this chapter have considered aspects of the contribution of Greek to the minister's study time. It remains to be considered, however, how hermeneutics, exegesis, and word studies assist the minister in the effective performance of his tasks.

This section will demonstrate that Greek is an invaluable tool for effective study which should lead to more accurate, and even interesting presentations to his congregation, whether they be in the preaching, teaching, or even written format. Numerous preachers of reputation will be used as examples of those who find significant help from the Greek text in the preparation of his sermons. This chapter will not take into considerations the distinctions between

preaching and teaching.\textsuperscript{38} For the writer's present purpose it will suffice to treat the concepts as oral presentations of biblical truth.

One of the great Greek grammarians was A. T. Robertson. His volume, \textit{The Minister and His Greek New Testament} was a tremendous aid in the preparation of this section.\textsuperscript{39} Not only does he offer a convincing apologetic for the regular use of Greek, he also dispels a number of the more frequent excuses offered by ministers who no longer are using their Greek New Testaments. Some of these excuses were noted by respondents to the writer's survey.

It will be also important to note the number of textbooks on Preaching that strongly support a knowledge of, and consistent use of the original languages in their preparation of messages. One of the widely used textbooks on preaching, by Haddon W. Robinson, argues strongly that a knowledge of the original language is essential for biblical, expository preaching.\textsuperscript{40} Robinson's companion volume, 

\textsuperscript{38}See Zuck, \textit{Basic Bible Interpretation}, 20. He apparently does not believe the difference between the two are that great. He defines "Homiletics" as, "The science (principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a preaching situation. Whereas he defines "Pedagogy" as, "The science (principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a teaching situation."


\textsuperscript{40}Haddon W. Robinson, \textit{Biblical Preaching} (Grand Rapids: Baker Book House, 1980).
Biblical Sermons, is helpful for this section because it demonstrates the effective use of Greek that well-known preachers have made.\footnote{Haddon W. Robinson, ed., Biblical Sermons (Grand Rapids: Baker Book House, 1989).}

It will also be demonstrated in this section that a knowledge of the original languages will provide rich insight for the preacher, and should provide him with years of rich preaching material. New insights are available to those who will take the time to look for them in the original text. Greek allows the students to critically evaluate and use commentaries, rather than being enslaved to them. Greek offers opportunity for personal discovery of the Bible's wealth of wisdom.

It was Erasmus, according to A. T. Robertson, who said, "In the Greek Testament Jesus speaks to us with almost more of a reality than if he stood by our side and we heard his audible voice."\footnote{Robertson, The Minister and His Greek New Testament, 87.} This powerful statement deserves contemplation by the preacher as he considers his role as a communicator of the Lord's word. In a society whose culture wants things fast and inexpensive, it is a real temptation for the minister to desire short-cuts and quick answers in his study of the Bible. His neglect of deeper study may result in faulty interpretations, lack of ideas for preaching subjects, and perhaps a short, frustrating stay in the
ministry. Deeper study will assist the preacher of the Word to find true answers in interpretation, and a wealth of preaching subjects.

This deeper study, the attempt to understand God's Word as the authors meant it to be understood and received, demands from the minister an acquaintance with the original language. And the deeper that acquaintance the more likely he is to understand the author. This is the portion of the minister's life where he is in his study, with the doors closed, and a large number of books are on his desk. This time ought not be viewed as a luxury, but rather as the most valuable portion of the minister's service to a congregation. It is in this time of study that he prepares to make the Scripture come alive to his people.

An expositor pulls up his chair to where the biblical authors sat. He attempts to work his way back into the world of the Scriptures to understand the message. Though he need not master all the languages, history, and literary forms of the biblical writers, an expositor should appreciate the contributions of each of these disciplines. 43

Noted preachers adamantly defend this time of detailed study, and are jealous for this portion of their time. They have recognized the value of diligent, meticulous, and comprehensive study. William Evans noted, "The preacher owes such diligent and thorough study of the text to God, to the

43 Robinson, Biblical Preaching, 23. See also page 29 for an even stronger statement on the value of Greek. He calls it "invaluable."
Scriptures, and to the people to whom he ministers."\(^{44}\)

Robinson interviewed Michael Cocoris who said, "When I'm going to preach through a book of the Bible, the first thing I do is take a week and go somewhere alone. I take a Greek or Hebrew text, an English translation, and a couple of commentaries."\(^{45}\)

As Haddon Robinson interviewed other preachers in his Biblical Sermons book, the pattern was evident of a consistent use of Greek by expositors. Robinson asked James O. Rose how he developed the biblical content of his sermons. Rose responded, "I always translate the passage. In the New Testament I work only with the Greek text."\(^{46}\) Robinson also interviewed Bo Matthews who said:

> Robert Alter, in his book The Art of Biblical Narrative believes that words and ideas that are repeated are clues to the author's meaning. In the original language I see that more clearly. So yes, I use the languages. . . .\(^{47}\)

The aspect of the minister's study time was addressed by Robinson as he interviewed George Kenworthy. Robinson asked what he did the week before he preached the sermon. Kenworthy responded, "On Monday I am in my Greek or Hebrew Bible, going through the text in the original language. I look up Greek or Hebrew words and do my own translation of


\(^{45}\)Robinson, Biblical Sermons, 235.

\(^{46}\)Ibid., 65.

\(^{47}\)Ibid., 129.
the text."\(^{48}\) And A. T. Robertson notes that G. Campbell Morgan, known by some as the "Prince of Expositors," was a "close and laborious student of Greek New Testament Grammar."\(^{49}\)

The value of Greek to exegesis and then to preaching is further seen in William Thompson's text. He seeks to defend the contribution that a detailed study of God's word from the original can make to the minister's preaching. He writes:

> Obviously, the ability to read Greek and Hebrew significantly enhances one's ability to exegete a biblical text. Learning these languages is easier for some than others, but it is well worth the time and energy for everyone who hopes to preach biblically. While there are abundant translations, the reader of an English translation simply cannot enter into the mood, discern the nuances, feel into the rhythms of the original language. Highly skilled exegetes like to prepare their own translations of the text.\(^{50}\)

Likewise, James Braga makes a strong defense for unhurried and comprehensive study of the Word in preparation for the preaching event. He said, "The importance of a thorough study cannot be over-emphasized."\(^{51}\) It is essential, according to Braga, for preachers to do this type of compre-

\(^{48}\)Ibid., 148.

\(^{49}\)Robertson, The Minister and His Greek New Testament, 19.


hensive work. He continues, "It gives the preacher an insight into the Scriptures which he can obtain no other way. Cursory, haphazard, or slipshod methods will never make a true expositor."52 And J. Daniel Baumann urges study of the text from the original languages as he says, "If possible, use the original languages. A preacher needs to have some facility in Greek and hopefully in Hebrew."53

It should by now be apparent and accepted that Greek holds great benefit to the expositor. The use of the language is an aid, not a hindrance to his ministry. According to the experts in preaching, it is essential for him if he is to be an effective expository preacher. Again, Haddon Robinson is helpful:

Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to the hearers.54

As Robinson continues through his book, the instructions for preparing expository sermons again indicate the great benefit that a use of Greek contributes to the preacher's homiletical endeavors:

\[ \ldots \text{the exegete must now examine its details: the structure, vocabulary, and grammar. Here some knowledge of the original languages becomes} \]

52Ibid.

53J. Daniel Baumann, An Introduction to Contemporary Preaching (Grand Rapids: Baker Book House, 1972), 118.

54Robinson, Biblical Preaching, 20.
invaluable. While the message of Scripture may be understood in English, an understanding of Hebrew or Greek resembles receiving a program on color television. Both a black-and-white and a color set get the same picture, but color adds vividness and precision not possible in black-and-white. 55

Harold E. Knott likewise commented on qualities which are requisite for success as an expositor. He posited that "He will be helped by the languages, especially the Greek, which will reveal to him the fine shades of meaning of the words used by Christ and the apostles." 56

Having demonstrated the value of Greek to exegesis and exposition, the writer will now consider a knowledge and use of Greek as a source of preaching material. One would expect the great grammarian A. T. Robertson to extoll the virtues of using Greek in preaching, and in this expectation Robertson does not disappoint. He said:

Now, the Greek New Testament has a message for each mind. Some of the truth in it has never yet been seen by anyone else. It is waiting like a virgin forest to be explored. It is fresh for every mind that explores it, for those who have passed this way before have left it all here. It still has on it the dew of the morning and is ready to refresh the newcomer. Sermons lie hidden in Greek roots, in prepositions, in tenses, in the article, in particles, in cases. 57

The help that study even of the minutia of Greek grammar brings to the preacher is great. Interviewing Joseph M. Stowell, Robinson elicited the following remarks:

55 Ibid., 59.


Then I seek, from the English, to isolate pivotal passages (a phrase that I don't understand well, a phrase that is key to the movement of the passage) and work in the original languages on the five or six key phrases I want to attack in Greek or Hebrew. Of course, I quickly move from isolated phrases into grammatical relationships. Lights come on when I understand grammatical relationships. For instance, tenses, a result clause, nuances of prepositions often establish the how of the text. 58

There is, then, as noted by Greek grammarians and homileticians, a great benefit for the minister to be derived from his use of the Greek text of Scripture. Braga noted:

In making observations on a portion of the Scriptures, the sermonizer will need to pay attention to important grammatical constructions. Sometimes significant verbs and their tenses will play a valuable part in his appreciation of the passage. Even a preposition or a conjunction may be the key to unlocking some vital feature in the text. 59

David and Warren Wiersbe likewise make a strong argument for the use of the original language by preachers as they say,

A working knowledge of the original languages is essential for good exegesis and Bible study, and those are the foundation for good preaching. That is not to say that a pastor must become a language scholar, but only that he appreciate the value of Hebrew and Greek and use the languages as tools for building his ministry. 60

59 Braga, How To Prepare Bible Messages, 165.
60 Wiersbe, Making Sense of the Ministry, 97. See also, Wesley J. Perschbacher, Refresh Your Greek: Practical Helps for Reading the New Testament (Chicago: Moody Press, 1989), x. He makes a strong statement in the preface that if one cannot read a passage in the original language it is extremely difficult to exegete the passage. He states that
New insight into the meaning of the New Testament is available to those who are committed to the effort. The laborious toil which Greek can demand has a positive outcome. To ascend to higher level of understanding, one must make the commitment to doing the work which is required. Contentment with only English translations prohibits a minister from reaching those higher levels. No one belittles the use of English versions. Yet workers are urged to go on to the next step of study from the original language. Regarding what is contained in present English Bibles, Robertson offers this reminder: "But there is much that cannot be translated. It is not possible to reproduce the delicate turns of thought, the nuances of language, in translation." 61

Excuses for Not Using Greek in Ministry

The writer has presented an abundance of evidence which must be given considerable weight regarding the great contribution which Greek makes to ministry. Yet there are those who for a variety of reasons have determined that an encounter with the original language of the New Testament is not necessary for them.

One of the primary reasons for lack of a consistent use of original language materials is that there is an abundance this would obviously affect "one's preaching and teaching skills."

of reference works in English. These tools, and there are many of them, are seen as a great time saver for the busy minister. These tools, however, helpful as they may be, are no substitute for original language study. Robertson said, "The preacher cannot excuse himself for his neglect of Greek with the plea that the English is plain enough to teach one the way of life." Additionally, he refers to Carlyle, who when asked what he thought about the neglect of Hebrew and Greek by ministers reportedly blurted out, "What! Your priests not know their sacred books?"

Some ministers claim that they are simply too busy for such detailed study, regardless of how helpful it might prove to be. They see the numerous demands of ministry as more pressing and urgent than their study time.

The preacher lets himself off too easily and asserts that he is too busy to learn his Greek Testament. In a word, he is too busy about other things to do the main thing, to learn his mess and to tell it. Fairbairn says: 'No man can be a theologian who is not a philologian. He who is no grammarian is no divine.' Melanchthon held that grammar was the true theology, and Mathias Pasor argued that grammar was the key to all the sciences.

Still others have not continued their use of Greek because they felt it might make them proud or arrogant, and

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63 Ibid., 81-82.

64 Ibid.
others saw it as making their sermons dull. Typically, Robertson had a rejoinder for this excuse:

The famous German professor who lamented on his death-bed that he had not devoted his whole time to the dative case is flaunted before one's eyes. So the preacher proudly reminds us of the 'Grammarians' Funeral,' and scouts 'Hoti's business' and all the other dead stuff while he preaches live sermons to moving audiences. 'Grammar to the wolves,' he cries. No gradgrind business for him! He will be a preacher and not a scholar. He will leave scholarship to the men who cannot preach. Such a preacher seems to rejoice in the fact that he does not look into his Greek grammar, lexicon, or Testament, and not often into his commentary.65

The time spent in the languages is, in the opinion of this writer, well-spent. Yet there may be a danger of making sermons "dry as dust," if one is not careful. Noting this reality Wiersbe said:

Of course, he will not parade his skills in public. We once endured a sermon by a minister who was doing graduate work in Hebrew, and it was obvious. His text (or pretext) was Psalm 103, but his exposition was a dull lesson in linguistics. We heard all about cognates and very little about the blessing of God. The man took a beautiful psalm and dissected it. We had come to a church for a satisfying meal, but instead, we witnessed an autopsy. May his tribe decrease.66

A. T. Robertson says much the same thing. As strong as he maintained the use of Greek by the minister, he did not want its use to bore or disinterest people, rather to bring them closer to God. "It is not argued that the preacher should bring the dust and debris of the shop into the pul-

65 Ibid., 82.

66 Wiersbe, Making Sense of the Ministry, 97.
pit, only that the workman shall have a workshop."\textsuperscript{67} He went on to say, "No parade or display of learning is called for. Results and not processes suit the pulpit."\textsuperscript{68}

The Bible, then, ought to be the preacher's area of expertise. He will be looked upon as the Bible scholar by the congregation. It behooves him to live up to these expectations, and be a man of the book.

We excuse other men for not having a technical knowledge of the Bible. We do not expect all men to know the details of medicine, law, banking, railroading. But the preacher cannot be excused from an accurate apprehension of the New Testament. This is the book that he undertakes to expound. Excuses for neglecting the New Testament are only excuses after all.\textsuperscript{69}

Some would argue that many popular preachers of large churches do not use Greek, so it must not be all that important or necessary. It is true that there are those who have successful and growing ministries who either never have studied the original languages, or who have long since forgotten them. What then is to be said about the contribution of Greek to ministry in light of the success of others without it?

\textsuperscript{67}Robertson, \textit{The Minister and His Greek New Testament}, 82.

\textsuperscript{68}Ibid. Dr. Lewis Foster made similar cautions to his students about making grand claims about their study from the Greek. He strongly advocates its use, yet maintained that Greek is a tool for effective preaching and teaching, not an end in itself. Foster strongly cautioned against taking a Greek text into the pulpit, or even using one's own translation from the Greek in the preaching event.

\textsuperscript{69}Ibid., 19.
Chapter one noted the writer's belief that a working knowledge of Greek will make good preachers better, and strong preachers stronger. Greek should never hurt one's ministry, only enhance it. Yet the existence of those "successful without Greek" ministers leaves questions in the minds of some Bible College and Seminary students, and perhaps preachers on the field of why they should either begin or continue to the study of the languages.

The Wiersbes tackle this position in their Making Sense of the Ministry book which was written for students in Bible College and Seminary. Their rebuttal to this objection is compelling:

Yes, there are effective preachers with big churches, who have never worried about Hebrew and Greek; so why should you? Each man has his own gift and his own ministry. But we still don't believe that ministerial success is a substitute for ministerial excellence. There are also men who do know their Hebrew and Greek, and they also have large ministries. The important thing is that a man give his best to his Lord and to his congregation. If the neglect of languages is an evidence of carelessness and laziness, then no amount of 'success' will atone for it. The men who can do well on limited means ought to do even better with ample means.

If God has chosen to reveal Himself through the medium of languages, and if the knowledge of God is important at all, then it behooves us to get to know and use those languages with some degree of competence. The day will come when examinations in Greek and Hebrew will be past, and exegesis papers no longer required; but then the real test will begin. You will be sharing the inspired Word of God with needy people. Will you be able to do your best?70

70Wiersbe, Making Sense of the Ministry, 99.
One last remark remains on the subject of excuses for not using Greek. While many claim that they find helps from the English that are equal to what they get from Greek, or that they are much too busy to spend the "extra" time doing work in the original language, Robertson vociferously rejects these claims. He would call them a smokescreen, and not the real reason for a consistent use of Greek.

But the chief reason why preachers do not get and do not keep up a fair and needful knowledge of the Greek New Testament is nothing less than carelessness, and even laziness in many cases. They can get along somehow without it, and so let it pass or let it drop.\(^{71}\)

Thus, this writer concludes that excuses for not using Greek are only excuses after all. The benefit and contribution they make to ministry is great. The use of the original language of the New Testament adds insight, depth, and illustration to one's preaching and teaching. It has the capacity to make a tremendous impact into one's ministry.

Theology

It is incumbent upon the minister to be able to preach and teach accurately. A preacher with great style and oratory who is biblically deficient will accomplish little of lasting value. Yet a preacher who is able to impart the Word of God accurately will produce a harvest which is eternal.

\(^{71}\)Robertson, *The Minister and His Greek New Testament*, 82.
In light of what has been said previously in this chapter regarding the benefit which a consistent use of Greek provides to hermeneutics, exegesis, word studies, and preaching, it should be obvious that studies in the original language are essential for sound theology. Hermeneutics and exegesis provide the way to build a valid theology. The writer has demonstrated that use of the original language is a prerequisite for hermeneutics and exegesis. It stands to reason, then, that building a sound theology likewise depends on the use of original language skills. Wenger, in his work *Introduction to Theology*, on the topic of interpretation said:

The first of these [rules] is *grammatical interpretation.* This rule means that one must sincerely ask what the language of a passage actually means. The meaning, of course, must be that of the original language. . . . The Biblical exegete must have a working knowledge of Hebrew, Aramaic, and New Testament Greek if he is to be able to do basic Bible study for himself. He must be in possession of the best Hebrew and Greek lexicons and grammars, and he will derive much benefit from Hebrew and Greek concordances.\(^72\)

In summary, the writer has demonstrated the contribution which Greek makes to ministry in the following areas: Hermeneutics, Exegesis, Word Studies, Preaching and Teaching, and Theology. The scholars are united on both the benefit of, and the necessity of using the original language of Scripture. As the minister seeks to communicate the living Word of God to his congregation, he will want to avail

himself to the best help he has at his disposal. That help is to be found chiefly in the original language of the New Testament.

The minister's presentation of the message, whether in a preaching or teaching situation is strengthened, enhanced, and made more profitable by his use of Greek. As the minister strives for excellence in himself and for his congregation, this important tool continues to offer great assistance. Thus a minister's use of the language should be an aid to himself, and a means of strengthening the congregation he serves.

The minister should avoid making excuses for not using Greek, and commit himself to doing the work which will serve to enrich his life and ministry.

This chapter is concluded with the words of J. Gresham Machen, whose Greek grammar remains a classic to this day.

... the Greek Testament should be read every day without fail, Sabbaths included. Ten minutes a day is of vastly more value than seventy minutes once a week. If the student keeps a 'morning watch,' the Greek Testament ought to be given a place in it; at any rate, the Greek Testament is a sacred book, and should be treated as such. If it is treated so, the reading of it will soon become a source of joy and power.

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73 One respondent to the writer's survey noted that a congregation will tend to reach mentally and spiritually to the level of the minister. This alumnus believed that doing work from the original language will broaden the minister so that he in turn may broaden his congregation.

74 Vaughan and Gideon, A Greek Grammar, 6.
CHAPTER THREE
TO PREPARE AND CHALLENGE

The courses offered in Greek at Roanoke Bible College fit into the broader sphere of the college's mission. It is prudent to examine the contribution which a knowledge of the Greek New Testament makes to the school's efforts in achieving her stated mission. This chapter will focus on the mission statement of RBC with emphasis on Greek's contribution to the mission. A brief overview of the school's history will be presented which will demonstrate that the mission, while stated in various ways at different times, has never really changed from the inception of the school.

Using institutional documents which offer the general objectives of the college, program objectives, and course objectives, it will be demonstrated that the Greek courses assist the school in fulfilling her mission. The writer will show how his course objectives help achieve program objectives, the general objectives, and ultimately the mission statement of Roanoke Bible College.

This endeavor is profitable both for the writer and the institution. Roanoke Bible College is an accredited school with the American Association of Bible Colleges. Recently, the college began the task of preparing to apply for regional accreditation with the Southern Association of
Colleges and Schools. A large part of the work which SACS requires in the accreditation process concerns institutional effectiveness, outcomes assessment, and institutional research. The high emphasis they place on these areas is quite explicit.

An institution must engage in continuous study, analysis and appraisal of its purposes, policies, procedures and programs. An institution has an obligation to all constituents to evaluate effectiveness and to use the results in a broad-based, continuous planning and evaluation process.²

A Brief History of Roanoke Bible College

On August 6, 1948 a letter written to "Christians Everywhere" announced the opening of Roanoke Bible College, "a loyal ministerial school for Churches of Christ. . . ."³ From its inception Roanoke has endeavored to train up a faithful ministry for Churches of Christ and Christian Churches.

Several factors led to the founding of Roanoke Bible College. The first was the grave shortage of preachers for Churches of Christ in Eastern North Carolina. In its report

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¹See the numerous booklets published by the Southern Association of Colleges and Schools, 1866 Southern Lane, Decatur, GA. Especially relevant for this Thesis Project are: Criteria For Accreditation, Resource Manual on Institutional Effectiveness, and Manual for Accreditation.

²Southern Association of Colleges and Schools, Criteria for Accreditation, (Decatur, GA, 1992), 15, emphasis theirs.

for the American Association of Bible Colleges it is noted that

Churches of Christ in Eastern North Carolina in 1948 were so short of ministers that most had preaching only one or two Lord's Days per month. It was not unusual for one minister to serve four or even six churches, preaching for one on one Saturday night or Lord's Day afternoon per month.⁴

A second factor in the establishment of Roanoke Bible College was the loss of Atlantic Christian College to liberalism. The Faculty Handbook of RBC describes the grave situation:

This shortage [of preachers] was caused when a once-loyal ministerial school serving the area began teaching German rationalism or "modernism" as it was called. Without the challenge of a divine Christ, few ministerial students entered and fewer graduated from this college. Furthermore, once the churches realized what was being taught, they refused to use student ministers or graduates from the school. Three attempts to establish another preacher training school in the area had failed.⁵

The early history of Roanoke Bible College is detailed concisely in its report to the American Association of Bible Colleges:

Roanoke Bible College was conceived during early 1948. Leading this effort was George W. BonDurant, employed as evangelist of the Roanoke District Churches of Christ. Mr. BonDurant and his wife, the former Sarah Presley, had been instrumental in 1937 in organizing Atlanta Christian College in Georgia, where he had served as president and she as dietician and both had taught until moving to North Carolina. Mr. BonDurant became the president of Roanoke.

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⁵Roanoke Bible College, Faculty Handbook (Elizabeth City, NC, 1993), 1.
A Certificate of Incorporation was received on September 10, 1948. Classes began September 13 in a rented residence providing dining room and women's dormitory, with the men in a nearby rooming house.6

The Mission of Roanoke Bible College

Stated in different ways over the years, the college has from its beginning sought to prepare workers to serve in Christian service capacities. Mr. BonDurant referred to the college as a "loyal ministerial school."7 A recent edition of the College Catalog stated the mission in the following way: "The mission of Roanoke Bible College is to prepare and challenge vocational and avocational workers for the Lord's Harvest."8

It was believed that the terms "vocational" and "avocational," along with the "Lord's Harvest" may not have been understood by the various constituencies of the college. Further work has refined the mission statement to its current form: "To prepare and challenge men and women for career and volunteer work in Christian service."9

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6Report of Roanoke Bible College, 245. For a complete history of the college's early years see William A. Griffin's M. A. Thesis, "Roanoke Bible College: The First Twenty-Five Years."

7BonDurant, "An Open Letter to Christians Everywhere."

8Roanoke Bible College, College Catalog (Elizabeth City, NC, 1991-93), 7.

9Roanoke Bible College, College Catalog (Elizabeth City, NC, 1993-1995), 1.
The Contribution of Greek to Mission Fulfillment

When classes began at Roanoke Bible College in 1948, Greek was among the first classes taught to the Freshman class. William A. Griffin, the second president of Roanoke Bible College did his M. A. Thesis on the history of the school and notes:

Only ten classes were offered: six designed for freshmen (Elementary Greek, Acts of the Apostles, Introduction to Church Music, Elementary Public Speaking, English Grammar, and The Gospels: Part I); and four planned for the remaining upperclassmen (Introduction to Philosophy, Historical Geography, Advanced N. T. Greek Exegesis, and General Church History). 10

The writer finds it especially interesting that Greek was a required component in the curriculum. It strongly suggests that the founders and professors of the college thought it highly valuable and profitable to their purpose of training a faithful ministry.

Through the years, Greek has continued to be a part of the curriculum. Although it is not required for all students, those who wish to receive the Bachelor of Arts degree must still complete two years of Greek study. Enrollment in the B. A. degree has been small at times through the years. Yet the courses are still offered, and students strongly encouraged to pursue the B. A. degree.

10 William A. Griffin, "Roanoke Bible College: The First Twenty-Five Years" (M. A. thesis, Cincinnati Bible Seminary, 1979), 33.
The Contribution of Greek to Roanoke's Stated Objectives

In May of 1993 Beth BonDurant, Vice-President for Academic Affairs instructed all faculty to demonstrate how their course objectives helped achieve the program objectives, general objectives, and ultimately the mission of Roanoke Bible College. This assignment was beneficial because it compelled the writer to critically examine the level of integration between what he tries to do in the classroom with what the school is endeavoring to produce.

The writer submitted to the vice-president a report which (1) listed the course objectives, (2) showed linkage of course objectives with program and core objectives, and (3) showed correlation between his course objectives and the general objectives of the college.

At this point the writer will present the course objectives for Greek I and II, and Greek III and IV. The rationale for these objectives, as found in current course syllabi, will be presented. Having established the purpose for these objectives, the writer will show how they link with the higher objectives of the institution.

Greek I and II

Roanoke Bible College currently offers two years of study in Greek, the language component of the Bachelor of Arts degree. Divided into four semesters of study, Greek I and II comprise the first year, and Greek III and IV finish the second year. Each succeeding semester builds on the
previous one, and satisfactory progress is required before proceeding to the next level.

The writer's background in Greek at Great Lakes Bible College took a combination of an inductive and deductive approach. While the many forms and paradigms of Greek grammar were learned by committing them to memory, an emphasis was placed on getting into the Greek text as quickly as possible. This method has likewise served this present teacher well.\textsuperscript{11}

The course syllabus for Greek I has three major areas in the objectives section. The first section addresses what the student should know in order to successfully complete the first year. The second major area concerns what the student should be able to do after he completes the first year. The final area represents appreciations that the student should develop through the course of his studies in Greek.

Objective Area One: What the Student Should Know

The student is asked to learn a beginning Greek vocabulary of $500-650$ words during the first year. The grammar textbook used by the writer is Huber L. Drumwright's \textit{An...}

\textsuperscript{11}Dr. Lewis Foster often stated that three things were necessary to learn a language: Vocabulary, grammar, and syntax. Greek studies at Roanoke concentrate on learning vocabulary and grammar during the first year, and syntax the second year.
Introduction to New Testament Greek. As soon as students learn the alphabet and basic pronunciation, vocabulary studies are introduced. At the end of each chapter Drumwright includes a list of vocabulary words for study.

Students begin with five words per night to memorize, and by the end of the year are up to an average of 10 per night. Students are required to make their own set of flash cards to assist in their memorization of the words. At the beginning of each class a brief quiz is given which covers the assigned words. Major exams such as mid-semester and finals include a significant number of words that the students have learned over the course of the semester. This assists the students in keeping up to date in their vocabulary studies.

In addition to words learned in the grammar book, students are also quickly exposed to the vocabulary of I John. Using the dictionary in the back of their UBS Greek text they learn words from John that Drumwright might not give them.

The second objective in the cognitive area is a knowledge of the Greek verb system, its tenses and moods. The syllabus calls for a pace of study which neither rushes the material too quickly nor plods along so slow as to become monotonous. The Greek verb system consisting of prefixes, stems, and personal endings are introduced to the students, 12Huber L. Drumwright, Jr., An Introduction to New Testament Greek (Nashville, TN: Broadman Press, 1982.)
and they are required to memorize the endings as assigned in class. Very quickly are they exposed to the present tense, active voice, indicative mood endings, and from that point they move on to the other tenses and moods. Daily quizzes encourage the committal of these endings to memory.

The writer encourages learning the many endings as tool to make the study of Greek more valuable and time-efficient. Students who do not take the time to know the endings are enslaved to the analytical lexicons, or the interlinear Bible before they may begin to do their more in-depth and rewarding part of study. Recognizing endings is, in the opinion of this writer, something that should not take much time. Rather, quality study time should be spent in the exegetical process. Learning the endings early in one's Greek studies should assist the student well later.

The third area address the Greek noun system. Drumwright begins with the first declension, then the second, and much later on his book the third. The writer might prefer presenting the second declension first as there are fewer paradigms in that declension. But he follows the order as given by Drumwright.13

The writer attempts to make students aware of the many regular patterns which Greek employs as a means of helping

13See Ray Summers, Essentials of New Testament Greek (Nashville: Broadman Press, 1950). Drumwright mentions Summers as one of his own Greek teachers, and Summers presents the second declension before the first. This writer used Summers as his beginning grammar at Great Lakes Bible College.
the student learn the multitude of endings.\textsuperscript{14} The many rules which Greek grammar employs can be made less cumber-
some when they are adequately defined and illustrated.

The fourth objective in this area is that of basic grammatical construction employed in New Testament Greek. While the second year of Greek explores the many uses of the nominative case for example, first year Greek points out the basic use of each case, tense, and mood. Students are cautioned that there are other uses of the nominative besides being the subject, and that the aorist tense can have a variety of nuances to it. Yet the basic syntactical function of each aspect of Greek grammar can be offered, defined, and illustrated for the beginning student.

John's writings are especially helpful because he employs a basically simple sentence structure of subject, verb, and object. As students are quickly led to the Greek text for translation, they can see how the various points of grammar are employed by John. It also provides a way to show the students that there are other uses for the various cases, tenses, etc.

The final objective in the cognitive area concerns basic principles of translation. The writer stresses a literal approach, beginning with word-for-word translation. As the student develops his skills he is encouraged to be both literal and smooth in his translation, presenting it in a

\textsuperscript{14}For example, the familiar on ending in the genitive and ablative plural.
form which is smooth in English, while still faithful to the Greek.

Objective Area Two: What the Student Should Do

The second major section in the objectives of Greek I and II concerns what the student will be able to do when he has successfully completed the course. The writer desires that the knowledge a student gains in Greek be quickly and regularly employed in his studies. Towards that end a number of assignments are made to direct students to their Greek text, and actually use those skills he has acquired.

This section begins with a statement that the student will be able to translate with skill and accuracy I John and John 1-2. John's writings are used for translation because of his simple style and vocabulary. Depending on the competency level of each class, additional material has been translated as well. But John's writings are sufficient to teach basic grammar and translation skills.

The second area of outcomes concerns recognition of verbs. Having learned endings of regular verbs throughout the year students are examined over endings that appear in their text. For verbs they are required to give the tense, voice, mood, person, and number of that form. The writer believes that committing these endings to memory now will make study more enjoyable, less tedious, and more efficient later on.
The third area is closely associated with the second. As students are taught to recognize verb endings, they are also keenly aware of substantive endings. In the first year of study they are taught a five-case system. Endings such as the ablative, locative, and instrumental, which share the same form with either the genitive or dative are only mentioned briefly. Students learn the basic endings and are asked to be able to reproduce and recognize them for examination purposes.

The fourth area regards aural abilities with the Greek text. The writer has found that by pronouncing the words of the text helps in retention and recognition of vocabulary, endings, etc. While students do not "speak Greek," they do have the opportunity to read the text aloud before proceeding with translation. Students are sometimes reluctant at first, but most will soon have no difficulty in recognition and pronunciation.

An abundant number of tools for Greek study are available. Depending on the nature of the work, the writer introduces his students to these works, encourages them to

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15 Nominative, genitive, dative, accusative, and vocative. Because the vocative is rarely mentioned in the grammar, and sometimes shares the same form as the nominative case, it is almost exclusively a four case system that is presented. In the second year, however, the eight case system is treated. The second year grammar, *A Greek Grammar of the New Testament* by Vaughan and Gideon is very efficient in its presentation of the additional cases.
purchase these volumes, and then use them as a part of his ministerial studies.  

The sixth and seventh sub-points regard the practical outcomes that may be expected of first-year students. It is the writer's goal to have students who graduate with a B. A. degree who can use their knowledge and skills in Greek for a useful purpose in congregations they serve. Word studies are a good way to make Greek practical. The writer presents handouts which detail proper procedures for doing word studies, and offers a number of examples of word studies he has either done or assigned over the years. Students are then assigned a word from 1 John for study. Following the procedures which they received in a lecture, they are able to do their own studies and present them in written form to the professor, and in an oral report to the class.

Objective Area Three: What the Student Should Appreciate

The last objective of Greek I and II concerns areas of appreciation which the writer hopes to instill and build in the student. Although less measurable than the other objectives, these are still important considerations. Other

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16 The writer does not even mention the existence of Analytical Lexicons in the first year, and prohibits second-year students from informing first-year students of their existence. It is better to struggle to commit the endings to memory in the first year, then forever being enslaved to the analytical which take up time that could be better spent elsewhere. Second year students who have learned the endings may use analytical as a tool, not a "cheater." The writer calls Analytical Lexicons pornography for first-year students.
classes the student takes in his program will supplement these areas.

Of the four sub-points in this area the first is that the student should appreciate that God's Word is abiding forever. The text of the New Testament has been remarkably preserved. Through the science of textual criticism students are able to translate the original text of Scripture. As the apostle Peter noted, "The grass withers and the flowers fall, but the word of the Lord stands forever."17

Students in the Bachelor of Arts program are not required to take the hermeneutics course which has a section on the inspiration of Scripture. The course in Biblical Doctrines also covers this important section. As students in Greek I and II translate the text it becomes a prime opportunity to present important material on the various purposes and styles of the individual New Testament authors. The writer encourages students to appreciate the depth and beauty of the books which they translate, and recognize that they were written under the full inspiration of the Holy Spirit.

The third sub-point of this final area concerns the numerous helps available to students of the New Testament language. Reference works are readily available which parse every form, and others present fine word studies. And now even many computer programs are affordable enough that stu-

17I Peter 2:24b-25a, NIV.
dents can purchase them which makes their study time more efficient and profitable for them. The aids which students have at their disposal now ought not be taken for granted. Rather they should be utilized as effective tools in their study.

The final area of appreciation which the writer endeavors to instill in his students concern the English translations. Its one thing to say one version is theologically biased, or another is liberal. Its quite another thing to be able to find a translation that is accurate, faithful to the intent of the author.

Comparison of English translations is a valuable study. The use of Greek adds certainty and offers a rationale for the use of one particular translation over another. Students are encouraged to read several translations, and those who have facility with the Greek have yet another tool at their disposal to find the most accurate rendering of the text.

Greek III and IV

The course syllabus for second year Greek states its purpose:

The course seeks to build upon that which was learned in Greek I and II. Endings which were learned in the first year's study will be rapidly reviewed. Their syntactical significance will also be expanded upon. A greater emphasis will be placed on translating and exegeting the text. The student's Greek vocabulary will be broadened, as will his understanding of the Greek tenses, moods, and cases. Word studies and exegetical papers
will be assigned to help make the course even more practical.¹⁸

In the objectives portion of the syllabus there are 17 items that students who successfully complete the course should be able to do. A number of these concern building upon what was presented in the first year. Areas in first year Greek that were not explained in depth are given a more exhaustive treatment in the second year.

Objectives For Greek III and IV

(1) Students will increase their proficiency in identifying and declining the three declension of Greek substantives (nouns, pronouns, and adjectives). Practice and review helps the student to easily recognize these forms as they encounter them in the text. The writer wants them to use their study time for word studies and exegesis, not trying to remember the difference between case forms.

(2) Identify the categories of 3rd declension nouns. The students first year grammar book does not go into great detail on the varieties of the third declension. Using other grammars and numerous handouts, the writer is able to present a variety of categories to the student to help them recognize forms that they might otherwise stumble over.

(3) The textbook for second year Greek, A Greek Grammar of the New Testament does a very good job of presenting syn-

¹⁸See appendix #2 for the syllabus.
tactical studies. Nuances of meaning which the various tenses present along with the aktionsart, or kind of time they indicate are also greatly explored in the second year.

(4) Students should become so familiar with the verb system that they are able to conjugate with ease. As the endings are reviewed students are given the opportunity to practice the endings. Midterm and final examinations include a section on conjugating verbs in various tenses and moods.

(5) The various moods (also called modes by some grammarians) are also given further explanation in the second year. The first year's study gives a basic definition as a verb's "relation to reality." This concept is explained and illustrated fully from the course textbook in the second year.

(6) Active, middle, and passive voice verbs are also more fully treated in the second year's study. Students are required to learn forms in the first year, along with an elementary understanding of its syntactical significance. The second year allows them to see the many facets of their significance.

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Curtis Vaughan and Virtus E. Gideon, A Greek Grammar of the New Testament (Nashville: Broadman Press, 1979. Before the writer adopted this as his text he used Syntax of New Testament Greek by James A. Brooks and Carlton L. Winbery. Vaughan and Gideon's text presents a workbook approach which allows the student to see various syntactical constructions right in the text. This approach has been well-received by students.
(7) Vocabulary studies are a key part of the second year's work. Each week students are assigned 35 words from Metzger's Lexical Aids for Students of New Testament Greek. Along with additional vocabulary from the texts they translate their vocabulary is easily expanded to 1500-2000 words.

(8) Irregular verbs are considered in more detail in the second year. Students learned the concept of principal parts the previous year, but have the opportunity to learn them in the second year. Frequently used irregular verbs, such as erchomai, didomi, lambano, and many more are assigned to students. Once words such as these are committed to memory students are not as easily frustrated as they encounter these words in the text.

(9) The pace of translation is quickened in the second year. The textbook by Vaughan and Gideon guides the student through I Thessalonians, and I Peter. Along with these epistles, numerous other verses are selected which illustrate the syntactical uses of various parts of speech. Students will translate out of the majority of the New Testament books during the semester. Students have a parsing sheet to complete along with a written translation which is to be accurate, literal, and smooth. New vocabulary found in the assigned passages is also to be learned as a part of vocabulary studies.

(10) The text is still read aloud as portions of it are translated in class. As stated in the section on Greek I, it assists the students in comprehension and familiarity
with the text. By the end of the second year the writer has found that most students are proficient in reading the passages they translate.

(11) Students receive ample opportunity to pursue independent research in their Greek studies. The first semester assigns a major word study research project. And the second semester has them prepare an exegetical study of a passage of Scripture. Students are also encouraged to use their Greek studies for other courses they take at Roanoke Bible College.

(12) The writer continues to introduce his students to the numerous reference works available to them for the study of Greek. Students have ample opportunity to use these tools in the library to work on their word studies, translation, and exegetical work. They are also encouraged to purchase these helpful volumes for their Greek work after graduation.

(13) It is believed by the writer that the second year will give the student the tools and skills to find profit from their studies in Greek for the rest of their lives. Students develop the discipline for study that should assist them in their ministerial preparations. Having done the work for the professor, they should then apply those skills to the work they do in sermon and lesson preparation.

(14) Preachers and teachers are not only responsible for instructing others, they also must model what they teach. Thus the insights gained from a study of the text of
the New Testament must be applied to self first, and then to others. The understanding gained from the Greek text is a profit to the one who studies it first, and then to those to whom he shares it.

(15 & 16) These two objectives state clearly what #11 only alluded to. The students will do a thorough word study in the fall semester, and a Greek exegesis in the second semester following guidelines given in class.

(17) This objective summarizes the intent of the textbook for the second year. Many categories of syntactical use are presented through the year. Students should be able to define the category as well as recognize it in the text.

Linkage With Program Objectives

Roanoke does not make the study of Greek a requirement for graduation for all of its students. However, in the Program Specific Objectives in the Faculty Handbook B. A. students in the Christian Education program have the following objective:

If he is in the B. A. program, to use his knowledge of Greek to enhance his presentation of lessons which explain and apply Scriptural passage [sic].20

Those B. A. students in the Christian Ministry program have a similar objective stated for them: "If he is in the

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20 Roanoke Bible College, Faculty Handbook (Elizabeth City, NC, 1990), 7.
B. A. program, to use his knowledge of Greek to enhance his presentation of the Christian message."

The first year of Greek teaches the students the rudiments of the language, i.e. grammar, vocabulary, elementary syntax, and translation skills. Students are introduced to the tools for the study of the text in the original language such as lexicons, concordances, word study books, etc. The second semester gives them the opportunity to begin incorporating their study of the Greek into sermon and lesson preparations by teaching them how to do a word study, and then assigning them a word for study, using the method which the writer teaches and models.

Second year Greek, as the syllabus states, seeks to build upon that which was learned in the first year. Basic grammar is reviewed. Much time is spent on building the students' vocabulary, as well as increasing his understanding of syntactical constructions used in the text. Assignments such as word studies and exegetical papers seek to make the course more practical.

Course objectives in the first year are primarily statements of what parts of the Greek language are to be taught. Three basic elements are involved in learning a language: grammar, vocabulary, and syntax. The first year grammar book introduces students to each of these three

\[^{21}\text{Ibid., 8.}\]
areas. In addition to these three items, emphasis is placed on translating the Greek text as soon as feasible.

The second year of Greek reviews first, and then expands upon the first year. Beyond just memorizing a particular form, the syntactical significance of a form, i.e. their relationship to other words are noted. The practical application of Greek is a major focus of the class. Students are assigned word studies and exegetical papers as a means of incorporating their language skills into Christian service, a part of the mission statement.

Linkage With Core Objectives

The Faculty Handbook does not specifically mention the study of Greek. However, there are several objectives where Greek makes a substantial contribution to the student.²²

The student should be able to "Demonstrate his knowledge of the . . . doctrinal and philosophical assertions . . . of the Bible."²³ As Chapter Two of this project strongly maintains, Greek contributes greatly to one's knowledge of the Scriptures. It affords to the student insights which are not available through a study of only the English translations.

The student should be able to "Refute unbiblical teachings of American denominations and cults."²⁴ Skill in

²²Ibid., 6.
²³Ibid.
²⁴Ibid.
translating the text of the New Testament is an invaluable aid in properly exeging, interpreting, and applying the text. It provides a way to refute the faulty interpretations based on poor English translations, faulty texts, and man-made creeds, and determine the biblical author's intent from the Scripture.

The student should be able to "Display an understanding of the basic principles of hermeneutics." This Thesis Project demonstrated in Chapter Two that a working knowledge of the original language of the Bible is absolutely essential to valid hermeneutics. Proper hermeneutics and exegesis, according to scholars, is built from the original language of the Scripture. In Greek IV, students are introduced to basic principles of interpretation, upon which their knowledge and understanding of the Greek text can be specifically applied to hermeneutical questions.

Linkage With General Objectives

The current edition of the College Catalog lists the eleven general objectives of Roanoke Bible College. The study of Greek helps in directly achieving three of these objectives.

General objective #1 states that a graduate from RBC should be able to, "Demonstrate a thorough knowledge of the

25Ibid.

26College Catalog, 1993-95, 9.
It has been demonstrated by this research project that Greek is an essential tool in hermeneutics and exegesis. The scholars are in strong agreement that the best way to have a thorough knowledge of the Bible and Christian doctrine is through a study of the original languages.

General objective #9 says a graduate should be able to, "Communicate effectively, both in writing and speaking, the message of the Bible." The writer maintains that the study of the original language greatly contributes to properly understanding the intent of the New Testament author. In order for communication to be effective, it must be accurate. It has been demonstrated that Greek greatly contributes to this accuracy.

It should also be noted that the study of language should improve one's grammar. His consciousness of sentence structure, syntax, and vocabulary will be heightened. This too will assist the minister in his communication abilities.

The final general objective which Greek makes a contribution to is #10. Graduates of RBC should be able to, "Serve competently in some type of Christian ministry for which the college is equipped to prepare you." The writer believes that the knowledge and use of Greek bestows more

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27 Ibid.
28 Ibid.
29 Ibid.
than just competence to the minister. It builds excellence. Numerous references have been previously made in this Project regarding the value of Greek to hermeneutics, theology, preaching and teaching. The study of Greek will ultimately improve the skills and abilities of people serving in Christian ministry, either in a career or voluntary form.

Chapter Summary

This chapter has shown a consistent mission of Roanoke Bible College from its very beginning. Its purpose of training a faithful ministry to the Churches has not changed. This chapter has demonstrated that the course of Greek instruction at Roanoke Bible College assists the institution in achieving her goals, objectives, and mission statement. The individual course objectives for both years of Greek taught at RBC fit into the core objectives, program objectives, general objectives, and ultimately, the mission statement of the school.
CHAPTER 4
THE SURVEY INSTRUMENT

This chapter presents the facts regarding the formation, distribution, and results of a survey sent to Bachelor of Arts graduates of Roanoke Bible College.¹ It will be demonstrated that these graduates of RBC, who are now serving in some facet of full-time Christian service are well served by the degrees which they received, which included a two-year Greek language component.

Construction of the Survey

The writer sought input from a variety of sources as the survey instrument was produced. At each stage of development he solicited the advice and criticism of his colleagues, and key administrators of Roanoke Bible College.² As the survey was completed it was sent as a part of the Thesis Project Proposal to Liberty University, where the writer's mentor, and at that time Director of the D.Min. program, Dr. James A. Freerksen approved the survey for distribution.

¹An appendix contains the complete results. This chapter seeks only to present major conclusions reached from the survey document.

²This included faculty in the Bible/Theology area, and Vice President for Academic Affairs, Beth BonDurant.
It was the desire of the writer to formulate the survey in such a way that it would lend itself to valid statistical analysis. Therefore, he kept the number of open-ended questions to a minimum, using them only for a respondent to explain his/her rationale for an objectively based question. Most questions were of a multiple choice, ranking of possible responses, or yes or no variety.

The survey was divided into sections for everyone to answer, as well as a section to be answered only by those who went on to Graduate School or Seminary following their graduation from RBC. It was believed that this might shed some light on the amount of use or non-use of Greek by those in the ministry.

The Target Group

The writer distributed his survey to alumni of RBC who met the following criteria: (1) Received a B. A. degree from RBC\(^3\), and (2) Were now engaged in some aspect of full-time ministry. It concentrated on those who were in "Career work in Christian service."\(^4\) With great assistance from Roanoke's Development office, who provided the names and addresses of the target group, and financial assistance from the college as well, which covered the cost of copying and postage, the survey was sent out on January 22, 1993.

\(^3\)Earlier graduates of RBC may have received a BSL degree, which contained a two-year language component, thus fitting the criteria of the writer.

\(^4\)See RBC's mission statement.
The size of the target group was 114 graduates.\(^5\) While this number is relatively small, the positive response to the survey helped to strengthen the value of the numbers. Because of the generally good relationship between the college and alumni, the writer felt confident as he distributed the survey that many would take the time to respond to it. Previous reference was made to George Allen who noted that 30 to 40 percent is a good return rate for this type of survey. The writer received a well-above average return of 55 percent, which includes those who graduated from early 1950 to 1990. Thus, a wide scope of responses were achieved, for which the writer is grateful.

Integrity of the Data

In the cover letter that accompanied the survey the writer sought to achieve the highest possible return rate by assuring and doing two things: (1) Safeguard the anonymity of the respondents; and (2) Provide them a postage-paid envelope to return the survey to the writer.

It was believed that if the survey was kept anonymous that the respondent would be less likely to fear any kind of recriminations from his alma mater. Thus, the only information which was asked from the recipients which could even approximate when they studied Greek was the year of gradua-

\(^5\)This number is reduced because there are a number of B. A. graduates who are no longer serving in a ministerial capacity, whose need to study and/or use Greek would be greatly diminished.
tion. Names of individual Greek professors were not solicited. In fact, the majority of respondents to the survey would be those who graduated before 1986, the year this present teacher came to RBC.

Follow-Up of the Survey

Because of the anonymous nature of the survey, it is impossible to determine who did, and who did not take the time to complete and return the instrument. Several steps were taken, however, to encourage a higher than average response rate from the alumni.

The monthly newsletter of RBC is the Messenger, which all alumni and friends of the college receive. In the two months following the mailing of the survey, brief articles were included which announced the mailing of the survey, its purpose, and an appeal to those who received it to take the time to complete and return the document.

In addition to the monthly newsletter, there is also another college publication which was used for the same purpose. The President of the College, William A. Griffin sends out a mailing called the ROAnoke letter. Again in the months following the sending of the survey (February and March of 1993) an appeal was made to complete it in order to help the writer with his project.

6ROA stands for Ropeholders (regular contributors), Officers, and Alumni.
One last effort was made to follow-up on the survey. Each Spring, Roanoke Bible College hosts the "Gospel Rally." This is an event sponsored by the alumni of RBC which provides both a homecoming as well as a preaching rally. In March of 1993 the writer had occasion to preach at this rally. When he took the pulpit, he made one last appeal to those who had not yet sent their survey back to please do so. It netted two additional responses. The last survey, received from overseas, was received in late May of 1993. The writer's efforts in follow-up greatly enhanced the positive response to the survey instrument.

The Scope of the Returned Surveys

The range of respondents to the writer's survey was a period of approximately 40 years, from the early 1950s to the early 1990s. Included in this group were those who considered themselves Preachers, Youth Ministers, Worship and/or Music Ministers, Christian Education Ministers, and some who engaged in several of these aspects.

Overall, the majority of the respondents considered themselves to be preachers. Those identifying themselves as preachers were 74%. The second highest ministry area was Christian Education which was 19%.

It is believed that such a wide range of graduation dates (which would represent differing number of years in the ministry), as well as numerous ministerial vocations represented would provide a balanced approach to the use of
Greek in one's ministry. It was expected that those who saw themselves primarily as preachers would tend to have a greater use of Greek, and such was definitely the case. Those serving in other ministerial capacities had a proportionally lower use of Greek. Yet the survey suggests that even these respondents believe in the value that Greek has to ministry.

Presentation of Survey Results

The writer endeavored as the results of the survey were scored to view not only the raw, total scores, but also to divide the responses into groups which represented the year of graduation. Trends on the use of Greek can then be noted through specific periods. Certain strengths, weaknesses, and emphases can be noted by such designations and divisions.

Likewise, those who went on to Seminary or Graduate School will be considered in a separate category. The purpose for this division is to ascertain the level of use of Greek by those who had years of study beyond the two years at Roanoke Bible College. The value of Seminary studies to the minister in terms of his use of Greek can then be observed and noted.

The tables which are included will have the question which was asked, the possible responses, and then seven columns which record the responses. These seven columns

7See the appendix for complete survey results.
represent the following divisions: (1) 1950-1959; (2) 1960-1965; (3) 1966-1969; (4) 1970-1975; (5) 1976-1979; (6) 1980-1985; (7) 1986-1990. Unless otherwise noted all numbers in the tables represent percentages.

Table 1.--Types of Ministries Represented in the Survey

<table>
<thead>
<tr>
<th>Ministry</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preacher</td>
<td>83</td>
<td>86</td>
<td>100</td>
<td>71</td>
<td>67</td>
<td>77</td>
<td>50</td>
</tr>
<tr>
<td>Youth Minister</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>Worship/Music</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Christian Education</td>
<td>0</td>
<td>14</td>
<td>0</td>
<td>29</td>
<td>8</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>Other</td>
<td>17</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
<td>8</td>
<td>10</td>
</tr>
</tbody>
</table>

Those who responded to the survey indicated that at the time they entered the B. A. program they thought that Greek would be an excellent aid to their ministry. The raw scores on question four show that 53% believed that Greek would greatly help their ministry, 42% said it would help somewhat, 4% said only a little, and 1% said not at all. The following table represents the responses by corresponding year of graduation.

Table 2.--The Perceived Value of Greek Upon Entering B. A. Program

<table>
<thead>
<tr>
<th>Perceived Value</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great Value</td>
<td>17</td>
<td>42</td>
<td>33</td>
<td>57</td>
<td>42</td>
<td>69</td>
<td>50</td>
</tr>
<tr>
<td>Some Value</td>
<td>83</td>
<td>57</td>
<td>66</td>
<td>43</td>
<td>33</td>
<td>31</td>
<td>40</td>
</tr>
</tbody>
</table>

8Some respondents indicated that Worship and Music were part of their other required duties.

9Respondents in this category generally had a combination of the above responsibilities.
These figures indicate that the majority of respondents believed that Greek would be a tremendous benefit to them in their ministries. Very few thought there would be little or no value from the study which Greek demands.

A valuable comparison is to see how the figures change as a result of being out of school, and in the ministry for a period of time. A total analysis shows that 28% use Greek consistently, 49% use Greek when they need to, 10% use their language skills "when and if they think about it," and 3% say they do not use Greek at all. The following table helps in the comparison by year of graduation.

Table 3.--The Current Value of Greek to One's Ministry

<table>
<thead>
<tr>
<th>Value</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great Value</td>
<td>17</td>
<td>42</td>
<td>0</td>
<td>29</td>
<td>42</td>
<td>15</td>
<td>30</td>
</tr>
<tr>
<td>Some Value</td>
<td>50</td>
<td>14</td>
<td>100</td>
<td>71</td>
<td>33</td>
<td>62</td>
<td>50</td>
</tr>
<tr>
<td>Occasional Value</td>
<td>33</td>
<td>29</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>23</td>
<td>10</td>
</tr>
<tr>
<td>No Value at All</td>
<td>0</td>
<td>14</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>0</td>
<td>10</td>
</tr>
</tbody>
</table>

The writer observes that the majority of respondents still find help from their Greek New Testaments. Certain ministerial vocations may not require its use as much as others, yet the results indicate that it is still being used by a large percentage of graduates.
Areas Where Greek is Used

Chapter Two of this Thesis Project emphasized the contribution of Greek to so many aspects of ministry. The numerous references of that chapter strongly supported Greek as being essential to the minister. A portion of the survey elicited information from the respondents to ascertain where Greek was used in their life and ministry.

The value of this information for a teacher of Greek is great. Having obtained solid data about areas where Greek is effectively used by ministers, he can seek to emphasize that to his students. More time may be spent in sharpening a student's language skills in that particular ministerial aspect and function. In those areas where Greek does not seem as beneficial to the full-time minister, less attention may be given to these areas.

In those instances where a majority of respondents do not use their language skills, it may not necessarily mean, however, that there is no value to be derived from the Greek language. It may indicate that these respondents simply do not employ their language skills in that area, where others may find more benefit. Perhaps as they were taught the language they were not exposed to the value Greek can be to many ministerial efforts, personal devotions being a prime example. The teacher might then consider including this as a part of classroom presentations.

The survey, as expected, strongly indicates that the primary use of Greek is for sermons (81%) and lesson prepa-
ration (82%). Studies in exegesis ranked third (46%).
Textual studies ranked next (32%), followed by translation (21%), and personal devotions and review of the Greek lan-
guage tied for last place (12%).

Respondents to the survey were asked to rank their main reasons for using Greek, from most important to least impor-
tant. The writer hoped to be able to find trends in the use of Greek from this question.

Table 4.—Primary Reason for Use of Greek in Ministry

<table>
<thead>
<tr>
<th>Reason</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation Accuracy</td>
<td>33</td>
<td>29</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>23</td>
<td>0</td>
</tr>
<tr>
<td>Word Studies</td>
<td>17</td>
<td>29</td>
<td>0</td>
<td>14</td>
<td>42</td>
<td>23</td>
<td>10</td>
</tr>
<tr>
<td>Exegetical Studies</td>
<td>17</td>
<td>29</td>
<td>33</td>
<td>29</td>
<td>25</td>
<td>23</td>
<td>40</td>
</tr>
<tr>
<td>Textual Accuracy</td>
<td>0</td>
<td>29</td>
<td>0</td>
<td>14</td>
<td>0</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td>New Insights</td>
<td>17</td>
<td>29</td>
<td>66</td>
<td>43</td>
<td>25</td>
<td>31</td>
<td>20</td>
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<tr>
<td>Devotional Study</td>
<td>0</td>
<td>14</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>0</td>
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<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Table 5.—Secondary Reason for Use of Greek in Ministry

<table>
<thead>
<tr>
<th>Reason</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation Accuracy</td>
<td>0</td>
<td>14</td>
<td>33</td>
<td>0</td>
<td>17</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Word Studies</td>
<td>33</td>
<td>14</td>
<td>0</td>
<td>14</td>
<td>8</td>
<td>31</td>
<td>40</td>
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<tr>
<td>Exegetical Studies</td>
<td>17</td>
<td>14</td>
<td>33</td>
<td>29</td>
<td>33</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>Textual Accuracy</td>
<td>33</td>
<td>0</td>
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<td>14</td>
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<td>23</td>
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<tr>
<td>New Insights</td>
<td>0</td>
<td>14</td>
<td>0</td>
<td>43</td>
<td>8</td>
<td>31</td>
<td>20</td>
</tr>
<tr>
<td>Devotional Study</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

10 Although explicitly stated in the survey to rank the items 1, 2, 3, etc., many respondents only checked off the areas where they use Greek. Tabulation of this question was made difficult because of this. The writer determined it best to list the primary reason in one table, and a sec­ondary reason in a following table.
Satisfaction With Language Abilities
Upon Graduation and Following Graduation

A major portion of outcomes assessment is determining whether or not a student can do what an institution tells him he will be able to do upon graduation. The survey sought to gain input from graduates regarding their satisfaction with their language skills upon graduation, as well as their perceived level of satisfaction with current abilities. The survey asked them to rate six aspects of their studies which could involve the use of Greek, and rank their abilities with the following scale: A - Great Confidence (felt very comfortable); B - Moderate Confidence (Felt I could do it with some effort); C - Little Confidence (Didn't feel I could do well); D - No Confidence (Didn't have any idea what I was doing).

The raw scores present a picture of overall great or moderate confidence in all but one area. Translation skills showed 70% felt either great or moderate confidence. Ability to do a word study had 84% who indicated great or moderate confidence. Ability to exegete a passage and determine the author's meaning had a response of 65% who indicated great or moderate confidence. In the area of verification of modern translations, 64% indicated great or moderate confidence. And 79% had great or moderate confidence in their ability to gain new insights into the text as a result of their study from Greek.
The one area which had a majority who indicated little or no confidence was in the aspect of textual criticism. Only 7% indicated great confidence, 32% moderate confidence, but 56% said little or no confidence. This may be an indication that not enough time was spent in class discussing and giving examples of textual criticism.11

An important comparison with the figures given above for ability immediately after graduation, is the graduate's perceived ability in the same areas some years after graduation. Not surprisingly, the level of confidence has in some areas decreased over the years. Reasons for that decline will be seen in the next section.

In the area of translation abilities, now only 46% report great or moderate confidence, 52% say little or no confidence. The decline in ability to do a word study was not as great. Those who indicate a present level of great or moderate confidence is 78%, a drop of only six percent.

Exegesis and understanding of an author's meaning noted a decline. Current levels of either great or moderate confidence stood at 57%. Those with little or no confidence went from 30% at graduation to 40% sometime after graduation.

Those who indicated a lower confidence level in textual criticism did not significantly change their viewpoint after graduation. The numbers somewhat surprisingly noted that

11The new syllabus for Greek III and IV will address textual criticism. See appendix.
11% have great confidence (compared to 7% at graduation time), but overall 58% still had little or no confidence.

Verification of an English translation's accuracy did not greatly decline. Results of a student's ability after some time in the ministry still show 60% believe they have great or moderate confidence. Those with little or no confidence rose to 39%.

A significant aspect of the overall value or contribution of Greek to the ministry regards how well they can discover new insights, i.e. those previously unknown to him, from the Greek text. A convincing majority still believes they have great or moderate confidence to do so. Those with great confidence stood at 33%, and those with moderate confidence was 39%. Only 27% said they had little or no confidence.

The writer believes that these figures speak well for the student both at graduation, and now a number of years after graduation. The following table presents the alumni response to the question about how they felt about the B. A. program at the time of their graduation.

<table>
<thead>
<tr>
<th>Table 6.--Respondent's Feelings About the B. A. Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Satisfied</td>
</tr>
<tr>
<td>Somewhat Satisfied</td>
</tr>
<tr>
<td>Not Satisfied</td>
</tr>
<tr>
<td>Wish They Took B. S.</td>
</tr>
</tbody>
</table>
The raw scores for this question show 70% were very satisfied, 19% indicated somewhat satisfied, 5% were not satisfied, and only 2% said they wish they had taken the Bachelor of Science degree instead of the Bachelor of Arts.

When alumni were asked about their feelings about the B. A. program now that they had spent some time in the ministry, their responses reflect an overall satisfaction with the program. Those who still see themselves as very satisfied are 61%. The somewhat satisfied group stands at 21%. The not satisfied group is 14%, and those who wish they had taken the B. S. degree rose from 1% to 2%. This speaks well for the program, and for the value that B. A. graduates derive from their language study.

Satisfaction With Instruction Received at Roanoke

Questions 12 and 13 asked students to evaluate their language abilities at the time of their graduation from Roanoke, and since that time. Questions 17 and 18 approached the subject from a different vantage point. It asked students to indicate their satisfaction with the instruction they received. Again, it asked them to reflect upon their impressions at the time of graduation, as well as in the present. It sought to ascertain if they were very satisfied, satisfied, not satisfied, or very unsatisfied.

Respondents to the survey again show an overall high level of satisfaction with the instruction they received. Of the six areas they were asked to evaluate (Grammar, pars-
ing, word study, translation, textual variations, and vocabulary), only one of them showed less than 50% satisfaction.\textsuperscript{12}

In the area of grammar, 86% said they were either very satisfied, or somewhat satisfied. In the ability to recognize a form (parse) 70% said they were either very satisfied or satisfied. Sixty-four percent (64%) said they were satisfied with instructions on how to do a word study. A large majority (75%) said they were satisfied, or very satisfied with the instruction they received in translating a passage with skill and accuracy. The responses showed that 60% were either very satisfied, or somewhat satisfied with their ability to grow and maintain a vocabulary.

The lone area where satisfaction with a specific area was lower than 50% was the topic of textual criticism. Only 11% said they were very satisfied, and 35% said somewhat satisfied. The majority were either not satisfied, or very unsatisfied.

A test of someone's satisfaction with any service or product is whether or not they would recommend it to someone else. The survey attempted to get some feedback from respondents on this question. It asked them if they would strongly recommend, recommend, stay neutral, discourage, or

\textsuperscript{12}Again, it was in the area of textual variations. This has led the writer to include a stronger section on this important topic in Greek III and IV.
strongly discourage someone from taking Greek. The results speak well for the B. A. program.

The clear majority (61%) said they would strongly encourage someone to study Greek. A solid 33% said they would encourage a student to study the language. Only 5% said they would stay neutral. No one said they would discourage, or strongly discourage someone from studying the New Testament's original language.

It is interesting that some, who admit to little or no confidence in some of the previously mentioned areas would still strongly encourage another to take Greek. Perhaps this is because the respondents recognize that their inability to currently do some aspect of study from the Greek is more of a lack of their keeping up with the nuances of the language, and not a fault of the instruction they received. By year of graduation the results to this question are as follows.

Table 7.--Recommending Others to Take Greek

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Recommend</td>
<td>50</td>
<td>57</td>
<td>0</td>
<td>57</td>
<td>58</td>
<td>62</td>
<td>70</td>
</tr>
<tr>
<td>Recommend</td>
<td>50</td>
<td>29</td>
<td>66</td>
<td>29</td>
<td>25</td>
<td>38</td>
<td>30</td>
</tr>
<tr>
<td>Stay Neutral</td>
<td>0</td>
<td>14</td>
<td>33</td>
<td>14</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Discourage</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Strongly Discourage</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

An interesting statistic that was gained through the survey regards making Greek a requirement for every undergraduate, Bible College degree. While many respondents
would strongly recommend someone to take Greek, they were not as willing to make it a requirement for graduation. Only 49% said it should be required, while 51% said it should not.

Respondents were willing, however, to say that certain areas of vocational ministry should have Greek as a requirement. It came as no surprise to see preaching at the top of this list.

Table 8.--Making Greek Required for Graduation

<table>
<thead>
<tr>
<th>Ministry Area</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preaching</td>
<td>66</td>
<td>57</td>
<td>66</td>
<td>86</td>
<td>92</td>
<td>85</td>
<td>100</td>
</tr>
<tr>
<td>Pastoral Counseling</td>
<td>17</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>42</td>
<td>31</td>
<td>10</td>
</tr>
<tr>
<td>Music/Worship</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>17</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Youth Ministry</td>
<td>17</td>
<td>29</td>
<td>33</td>
<td>57</td>
<td>42</td>
<td>15</td>
<td>70</td>
</tr>
<tr>
<td>Christian Education</td>
<td>33</td>
<td>14</td>
<td>33</td>
<td>43</td>
<td>42</td>
<td>62</td>
<td>70</td>
</tr>
</tbody>
</table>

Barriers to the Use of Greek in Ministry

This is one of the key questions asked in the survey. It seeks to find out the reasons why some B. A. graduates are not using their language skills as much now as they did when they graduated. Chapter Two discussed excuses for not using Greek. A. T. Robertson was noted who said the primary reason was laziness. His strong statement merits some factual analysis.

This writer commonly hears from others that resources for English readers only are just as deep and helpful as the ones the Greek students use. This argument likewise deserves some input from graduates.
A question on the survey asked, "Which of the following would increase your use of Greek?" Only 21% indicated that they needed better reference tools. Slightly more (26%) felt that a stronger background in the language would help them now. Yet 58% stated that what they needed was the discipline to study and use the language. And 56% also indicated that they did not have the time to spend in the language as they might like.

It would appear that the lack of use of Greek is more a question of desire and time management, than a question of available tools or level of instruction. This is more graphically represented by the respondent's year of graduation.

Table 9.--Aids to Enhance One's Use of Greek in Ministry

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Better Reference Tools</td>
<td>17</td>
<td>29</td>
<td>0</td>
<td>14</td>
<td>25</td>
<td>23</td>
<td>20</td>
</tr>
<tr>
<td>Better Background</td>
<td>50</td>
<td>29</td>
<td>33</td>
<td>14</td>
<td>25</td>
<td>31</td>
<td>10</td>
</tr>
<tr>
<td>Disciplined Study</td>
<td>50</td>
<td>57</td>
<td>100</td>
<td>67</td>
<td>38</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>More Time for Language</td>
<td>33</td>
<td>14</td>
<td>66</td>
<td>86</td>
<td>50</td>
<td>69</td>
<td>70</td>
</tr>
</tbody>
</table>

Question seven asked respondents to list their main reasons for not using Greek. The question gave possible responses such as, "Too busy with other ministerial duties to spend time in the original language." Another choice was, "No longer remember my vocabulary and grammar." The third choice was English Bible Study Resources just as good as what I get from the Greek." And the last choice was, "Just don't take the time to do it." A blank was left for
them to include another reason(s). Again, the majority of respondents indicate that the problem is being too busy, which may in part explain why they no longer remember the grammar and vocabulary. By year of graduation the responses to this question are intriguing.

Table 10.--Reasons Greek is Not Used in Ministry

<table>
<thead>
<tr>
<th>Reason</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Too Busy</td>
<td>0</td>
<td>29</td>
<td>100</td>
<td>57</td>
<td>50</td>
<td>38</td>
<td>30</td>
</tr>
<tr>
<td>Don't Remember it</td>
<td>83</td>
<td>14</td>
<td>33</td>
<td>29</td>
<td>33</td>
<td>46</td>
<td>30</td>
</tr>
<tr>
<td>Good English Resources</td>
<td>0</td>
<td>29</td>
<td>66</td>
<td>43</td>
<td>17</td>
<td>23</td>
<td>20</td>
</tr>
<tr>
<td>Don't Take the Time</td>
<td>50</td>
<td>0</td>
<td>66</td>
<td>29</td>
<td>33</td>
<td>23</td>
<td>60</td>
</tr>
<tr>
<td>Other</td>
<td>33</td>
<td>14</td>
<td>0</td>
<td>14</td>
<td>0</td>
<td>8</td>
<td>0</td>
</tr>
</tbody>
</table>

Comparison of Seminary and non-Seminary Respondents

The survey asked 15 questions to be answered only by those who have gone on to Seminary or Graduate School. The purpose of identifying those with graduate education was to see (1) how well Roanoke prepared them for graduate studies in Greek; and (2) what impact further Greek studies makes to their ministry. Those who went directly to graduate school upon graduation from Roanoke compared to those who delayed entry into Seminary were about equally divided (45% - 55%).

\(^{13}\)All respondents from group #3 noted that this was a factor in their non-use of the language.

\(^{14}\)Not every respondent's graduate program required Greek. Only 33% report having a Greek requirement for graduation.
The additional information received from alumni with graduate education is valuable as it may indicate that Greek's contribution to ministry increases when a student has more than two years of formal study in the language. It also provides important outcomes assessment information regarding knowledge and skills of Roanoke's graduates.

Seminary Respondents Viewed as a Group

It will be seen from the following data that graduates of Roanoke Bible College indicate a basic satisfaction regarding their ability to perform graduate studies, specifically in the area of Greek. While only 21% of these graduates were required to take a Greek proficiency examination as a condition of admission, a most-satisfying 100% of them responded that they passed it the first time.

Students were asked to indicate their agreement or disagreement to three statements. The first asked them if their language background adequately prepared them for graduate studies. The second asked them to compare their level of preparation with others in the class from different colleges. The third asked them if they felt they could have been prepared better for graduate studies.\(^{15}\)

Some interesting responses were found in these three questions. These responses would seem to validate the questions. While 33% said they strongly agreed with the statement that their language background adequately prepared them

\(^{15}\)See survey questions #25-27.
for graduate studies, 33% also strongly agreed that they
could have been better prepared. Likewise, 48% agreed that
they were adequately prepared, while 43% agreed that they
could have been prepared better.

Stated from the negative point of view, 33% disagreed
that they were adequately prepared for graduate studies, and
23% disagreed that they could have better prepared for
graduate Greek language study.

Finally, only 5% strongly disagreed with the statement
that they were adequately prepared for graduate school. And
no one indicated that they strongly disagreed that they
could have been better prepared for graduate Greek language
studies.

The writer finds that some of these graduates have some
strong feelings that their language background could have
been better. The considerable majority of these alumni
would not have had this present writer as a Greek instruc-
tor. It will be a valuable study to follow-up on those
students who have pursued graduate studies in Greek since
1988, the year this writer had students graduate who had
taken both year of Greek under him.

Respondents were asked to reflect on the quality of
their preparation for advanced Greek studies compared to
that of their classmates.\footnote{This asked them for their impressions about how well
they did in Greek classes compared to their fellow students,
or any observations regarding how others may have learned
the language.} This resulted in a very strong
showing for Roanoke's program. Those who strongly agreed that their preparation was equal or better than their classmates were 23%. And another 52% agreed with the statement. Thus, 75% identified themselves as at least on a par, if not more advanced than their counterparts. Only 9% disagreed with the statement, and 14% strongly disagreed.

The results of the survey identify several areas where respondents varied regarding their preparations for advanced studies. Again, this may have more to do with the emphases of individual professors they may have studied under. Likewise, it could reflect varying levels of ability in the individual students. Still, it is an interesting statistic to consider.

Table 11.--Areas of Perceived Strengths and Weakness

<table>
<thead>
<tr>
<th>Identification as a:</th>
<th>Strength</th>
<th>Weakness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation</td>
<td>41</td>
<td>24</td>
</tr>
<tr>
<td>Word Studies</td>
<td>41</td>
<td>24</td>
</tr>
<tr>
<td>Exegesis</td>
<td>31</td>
<td>48</td>
</tr>
<tr>
<td>Syntax</td>
<td>17</td>
<td>45</td>
</tr>
<tr>
<td>Grammar</td>
<td>28</td>
<td>31</td>
</tr>
<tr>
<td>Textual Study</td>
<td>21</td>
<td>28</td>
</tr>
</tbody>
</table>

Taking this table in comparison with the preceding section regarding level of preparation, it does not indicate an overwhelming sense of confidence in any of the areas listed. Certainly the first three (translation, word study, and exegesis) stand out, yet the majority of students who responded to these questions did not identify any of these as a strength. The survey question asked them where they felt
"especially strong." This group already indicated that the majority of them felt "equal to" their classmates. Thus these figures may be validating that a Roanoke graduate is adequately prepared, although not far advanced beyond their peers.

On the weakness side of the table, exegesis and syntax came close to a solid majority who identified them as a weakness. These results indicate that more work should have been done in these areas with students in the classroom. However, the majority of students do not identify any one of these areas as a weakness, which would again say that their preparations on the whole prepared them for graduate work.

Contribution of Graduate School to Using Greek in Ministry

Survey question 30 asked students to indicate how much advanced study in Greek contributed to their present use of Greek in ministry. It offered three choices: Greatly contributed; Contributed; and Did not make significant change. Those who indicated that Greek greatly contributed were 30%. Those who said it contributed were 35%, as were those who said it did not make a significant change.

This question was further analyzed by those who went on to Seminary directly from Bible College, and those who waited for some time before pursuing graduate studies. The

17 This writer cannot speak for what others have done in previous years. Yet these two areas receive special attention, stated as course objectives, in Greek III and IV. The writer would expect to see future graduates rate these areas higher than these respondents.
following table indicates the contribution of Seminary to desire to use the language in their ministry.

Table 12.—Contribution of Seminary to use of Greek in Ministry

<table>
<thead>
<tr>
<th>Respondents who:</th>
<th>Went Directly</th>
<th>Waited</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greatly Contributed</td>
<td>33</td>
<td>27</td>
</tr>
<tr>
<td>Contributed</td>
<td>50</td>
<td>18</td>
</tr>
<tr>
<td>Did not make significant change</td>
<td>17</td>
<td>55</td>
</tr>
</tbody>
</table>

Comparison of Seminary to Non-Seminary Respondents

There are a number of specific comparisons that can be made between those who went on for further studies and those who did not. From these comparisons conclusions may be drawn which indicate that advanced studies do enhance the use of Greek in ministry.

Question 5 asked alumni to indicate the contribution of Greek to their ministry. The writer found that those with a seminary background are more likely to find a greater use of Greek in their ministry.

Table 13.—Comparison of Greek's Value to Ministry

<table>
<thead>
<tr>
<th>Group</th>
<th>Seminary</th>
<th>Non-Seminary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great Use of Greek</td>
<td>31</td>
<td>28</td>
</tr>
<tr>
<td>Use when needed</td>
<td>52</td>
<td>42</td>
</tr>
<tr>
<td>Only Occasional Use</td>
<td>10</td>
<td>25</td>
</tr>
<tr>
<td>No use at all</td>
<td>7</td>
<td>4</td>
</tr>
</tbody>
</table>

This slightly higher use of Greek by seminary alumni is also reflected in the ministerial areas where Greek is employed. Question nine of the survey asked alumni to indi-
cate where they use their Greek. Some clear distinction is seen in the amount of use in the following capacities.

Table 14.—Ministerial Use of Greek

<table>
<thead>
<tr>
<th>Group</th>
<th>Seminary</th>
<th>Non-Seminary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sermons</td>
<td>79</td>
<td>46</td>
</tr>
<tr>
<td>Lessons</td>
<td>79</td>
<td>50</td>
</tr>
<tr>
<td>Personal Devotions</td>
<td>17</td>
<td>4</td>
</tr>
<tr>
<td>Translation</td>
<td>28</td>
<td>14</td>
</tr>
<tr>
<td>Exegesis</td>
<td>52</td>
<td>43</td>
</tr>
<tr>
<td>Textual studies</td>
<td>38</td>
<td>25</td>
</tr>
<tr>
<td>Theological study</td>
<td>45</td>
<td>25</td>
</tr>
<tr>
<td>For language review</td>
<td>17</td>
<td>7</td>
</tr>
</tbody>
</table>

This table clearly shows that those with a seminary background are much more inclined to use their Greek than their non-seminary counterparts. The years spent in advanced study enhance the use and thus the benefit to alumni beyond the two years of Bible College.

When it comes to reasons for not using Greek the distinctions are less clear. Question seven in the survey asked students to indicate their main reasons for not using Greek. Compared by groups the following responses were given:

Table 15.—Reasons For Not Using Greek in Ministry

<table>
<thead>
<tr>
<th>Group</th>
<th>Seminary</th>
<th>Non-Seminary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Too busy to spend the time</td>
<td>45</td>
<td>39</td>
</tr>
<tr>
<td>No longer remember it</td>
<td>31</td>
<td>43</td>
</tr>
<tr>
<td>English resources just as good</td>
<td>28</td>
<td>25</td>
</tr>
<tr>
<td>Just don't take the time</td>
<td>24</td>
<td>43</td>
</tr>
</tbody>
</table>

This table allows at least two conclusions for consideration: (1) Non-seminary students are more likely to lose
their grammar and vocabulary skills; and (2) Both groups indicate a similar feeling that English Bible study resources are just as good.\textsuperscript{18}

Comparing responses to survey questions 13-16 indicate a high satisfaction level by both groups to the B. A. program at Roanoke Bible College. Question 13 asked for their feelings about the B. A. program upon graduation. Number 14 asked them to indicate their present feelings about the program having been in the ministry for some time. And question 16 asked them whether they would encourage someone else to take the B. A. program.

A slightly higher percentage of seminary respondents rank the items more favorably. Yet those with a non-seminary background are generally quite supportive of the B. A. program as the following tables indicate.

Table 16.--Feelings About B. A. Program Upon Graduation

<table>
<thead>
<tr>
<th>Group</th>
<th>Seminary</th>
<th>Non-Seminary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Satisfied</td>
<td>69</td>
<td>71</td>
</tr>
<tr>
<td>Somewhat Satisfied</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td>Not very satisfied</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Wish they took B. S. degree</td>
<td>0</td>
<td>4</td>
</tr>
</tbody>
</table>

\textsuperscript{18}The writer tends to believe this is more of an excuse than a valid reason for not using the language. While it is true that many fine English resources are available, there is still much to be gleaned from the original language.
Table 17.---Current Assessment of their B. A. Program

<table>
<thead>
<tr>
<th>Group</th>
<th>Seminary</th>
<th>Non-Seminary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very satisfied</td>
<td>62</td>
<td>61</td>
</tr>
<tr>
<td>Somewhat satisfied</td>
<td>10</td>
<td>29</td>
</tr>
<tr>
<td>Not very satisfied</td>
<td>24</td>
<td>4</td>
</tr>
<tr>
<td>Wish they took B. S. degree</td>
<td>0</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 18.---Recommending Another to Take Greek

<table>
<thead>
<tr>
<th>Group</th>
<th>Seminary</th>
<th>Non-Seminary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Recommend</td>
<td>68</td>
<td>56</td>
</tr>
<tr>
<td>Recommend</td>
<td>29</td>
<td>41</td>
</tr>
<tr>
<td>Stay neutral</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Discourage</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Strongly Discourage</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Chapter Summary

This chapter has demonstrated that respondents to the survey recognize the value of Greek to ministry. Not every respondent indicates a consistent use of the language in ministry. Yet the overwhelming majority speaks highly for the B. A. program at Roanoke Bible College. Alumni would strongly recommend others to pursue the B. A. degree. And they indicate that Greek can make a significant contribution to ministry.

Those that do not use the language much or at all do not blame the college or their training as much as they would indicate that they are the prime reason why the language is not used, due to a lack of discipline to use the Greek language in their ministries.
Alumni who have pursued advanced degrees are more likely to use the language on a consistent basis than their non-seminary counterparts. Both groups however indicate a basic satisfaction with the level of instruction they received at Roanoke. More can be done to enhance certain weak areas, especially that of textual criticism.

The writer's survey is an initial step in the outcomes assessment and institutional research process. This data will be used to further strengthen the courses in Greek taught at RBC. It will also be utilized as a standard for comparison with future B. A. graduates. The writer anticipates seeing the percentages and results improve in future years, based on changes to the courses which this present survey indicates are warranted.
CHAPTER FIVE

CONCLUSION

The writer of this Thesis Project counts it as a tremendous blessing and privilege to be a part of the ministry of training others to serve Jesus in leadership capacities. Before this work was undertaken he believed that a working knowledge of the language of the New Testament was an important tool in the process. The results of this present effort has both sustained and strengthened those original beliefs.

Summary of the Literature

It has been demonstrated that the vast majority of scholars are united on the value and contribution that a knowledge of the original language makes to ministry. The studies and presentations that a minister makes are enhanced by his use of the Greek text. Sermons and lessons are made more vivid, difficult words and phrases may be explained and illustrated, and sound teaching derived from solid exegesis may be offered.

No scholar was found by this writer who believed there was no value to be gained from language studies. Quite the opposite was true. They encourage those in the ministry,
and those preparing for ministry to take the time to learn the biblical languages.

Conclusions from the Research Instrument

The respondents to the survey likewise demonstrate a belief in the value of the use of Greek. The survey, done by graduates who do the work of ministry, helps substantiate the claims made by the "scholars." Overall, the respondents were grateful for the language requirement of the Bachelor of Arts program, and believe that their degree, which included at least two years of Greek has prepared them well for service. The results indicate that Greek has made, continues to make, or has the potential to make a positive contribution to their ministry.

Even those who do not make great use of the language still indicate that they would encourage others to take Greek. Based on the evidence of this survey, accompanied with the scholarship of others, it seems a fair conclusion to make that those who do not currently use the language make that choice because of subjective factors such as time management, and the lack of discipline and diligence to stay current in the language. It is not because they have suddenly realized that there is no true value to be gained from the study of the text. They have allowed external or internal factors to curtail or terminate their use of Greek.

Likewise, they may not see it as something which ought to be required of every graduate, but they still strongly
maintain its value, especially for preachers.\textsuperscript{1} Thus alumni of Roanoke speak well of the B. A. program, and strongly maintain its value to ministry.

Conclusions for the Institution

It was noted in Chapter One that most Bible Colleges and Seminaries either require Greek, or at the very least offer it as an elective.\textsuperscript{2} This Project has demonstrated the value of the language. Greek is something that has been found to be helpful by those serving in ministerial capacities. Thus, it is an integral, perhaps even an essential part of one's preparations for ministry. Schools like Roanoke Bible College will continue to do well by offering Greek in their curriculum, as it helps to achieve the mission of the institution.

The work of outcomes assessment is an on-going process. The instrument used by the writer to elicit evaluation from alumni continues the process of data collection, appraisal, and improvement to the Bachelor of Arts degree offered by

\begin{itemize}
\item \textsuperscript{1}Many responded in an open ended question that it ought not be \textit{required} because some who have the capacity for ministry may not have a facility for language, and should not be discouraged from ministry. Respondents were very united in their encouragement to attempt the language for the value it holds. The writer would support a policy change to make attempting Greek a requirement for ministry students.

\item \textsuperscript{2}See Ralph D. Winter and Roberta H. Winter, \textit{The Word Study New Testament} (Wheaton, IL: Tyndale House Publishers, Inc., 1978), where they say, "Theological seminaries have long recognized this fact and assiduously require all students who plan to become ministers to study the biblical languages," p. v.
\end{itemize}
the school. The survey gave some solid data which supports the conjectures of the past. Roanoke's graduates are well-served by their degrees. The results assist in demonstrating that Roanoke is achieving her stated mission.

Value to the Writer

This entire project has been a tremendous learning experience for the writer. Initiating, developing, and following through with a project of this scope is an intimidating process. The results are, however, worth the effort. This is especially true when it relates so intimately to one's ministry, as this one has for the writer.

The writer's main concern as the project was undertaken was the possible discovery that no one bothered with the Greek language anymore, or that a method employed by the writer was not well-received, or practical for the student. There was some personal vulnerability in the undertaking of the project.

The overall results of the Thesis Project were very satisfactory, and supportive of the work of the writer. For this he is gratified. There remains, however, a number of areas where the writer has been made aware of aspects of the Greek program that can and should be improved.

The results of the survey indicated a serious weak point in the ability of the students to work through textual variations. Some may argue that this is not a critical issue. Yet when a preacher is asked to resolve a textual difficulty such as the woman taken in adultery (Jn. 8), the
ending of Mark, or the angels stirring the water at the pool of Bethesda, it is important both for him as well as the parishioner who asked the question.

The writer has determined to add to his Greek III and IV class an objective that the student will be able to identify textual problems and present evidence for the best reading. Time will be spent learning the features of the critical apparatus of the United Bible Societies' Greek text. More will be done on the major manuscripts and families of texts by which the student may have further knowledge on the best reading.

The writer also plans to do more in the area of demonstrating the value of Greek to ministry to students, both in the B. A. program, as well as to those students who have not yet chosen which degree to pursue. Alumni of the college who make regular use of the language, and appreciate its value will be asked to speak to students, in effect, promoting the program.

Likewise, the writer can demonstrate to students through personal research, and from the scholarship of others the value of Greek to preaching, teaching, exegesis,

See the proposed syllabus for the course in the appendix. Numerous books will be helpful in achieving this objective. Notably, The Text of the New Testament, by Kurt and Barbara Aland. See also, The Text of the New Testament, by Bruce Metzger. Students will be exposed to the features of the critical apparatus of their UBS text.

The writer envisions having guest speakers share their study habits, as well as specific instances of use of the Greek New Testament.
and even personal spiritual growth. This Thesis Project has "armed" the writer with great ammunition which should demonstrate to students and future students the value of Greek to ministry.

This project has reminded the writer anew that Greek is more than just an academic pursuit, or an obstacle to overcome on the way to a Bachelor's degree. It is a genuine aid to ministry, the contribution of which is unmistakable and undeniable. The writer will attempt to provide an even more practical, hands-on approach to the language, where current students (and future students) should have little trouble seeing where Greek aids in ministry.

Suggestions for Future Study

Through the course of this study the writer has become aware of numerous other avenues that merit attention as it relates to the use of Greek (or the other biblical languages) in ministry. Some of these are as follows.

The mission statement of Roanoke mentions both career and volunteer work in Christian service. This Thesis Project specifically targeted the career worker. There are, however, many graduates of Roanoke Bible College who serve the Church in voluntary capacities, but who hold secular positions. What about those loyal Sunday School teachers,

\(^5\) As a regular preaching minister, the writer can likewise show his students, not all of whom are in the B. A. program instances where Greek has contributed to his ministry.
Elders, Deacons, and Youth Sponsors? They have many tasks in the Church. What value does a B. A. degree, and two-years of Greek offer to them?

The writer envisions a research instrument to be sent to volunteer workers to determine how much their skills in Greek profit them in their service. Some interesting comparisons could then be made between the vocational and the avocational Christian worker. Depending on the results of such a research instrument, students could be either counseled to take Greek or to take a program which did not require the language.

Another worthy avenue of study would be those who graduated with a Bachelor of Science degree from this institution who later went on to study Greek, either at Seminary or another College. It would be interesting to see the reasoning behind taking Greek after they have already received a bachelor's degree. Was it a requirement to some Seminary program, or did they feel they now had the time to pursue the language, or were they somehow "convicted" of the value that Greek has to ministry? These are all questions that have merit to them.

6 In the Spring Semester of 1992, two Bachelor of Science graduates asked for, and received a class in first year Greek at the Church where one of the graduates serves as minister. In the Fall Semester of 1993 a student who recently graduated with a Bachelor of Science degree came back to audit Greek I. This may indicate that those who find themselves doing a lot of Bible study now recognize the value of Greek, and wish to learn the language.
One final area of future study will be mentioned. This project considered exclusively graduates from Roanoke Bible College. The writer desired to use only graduates from this institution because of the immediate impact on outcomes assessment, and the school's on going efforts to achieve regional accreditation. Yet there would indeed be great benefit to compare the satisfaction level of Roanoke's graduates to those of graduates from other Bible colleges or Seminaries. This has the potential to indicate levels of competency between one program and another, or the use of Greek by one group or another.

These areas for future study are all valid for this writer's present work at Roanoke Bible College. The accumulation of this data could further assist the school in the continuing process of institutional effectiveness and outcomes assessment. These are also questions which would help another language teacher at his own institution.

Adaptation of the Study

It should not be difficult for other teachers of biblical languages to adapt the methodology of this Thesis Project to suit their own needs. An instructor of Hebrew or Aramaic at another institution could ask essentially the same questions as this Project did for Greek, and determine the outcomes in the same fashion. It would be an interesting comparison between the value of Greek to ministry and the value of Hebrew, or Aramaic.
Beginning from a statement of the mission of the institution, one then determines how his program or classes contributes to the overall accomplishment of that mission. Roanoke wants to prepare and challenge men and women for career and volunteer work in Christian service. This project has demonstrated both from the literature as well as alumni, that Greek is an integral aspect of the work of ministry. The writer's individual course objectives were compared to institution-wide objectives, and ultimately the mission statement of the school.

Great assistance can be made from other departments within the institution. One must determine who fits into the criteria which the research will cover. Roanoke's Development office was helpful in finding those people for this writer. Further financial assistance from the college greatly aided the distribution and receipt of the surveys. The results of the project will be helpful in the recruiting of students, either for the school or for a particular program. Likewise, academic advisors will now have some solid data to present to students regarding the merits of a particular program.

The writer wishes to express thanks to those alumni of Roanoke Bible College who were gracious enough to return the survey. It is his hope that the results of the survey, accompanied with the scholarship of others, will enhance the program of Greek instruction at Roanoke Bible College. It
is further hoped that this work will further assist the college in achieving its mission:

To prepare and challenge men and women
for career and volunteer work in Christian service.
APPENDIX 1

GREEK I & II
La/Nt 307/08 – Course Syllabus
MWF – 4:00–4:55
1991–92
Blair A. Yager

Course Description: Elementary vocabulary, grammar and translation of New Testament Greek.

This course is offered with the belief that a working knowledge of the language in which the New Testament was written will greatly enhance your Christian life and ministry. Indeed, it is an invaluable and irreplaceable aid for preachers and teachers of the Word. Yet, the study of Greek is a discipline which demands careful attention, patience, and diligence. The successful student must be willing to devote his best efforts to this course.

Course Objectives:

I. The student will be able to demonstrate his knowledge of the following:
   a. A Greek vocabulary of 500-650 words.
   b. The Greek verb system: Its tenses and moods.
   c. The noun system in its three declensions.
   d. A basic understanding of grammatical constructions (syntax).
   e. Basic principles of translation.

II. The student will be able to:
   a. Translate with skill and accuracy I John and John 1-2.
   b. Parse verbs with accuracy.
   c. Decline substantives within the three declensions.
   d. Read the Greek text aloud smoothly.
   e. Use the various Greek tools proficiently.
   f. Make his study practical - to himself and others.
   g. Pursue independent research into the significance of important words.

Along with these items which describe the things you should know and do, I also hope that you will develop a stronger awareness and appreciation for the following:

   a. God's Word is abiding forever.
   b. The authors God used in communicating His truth were inspired.
   c. Today's Greek students have many valuable helps available to them.
   d. The English translations which we have can be evaluated in terms of their faithfulness to the Greek text.

I urge you to develop an attitude of humility in your study of Greek, appreciating it as one of many vital tools in your ministry. Along with my role of teacher, I'd like to be used as a resource person and helper. You may call on me for help and assistance at any time. You are welcome
and encouraged to ask questions in class, drop by my office, or even my home. I can be reached at 338-0301.

**Course Textbooks:**

Huber Drumwright, Jr. *An Introduction to New Testament Greek.*

I also recommend that you begin saving towards the purchase of Arndt & Gingrich, *A Greek-English Lexicon of the NT* which will be required in the second semester. Although it is an expensive book, it is also the best lexicon currently available.

**Course Requirements:**

1. Daily vocabulary/grammar quizzes. Each student will make for himself a set of flash-cards for his vocabulary. These flashcards must be kept current and available for inspection.

2. Classroom recitation. Being prepared to contribute to the daily discussion.

3. Reading and translating assigned texts. Parsing sheets.

4. A mid-semester and final exam (vocabulary, translation, and grammar).

**Grading:**

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<td>Daily quizzes</td>
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Greek is not a subject in which to have a large number of absences. Each day new material will be presented. The student who is absent from class will have to make-up any material he misses, as well as the daily quizzes.

Let me urge you to study at least two hours for every one hour in class. Each day when the roll sheet is passed the student will indicate how much he has studied in preparation for class. The final number of hours will not be counted as a part of the final grade as much as it will be indicative of what that final grade will be.

**Course Agenda:**

A pace of study will be sought which neither rushes the material too quickly nor plods along so slow as to become monotonous. After several weeks, time will be spent in translation each day. We will tentatively plan for one chapter in the grammar per week. Some weeks it will be more, others less.
GREEK III & IV  
Course Syllabus  
MWF -- 1:00 - 1:50  
1992-1993  
Blair A. Yager

COURSE DESCRIPTION:
Translation, syntax, and textual criticism, with emphasis on reading skills.

This course seeks to build upon that which was learned in Greek I & II. Endings which were learned in the first year's study will be rapidly reviewed. Their syntactical significance will also be expanded upon. A greater emphasis will be placed on translating and exegeting the text. The student's Greek vocabulary will be broadened, as will his understanding of the Greek tenses, moods, and cases. Word studies and exegetical papers will be assigned to help make the course even more practical.

COURSE OBJECTIVES: The student who successfully completes the course will be able to:

1. Identify and decline the three declensions of Greek nouns, pronouns, and adjectives.
2. Identify the categories of 3rd declension nouns.
3. Explain the syntactical significance of verb tenses and what type of time they indicate.
5. Explain the significance of the various moods.
6. Explain the function of the different voices.
7. Increase his vocabulary to approximately 2000 words.
8. Give principal parts to assigned verbs.
10. Read the Greek text aloud smoothly.
11. Pursue independent research in Greek studies.
12. Identify and use the various types of Greek reference tools.
13. Develop the skills and desire to study from the Greek text for the rest of their lives.
14. Apply insights gleaned from the Greek text to life and ministry.
15. Present a detailed word study following assigned procedures.
17. Explain the significance of syntactical forms found in the Greek New Testament.
18. Recognize textual variations, and give evidence for the best reading for a particular text.

REQUIRED TEXTS:
The Greek New Testament (UBS 3rd ed.)
Bruce Metzger, Lexical Aids for Students of NT Greek.

RECOMMENDED TEXTS:
Sakae Kubo, A Reader's Greek-English Lexicon.
Walter Mueller, Grammatical Aids for Students of NT Greek.

Additional reading assignments will be made. They will include selections from The Text of the New Testament, and The Minister and His Greek New Testament.

GRADING:
Translation/Workbook Assignments 20%
Vocabulary Quizzes 20%
Semester Project 20%
Mid-Term Exam 20%
Semester Exam 20%

Vocabulary quizzes from Metzger will be every Friday. If class does not meet on a Friday we will have the quiz on Wednesday. Each week thirty-five (35) words will be assigned.

Homework requirements will be found in each chapter of the textbook. They will be due as assigned. Each student should come to class prepared to translate or recite. Additional homework assignments will be made, due as assigned.

The fall semester project will be a thorough study on some important New Testament word. Using procedures learned the previous year, students will prepare a written and oral presentation to the class, noting the insights gained from their study. Students will choose a Friday to present their study beginning after mid-term break. This project is the equivalent of a normal term paper.

The mid-term and the final exam will be comprehensive in nature. They will be similar in arrangement to those given in first year Greek.

Guidelines for tardies, absences, late-work are found in the Catalog. These will be fastidiously followed. Being prepared to contribute in class discussions will also have a bearing on your grade.
APPENDIX 3

WORD STUDY PROCEDURES
Blair A. Yager

1. Selection
   a. Choose the word
   b. Choose the passage
   c. Note the problems

2. Consult Lexicons
   a. NT - Bauer, Arndt, and Gingrich.
   b. Classical - Liddell and Scott
   c. Papyri - Moulton and Milligan
   d. Patristics - Lampe

3. Development
   a. Trace the history of the word
   b. Note the changes of meaning
   c. Indicate the specialized meanings
   d. Determine the basic meaning

4. Helps (Word Study Books)

5. Use of Primary Sources
   Examine some of the sources which use the word as listed in the reference works.

6. Septuagint (LXX)
   Find the word in Hatch and Redpath's, A Concordance to the Septuagint. Take note of how many times the word was used, those who used it, and the variety of meanings.

7. New Testament
   Find the word in Moulton and Geden's, Concordance to the Greek Testament. Again, take notice of how many times it was used, the distribution of its use, and the variety of meanings.

8. New Testament Author
   Note the way the word is used by the particular author of the NT book where the passage under study is found. Helpful works include: William H. Simcox, The Writers
of the New Testament; and vol. 4 of Moulton, Howard and Turner's Greek Grammar. Works such as these are helpful in determining the individual literary traits of the NT writers.

Consult various commentaries on the word usage and meaning of the particular passage chosen for study. This is the last step, not the first!!!

Prepare a paper detailing the findings of your study. Follow an orderly progression, beginning with the most ancient usage of the word to the more recent.
WORD STUDY PROCEDURES

1. Selection
   A. Choose the word (eusebeia)
   B. Concentrate on a specific passage - I Tim. 6:11
   C. Note the problems. What does the word "godliness" mean to us?

2. Consult the Lexicons:
   A. (NT) -- Bauer, Arndt, and Gingrich
      * Only of duty which man owes to God; piety; godliness; religion. Thayer said it was reverence, respect, loyalty.
   B. (Classical) -- Liddell and Scott
      * Reverence to the gods, to parents, acts of piety, loyalty. Respect for the orders of life - parent to child; slave to master; men and women; husband and wife. Proper conduct, i.e. perjury was not eusebeia. Right conduct towards the gods.
   C. (Papyri) -- Moulton and Milligan
      * Loyalty. A copy of a letter (46 AD) where Emperor Claudius thanks an athletic club for a golden crown on the occasion of a victory in Brittain, thanking them for their loyalty (eusebeia). In a religious sense it has the ideas of operative piety.
   D. (Patristics) -- Lampe
      * Devotion, sense of duty to God, right belief, orthodox faith.

3. Development:
   A. Trace the history of the word
   B. Note the changes of meaning (see above)
   C. Indicate the specialized meanings (see above)
   D. Determine the basic meaning.
      * William Barclay is good here. He said Christians have a way of "transforming" words. The particle eu (well) + seb (reverence, awe, etc.)

4. Helps:
   Kittel - In the Pastorals he said it was a particular manner of life, i.e. our conduct. It was something to be pursued.
   Vine -
Trench - He cites platonic definitions as righteousness concerning the gods.

Barclay, New Testament Word Book

Colin Brown, Dictionary of NT Theology, said it requires active obedience, not devout trepidation to which lip service is paid, i.e. the Pharisees.

5. Use of Primary Sources:
Examine some of the sources which use the word as listed in the reference works.

Josephus - uses eusebeia some 84 times. Defined as awe to the sacred or venerable, piety, fear of God, religious zeal. See Ant.11:120 - piety to God; Ant. 18:117 - John the Baptist exhorted the Jews to lead righteous lives, to practice justice toward their fellows, and piety towards God, and so doing to join in baptism.

Clement of Rome - See 11:1; 15:1.

6. Septuagint (LXX):
Look up the word in Hatch and Redpath's, A Concordance to the Septuagint. Take note of how many times the word was used, those who used it, and the variety of meanings.

The word eusebeia is used 59 times, 47 times in 4th Maccabees! This is due to the Hellenistic influence prevalent at the time. In the canonical usages it is used for the fear of the Lord. Cf. Prov. 1:7; 13:11; Isa. 11:2; 33:6. The many uses in 4th Maccabees refers to the zeal of the Pharisees to be obedient to the law.

7. New Testament:
Moulton and Geden, Concordance to the Greek Testament. Shows the following distribution:

Peter - I Pet. 1:3, 6, 7; 3:11.
Paul - I Tim. 2:2; 3:16; 4:7, 8; 6:3, 5, 6, 11. 2 Tim. 3:5; Titus 1:1.

8. New Testament Author:
Note the way the word is used by the particular author of the NT book where the passage under study is found. Helpful works include: William H. Simcox, The Writers of the New Testament, and vol. 4 of Moulton, Howard, and Turner's Greek Grammar. Works such as these are helpful in determining the individual literary traits of the NT writers.

Simcox notes that it is characteristic of Paul to be given to long enumeration of moral qualities and
actions, specifically mentioning I Tim. 6:11 among others.

9. The New Testament Passage:

Consult the various commentaries on the word usage and meaning of the particular passage chosen for study.

Prepare a paper detailing the findings of your study. Follow an orderly progression, beginning with the most ancient usage of the word to the more recent.

Conclusion: Godliness is probably the best translation for eusebeia. That is, as long as one understands the many concepts which this word embodies. It concerns reverence, loyalty, daily devotion. It is actions which befit and exemplify one's faith. It is more than external religion, it is daily life for Christ.
APPENDIX 5

The Pursuit of Godliness
I Timothy 6:11
Sermon on the word - EUSEBEIA

Introduction: A documentary on PBS based on the best selling book, In Search of Excellence, pointed out the good things various companies were doing, which made them very successful (Disney, McDonalds, etc.)

The game "Trivial Pursuit" is very popular, people looking for all kinds of tidbits of information on a variety of topics (sports, music, entertainment, art, etc.)

You often hear of police being involved in "hot pursuit," chasing after some fleeing felon.

Christians have something to pursue after, and its anything but trivial. Pursuit has been defined as, "to follow in order to overtake, to find or to employ measures to obtain or accomplish. Paul calls our attention to a specific aspect of the Christian life which we must pursue, namely, godliness. Notice I Tim. 6:11 - Godliness is listed in a group of qualities that the Christians should strive for.

I. What is "Godliness"?
A. Godliness is a hard word to define. We would all agree that it is something that a Christian should have, but what is it?
1. Some people say it is "being nice to people," like a Boy Scout helping a little old lady across the street.
2. Some would tell us that sitting in a pew Sunday after Sunday is what godliness is all about.
3. Grandma Walton said she liked to do her laundry on Monday so she could have cleanliness next to godliness!

B. Obviously, godliness is a word which encompasses many aspects of the Christian's life. Yet within the book of I Timothy we are given several clues on what all is involved in the word:
1. 2:2 - Prayer to live a tranquil life in dignity and godliness. A godly person prays.
2. 2:10 -- godliness is evidenced by good works.
3. 3:16 -- There is a "mystery" of godliness
4. 4:7 -- godliness requires discipline.
5. 4:8 -- godliness is profitable for all things, both now and in the future.
6. 6:3 -- true doctrine and godliness go hand in hand.
7. 6:5 -- false godliness is interested in personal, or material gain.
8. 6:6 -- true godliness (with contentment) is profitable both now and in the future.
9. 6:11 - Godliness is to be pursued.

II. The Qualities of Our Life Show Whether or Not We Have Godliness

What qualities should we have, and what characteristics are there in godliness?

A. Reverence - We need to be reverent people. This implies obedience as well. A child is to be obedient to its parents; a slave must obey his master (employee/employer relationship); Wives must submit to their husbands - its the godly thing to do! We need to be in subjection. Even Jesus submitted to the Father's will. We are creatures, we need to revere the Creator.

B. Loyalty. This is a dying art. Athletes, or employees, are only loyal until the next higher contract offer comes along. It seems that loyalty in the family relationship has been lost, so many divorces. Godliness demands that we remain loyal to Christ, no matter what the cost. Jesus said, "Take up your cross daily!" The Emperor Claudius, in 46 AD sent a letter to an athletic club thanking them for a crown they sent him after his victory in Britain. Their godliness was seen in their loyalty to him. Our lives should reflect our loyalty to Christ.

C. Fear and Awe. TV and movies have destroyed the world's view of God. We picture him as a benevolent old gentleman (George Burns?), often looking like He's ready for 18 holes of golf. We need to remember that our God created the world from nothing, that He is a God of wrath, vengeance, mercy and love. The Scriptures tell us that it is a "terrifying thing to fall into the hands of the living God" (Heb. 10:31). It also involves our respect for the great power of God, and our continuing duty towards Him.

D. Our Manner of Life. This is how we treat ourselves, our family, our neighbors, our church, and our Savior. They reflect if we are, or are not godly. The best sermon I (or you) will ever preach is the sermon we preach by our lives. An old poem says, "I'd rather see a sermon than hear one any day, I'd rather have someone walk along beside me, than merely point the way." Our
conduct and our words show whether or not we have our hearts set on spiritual priorities.

E. **Godliness is Devotion in Action.** Godliness is more than just what we "say," or what we "feel." Godliness is also what we do. Some people have devotions without ever being devoted. Consider the Pharisees. They knew Scripture, they tithed and gave tremendous offerings. But what did Jesus say about them? He called them hypocrites, whitewashed tombs. He said that these people honor God with their lips, but their hearts are far from Him. Daily devotions are an excellent thing, yet God wants to see daily devotion, our godliness in action.

III. Godliness Demands Commitment

A. There is a cost of being a disciple. It costs you your life. There is no greater joy than being a Christian, yet there is no commitment that will ever be greater. Godliness recognizes this, and seeks to place Jesus as the foremost priority in a person's life.

B. Paul wrote that we are to continue to pursue after it. We need to press on towards greater devotion and action for Christ. **Godliness is devotion in action.**

C. The center of godliness is Christ. Without a relationship with Him there is no godliness. You might be a moral person, not breaking any laws, but without Jesus you are not a godly person. Helping little old ladies cross the street is nice, but it won't make you godly. Sitting in a pew is good, but won't by itself make you a godly person.

D. Placing your faith, trust, respect, and loyalty in Jesus Christ will begin you on your road to godliness. It starts by responding to Him in faith, meeting Him in Christian immersion, and following Him for the rest of your life.

**Conclusion:** The time is now to begin your walk with Christ, to begin your own pursuit of godliness. Let this be your day of decision to begin walking in the footsteps of Jesus.
How To Exegete A Passage Of Scripture

1. Look at the passage contextually (that is, establish in your own mind and record in your own notes what events and teachings precede and follow it). Determine how the context affects the immediate text. Explain these effects in your introduction.

2. Determine what literary genre the passage involves. Label it as such.

3. Determine why the passage came into being.
   a. What events transpired before it.
   b. Who the main participants in the drama are.
   c. Who the subordinate participants are.
   d. What is being taught.
   e. Who is teaching it.
   f. To whom he is teaching it.
   g. For what purpose he is teaching it.

4. Employ each of the grammatical, cultural, inductive, critical, and spiritual guidelines of hermeneutics so as to throw all possible pertinent light on the passage.
   a. Test for the relevance of each guideline upon the passage by asking questions.
   b. Determine if the word meanings affect the significance of the passage.
   c. Determine if the culture, history, geography of that age throw light upon what is happening.
   d. Search out and list all Bible passages which have a bearing upon the passage at hand, either as to doctrine, subject matter, or events. Study all of these passages as completely as possible and draw from each the valid conclusions that are warranted. Then draw out from all of these parallels a general conclusion which reconciles all the minor conclusions into an agreed, harmonious whole.
   e. Consider and investigate in a logical manner all the data and details that affect the subject. From the facts at hand, one should take as unprejudiced a viewpoint as possible and construct from it a general overview. This approach will help avoid the subjective dangers of special pleading and dogmatic assertions.
f. Approach the study of the passage with the attitude that you want to be a humble Christian who handles the Word of God correctly and who intends to remain under the authority of that Word both in explanation and living.

5. Trace the flow of events and teachings.
   a. You may explain the passage verse-by verse.
   b. You may explain it by paragraphing your thoughts.
   c. You may explain the passage as one continuous total unit.
   d. No approach is considered intrinsically superior to the others by your professor. However, do not mix these approaches. Select and one and stick to it.

6. Write your own completed findings. The best combination of writing is to put your findings in your own words with limited support from commentaries and other reference works as they state an issue with particular effectiveness. When quoting, blend the quotes in with your own explanations. No footnoting is needed for the bi-weekly exegesis papers. Simply cite the author, source, and page number.

7. Average length for the bi-weekly exegesis papers should work out to about five or seven pages. Do not go below that minimum. It is possible to exceed that maximum, but do not make it a major research effort.

8. At the end of the paper write out a 100 word application with the heading that it is an application. Explain it in such a way that you clearly show the difference between exegesis and application. Most passages should have one basic exegesis (explanation); but they may have several applications. For our purpose at hand, show only one of them.

(adapted)
The research instrument of the writer yielded numerous interesting results. Most of these were included in Chapter Four. There remains, however, a number of items to report which were not addressed in that particular chapter. It is believed that these results add further substantiation to the conclusions previously reported.

Additionally, there were several "open ended" questions included in the survey which asked respondents to explain their rationale for a particular answer. The comments made to these questions will be included in this section. Alumni made a number of valuable suggestions which merit consideration, especially in the area of encouraging the use of Greek by alumni following graduation. They offered a number of suggestions for teachers to help motivate their students.

Resources

Several questions on the survey dealt with the resources that alumni either used while students at Roanoke, or ones which they have purchased since graduation. They were first asked to identify the grammar books they used in
first and second year Greek. This writer has used
Drumwright as a first-year grammar for all but one year. He
changed from Brooks and Winbery to the grammar by Vaughan
and Gideon in 1991.

Due to the relatively recent publishing dates of the
resources currently used, most of the respondents listed
other resources, most frequently was Dana and Mantey's gram-
mar, along with Machen's.

There was a wide range of tools that alumni use on a
regular basis in their studies. Obviously, their Greek New
Testament was the source most often consulted. The various
lexicons, Bauer, Arndt, and Gingrich, as well as Thayer's
were likewise listed as a helpful resource. A fairly wide
range of respondents noted help from analytical Greek lexi-
cons, and some still consult their interlinears as a part of
their study.

The various word study dictionaries were often noted by
respondents as being helpful. Kittel received high marks,
Vine's Expository Dictionary of New Testament Words was
noted frequently by respondents.

A question was included on the survey regarding Greek
reference works purchased since the time of graduation.

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1The writer found it quite interesting that several
graduates from the 1960-1970 range identified Drumwright as
their first year grammar. The book was not published until
1980! The same thing happened with Syntax of New Testament
Greek, by Brooks and Winbery.
This would seem to indicate a continuing interest in using the language upon graduation. By year of graduation the results are as follows:

Table 1.--Purchase of Greek Reference Tools Since Graduation

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>33</td>
<td>57</td>
<td>0</td>
<td>0</td>
<td>67</td>
<td>62</td>
<td>40</td>
</tr>
<tr>
<td>No</td>
<td>66</td>
<td>42</td>
<td>0</td>
<td>0</td>
<td>25</td>
<td>38</td>
<td>60</td>
</tr>
</tbody>
</table>

Listed in these works purchased by respondents were a variety of grammars, (Funk, Moulton, Machen, Souter), lexicons, and word study materials.

Encouraging Others to Take Greek

Chapter Four presented a compelling statistic regarding the value of Greek to alumni. The convincing majority said they would either strongly recommend or recommend someone else to take Greek. No one was found who would discourage anyone from taking the language as a part of their preparation for ministry. Their comments on this question are quite interesting.

Alumni from the 1950-1959 range noted that college students need the discipline which Greek requires. They believed in will help "in the understanding of the Word of God." From an exegetical standpoint they note, "Culture, meaning, and intent of the author is very important today."

Those in the 1960-1965 range believe it to be beneficial to be able to translate from the original language.
They think the value of Greek increases with in-depth study and preaching. A rather strong comment by one alumni was, "Those who do not work with the original language are severely limited in their ability to confidently say what the text means." One alumnus noted that Greek can be very helpful if it is learned and used.

From the 1965-1969 era, again responses are strongly in favor of taking the B. A. program. One noted that a person is not really theologically educated without Greek. Another saw it as a very useful tool. The lone respondent who said he would "stay neutral" noted that the "preacher can be effective without Greek because of study helps available today."

From the 1970-1975 range the comments for encouraging a person to study Greek went along the following lines. "Anyone who is going to preach the Bible should have a working knowledge of the original text." One said there is no substitute for having the tools, or knowing where they are for learning the exact meaning of a passage. One respondent noted that a working knowledge of Greek is valuable to get to the author's original intent. There was a respondent in this group who said he would "stay neutral." He noted that he was not taught the basics of practical use of Greek.²

²The writer has determined to include a strong "practical" section in both years of Greek study, using outside speakers, where appropriate, to illustrate the practical value of the language.
The responses from the 1976-1979 group began to echo the previously mentioned ones. They saw in Greek a real discipline that was developed. They noted that Greek helps with difficult passages. They also cited a "real joy in discovering word meanings." One noted that Greek gives "weight" to the message when reference is made to the Greek. And this writer appreciated one respondent's comment that the use of Greek can explain different translations, which is one of his course objectives.

Those from 1980-1985 noted that their is an increasing need for scholarly support and defense of doctrinal positions, and saw Greek as part of that support. Reference was again made that Greek is necessary, even essential, to do proper exegesis. Further reference was made that Greek builds confidence, and that it is a good discipline.

Those who graduated from 1986-1990 state that Greek gives more evidence for one's confidence in Jesus. It builds a greater appreciation for God's Word (one of the writer's objectives). One states that Greek has enriched his preaching. Another noted that Biblical studies cannot be really comprehensive without having looked at the passage in the original language. Another saw it as a great help to his ministry.

Requiring Greek of Graduates

Previous reporting of the survey's results demonstrate an unwillingness by the majority of respondents to make
Greek a requirement for graduation. This was somewhat puzzling in light of their high level of encouraging someone to take the language. Their comments on this point were most interesting, and ran along a common thread.

Those who were adamant about requiring Greek made comments that Greek is helpful in continuing to build up faith, and in correction of faulty translations. Others saw it as a tool to help a minister use some of the reference works, i.e. a way to gain more insight than if he did not have a language background. Others supported requiring Greek in order to be adequately prepared to preach God's word, that Churches need well-equipped Christian leaders. They noted that it can help in the refutation of cults. Others noted that one cannot exegete a passage without some knowledge of the Greek. Some saw a clarity and vividness not available without a knowledge of the New Testament language.

Those who did not want to require Greek for graduation offered the following considerations. One did not believe that every undergraduate has the ability to profit from such study, or that everyone's goals require such a knowledge. Several noted that not everyone has a "knack" for languages, so why penalize or prohibit them from graduation, when they can still have a good ministry. Others noted that Greek would not be necessary for every specialized program of study. Others noted that not everyone has the gift for learning languages, that not everyone needs it, and that it would "frustrate some students."
Encouraging Others to Use Their Language Skills

Survey question #37 asked, "What do you think would be an encouragement for graduates to continue to use their language skills?" Responses to the questions varied for a number of reasons. It was possible to note frustration among some graduates, like the one in the 1950 range who said that he needed a "better understanding of Greek when he was in college." Another frankly said he needed more discipline to keep up his language skills. Still another one from the 1965-1969 era said he needed more time, and another from that time frame wanted tapes and videos to help in his language studies.

Several suggested some things that Roanoke Bible College to do as a continuing service to her graduates. Among these ideas were the following: Include articles in college publications such as word studies, exegetical helps, etc. One asked for a "refresher course" to be offered. Others encouraged using Greek in sermons and lectures to show what it can do.

It was suggested that more emphasis be placed on expository preaching, which would lend itself to the use of the Greek in the exegetical portion of preparations. Still others wished for some "personal accountability," suggesting

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3The writer is sharing these comments with faculty in the homiletics area for their consideration and/or implementation.
that a teacher could call or write and see how they are doing.

Numerous comments were made regarding making the study practical, not something that would bore the congregations they served. They wanted their language skills to be down-to-earth, valuable for their people.

Other suggestions along this line ranged from "peer pressure," to emphasizing the need for daily exercise in the language, to "competition with prizes!" Clearly, respondents want to use their language skills, and indicate a frustration when they don't see the practical results of their study, or when through a variety of reasons they feel they no longer have the skill to do the study.

Several of their suggestions can and will be implemented. The writer will make a concerted effort to share in class ways to make Greek more usable, and demonstrate its profit to the teaching and preaching event.

What Could Greek Teachers Do to Motivate Students to Use Greek Skills?

This question sought respondent's input regarding specific things a language instructor could do which would result in a higher level of Greek use following graduation. Responses were similar to the previous open ended question. Graduates from the 1950 era suggested that teachers should use Greek publicly and privately as an example for students. One noted that congregations will tend to reach mentally and
spiritually to the level of the minister. Still another suggested that graduate school would help in this area.

From the 1966-1969 group, one respondent noted that it is not the teacher, its the {graduate} who is ultimately responsible for his use of the language. Another from that group suggested that teachers ought to "harp on it more."

Several alumni from more recent groups suggested short columns in the Roanoke Messenger, the monthly newsletter. They suggest either doing word studies, some type of exegesis, or making graduates aware of new resources which are now available. Others suggest the forming of a "Greek club." One person indicated that Greek should be a four-year program. The emphasis seemed to be making the course as practical as possible, continue to show the benefits of Greek on a day to day basis. The graduates seem to indicate that continuing contact with the language professor, either through seminars, articles, or extra-curricular meetings would be a way to increase the use of Greek.
January 22, 1993

Dear Partner in Ministry:

As alumni of Roanoke Bible College you receive a great amount of correspondence from us. This material will be quite different. In fact, it is only being sent to those of you who fall in a special category.

I am in the process of completing my Thesis Project for the Doctor of Ministry degree. The project which I am undertaking is, "An Outcomes Assessment: The Use of Greek In Ministry." To successfully complete the project I am in need of your help.

Enclosed you will find a survey which I am asking you to complete and return to me. The survey is being sent to people who received the B. A. degree, and who are now in some area of full-time Christian service. Two things might encourage you to complete the survey for me. (1) The survey is anonymous. I'm not asking for your name. (2) I've included a postage paid envelope for you to return the survey back to me. The survey seeks to find out what, if anything, graduates do with their Greek skills upon graduation. I'm interested in finding ways to strengthen the weak areas, and improve the total program. Your help is vital in this effort.

Most Bible Colleges and Seminaries offer instruction in Biblical languages. The question needs to be addressed regarding how much benefit graduates receive in their ministries from these language skills. This project seeks to ascertain those levels, and then develop a strategy to encourage continued use.

May I please ask for your help? Take a few moments and thoughtfully answer the survey's questions. Return it to me in the self-addressed envelope which is provided for you. I believe this project can make a significant contribution to our program of language instruction.

Thank you in advance for the help you will offer to me, and to Roanoke Bible College.

Sincerely in Christ,

Blair A. Yager
Associate Professor of Greek

enclosure
The Use of Greek in Ministry  
An Outcomes Assessment Survey

Please be as candid as possible in your responses. The goal of the survey is to improve the Greek courses taught at Roanoke Bible College. Your assistance in this effort is vital, and is greatly appreciated.

1a. The year you graduated from RBC __________.

1b. Your area of full-time ministry is:
   ___ a. Preaching
   ___ b. Youth Ministry
   ___ c. Worship/Music
   ___ d. Christian Education
   ___ e. Other: __________________________

2. Check which textbook you used in GREEK I:
   ___ Other, please identify: ________________________________
   ___ Cannot remember

3. Check which main textbook you used in GREEK II:
   ___ Brooks and Winbery, Syntax of New Testament Greek.
   ___ Other, please identify: ________________________________
   ___ Cannot remember

4. When I entered into the B.A. program I thought that Greek would aid in my ministry
   ___ Greatly
   ___ Somewhat
   ___ Only a little
   ___ Not much at all

5. Having completed the two years of Greek taught at RBC, and now being actively involved in ministry I find that Greek aids in my ministry:
   Greatly - Use it consistently
   Somewhat - Would use it when I needed it
   Only occasionally - When and if I think about it
   Not at all
6. My main reasons for using Greek are: (Put your responses in order from 1 - the main reason, 2 - the second most important, etc.)
   ____ To verify the accuracy of English translations
   ____ For word studies
   ____ For exegetical study
   ____ To verify the textual accuracy of English translations
   ____ For new insight into the text
   ____ Devotional study
   ____ Other: _______________________________________________________

7. My main reasons for not using Greek are:
   ____ Too busy with other ministerial duties to spend time in the original language
   ____ No longer remember my vocabulary and grammar
   ____ English Bible Study Resources just as good as what I get from the Greek
   ____ Just don't take the time to do it.
   ____ Other: _______________________________________________________

8. What tools do you use when consulting the Greek text? (Check all that apply).
   ____ My Greek New Testament
   ____ My First Year Grammar (Drumwright or Summers)
   ____ My Second Year Grammar (Brooks & Winbery or Vaughan & Gideon)
   ____ Bauer, Arndt and Gingrich Lexicon
   ____ Kubo's A Reader's Greek-English Lexicon of the NT
   ____ Kittel's Theological Dictionary of the NT
   ____ An Analytical Greek Lexicon
   ____ Brown's Dictionary of NT Theology
   ____ Walter Mueller's Grammatical Aids For Students of NT Greek
   ____ Metzger, Lexical Aids For Students of NT Greek
   ____ Thayer's Greek Lexicon
   ____ Word Study Books (Please list all you use)

   ________________________________________________________________

   ________________________________________________________________

   ____ List other sources which you consult

   ________________________________________________________________

   ________________________________________________________________

9. I use my Greek for:
   ____ Sermons
   ____ Lessons
   ____ Personal Devotions
   ____ Translation
   ____ Exegesis
   ____ Textual studies
   ____ Theological study
   ____ For review to keep the language fresh in my mind
10. Which of the following would increase your use of Greek:
   — Better Greek reference works and tools
   — A stronger background in the language when I graduated
   — The discipline to study the Greek
   — More time to spend in the language

11. Evaluate your confidence in your abilities in the following areas upon your graduation from RBC, using the following scale:
    A - Great Confidence (Felt very comfortable)
    B - Moderate Confidence (Felt I could do it with some effort)
    C - Little Confidence (Didn’t feel I could do well)
    D - No Confidence (Didn’t have any idea what I was doing)

   — Translate with skill and accuracy any NT passage
   — Be able to do a Word Study
   — Be able to exegete a passage and accurately understand the author’s meaning
   — Understand textual variations and how to resolve differences
   — Verify the accuracy of modern translations
   — Gain new insights into the text as a result of my Greek study

12. Having been away from college for awhile, and on your own, evaluate now your confidence in your abilities in the following areas, using the same scale.

   — Translate with skill and accuracy any NT passage
   — Be able to do a Word Study
   — Be able to exegete a passage and accurately understand the author’s meaning
   — Understand textual variations and how to resolve differences
   — Verify the accuracy of modern translations
   — Gain new insights into the text as a result of my Greek study

13. At the time of my graduation, I felt _____ about being in the B.A. program.
    — a. Very satisfied
    — b. Somewhat satisfied
    — c. Not very satisfied
    — d. Wish I would have taken the B.S. degree

14. Having been in the ministry for awhile, I feel _____ about having been in the B.A. program.
    — a. Very satisfied
    — b. Somewhat satisfied
    — c. Not very satisfied
    — d. Wish I would have taken the B.S. degree

15. In light of my experience, I would _____ another person to take Greek.
    — a. Strongly Recommend
    — b. Recommend
    — c. Stay neutral
    — d. Discourage
    — e. Strongly discourage

16. Please give your reason for your answer to #15.
17. For the following areas indicate your satisfaction with the instruction you received at RBC with this scale.
   A. Very satisfied
   B. Somewhat satisfied
   C. Not satisfied
   D. Very unsatisfied

   — Grammar (recognition of endings, the significance of the tenses & moods)
   — Knowledge of how to parse any given form from the Greek text
   — Knowledge of proper procedures to follow in doing a word study
   — Knowledge of how to translate a passage with skill and accuracy
   — Knowledge of how to recognize and account for textual variations
   — Ability to grow and maintain knowledge of Greek vocabulary

18. For these areas indicate your present level of satisfaction regarding your abilities with the same scale as #17:

   — Grammar (recognition of endings, the significance of the tenses & moods)
   — Ability to parse any form from the Greek text
   — Ability to do a Word Study
   — Ability to translate a passage with skill and accuracy
   — Ability to recognize and account for textual variations
   — Ability to maintain a high proficiency in Greek vocabulary

19. Yes No. Have you purchased any books since graduation to help you in your study of the original language? If so, please list:

   __________________________________________
   __________________________________________
   __________________________________________

The following questions are for those who pursued graduate studies after receiving the B.A. degree from RBC. If you did not go to Graduate School or Seminary, please skip to question #35.

20. Yes No. Did you go to Graduate School/Seminary immediately following your graduation from RBC?

21. If you answered No to #20, how many years after graduation from RBC until you entered graduate studies? _____

22. Yes No. Did your Graduate Program require you to take additional studies in Greek.

23. Yes No. Were you required to take a Greek proficiency exam as a condition of admission to a program?

24. If Yes, did you pass it the first time? Yes No
Regarding the preparation for graduate/seminary studies that your Greek language studies from RBC gave you, answer the following using this scale:

a. Strongly agree  
   b. Agree  
   c. Disagree  
   d. Strongly Disagree

25. ____ My language background adequately prepared me for graduate studies.

26. ____ My preparation for graduate Greek courses seemed equal to, or better than others in the class who had gone to a different Undergraduate School.

27. ____ I felt I could have been better prepared for graduate Greek language studies.

28. In which areas did you feel especially strong, or well-prepared as a result of your studies at RBC? Check all that apply.
   ____ Translation  ____ Syntax
   ____ Word Studies  ____ Grammar
   ____ Exegesis  ____ Textual Studies

29. In which areas did you feel especially weak, or ill-prepared coming into your graduate studies? Check all that apply.
   ____ Translation  ____ Syntax
   ____ Word Studies  ____ Grammar
   ____ Exegesis  ____ Textual Studies

30. How much, if any, did Graduate School or Seminary contribute to your desire to use the Greek in your ministry?
   ____ Greatly Contributed
   ____ Contributed
   ____ Did not make significant change

31. Identify the Graduate School you attended:
   ____ Cincinnati Christian Seminary  ____ Lincoln Christian Seminary
   ____ Other, please identify: ________________________________

32. ____ Yes  ____ No. Did you complete a graduate degree?

33. If #31 is "Yes", which degree did you receive? ______________

34. How many graduate hours of Greek (Grammar and/or Exegesis) are included in that degree? __________

35. ____ Yes  ____ No. I believe that a requirement of Greek should be a part of every undergraduate, Bible College degree. Please give the reason for your answer.
36. Put an "X" by the following choices. For students preparing for full-time Christian service, I believe that the study of Greek should be a required component in the following areas:

- Preaching Ministry
- Youth Ministry
- Pastoral Counseling
- Christian Education
- Music Ministry

37. What do you think would be an encouragement for graduates to continue to use their language skills?

38. What could Greek teachers do to better equip or motivate students to use their Greek skills following graduation?
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VITA

Blair A. Yager

PERSONAL
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