

Teaching and Learning New Testament Greek:

Creating a Space, a Time, and a Presence Online

for the Community of Truth to be Practiced

by

Paul H. Hooverson

A Term Paper

Presented to Professor Mary Hess

Luther Seminary

As a Requirement in

Course EL 4595 99 IS

Thesis in
Educational Leadership

St. Paul, Minnesota

2008

What does it mean to teach and to learn New Testament Greek?

Parker J. Palmer has suggested that “To teach is to create a space in which the community of truth is practiced.”¹ In this paper, we will attempt to understand what Palmer’s phrase might mean, and how these insights might be applied to the teaching and learning of New Testament Greek within our North American seminary context. Such matters are particularly important when we consider that the Christian community has always thought of itself as a community of truth—a community that is focused on the One who claims to be Truth,² and whose earliest inspired and preserved testimony to this incarnated Truth was written in the language of *Koine* Greek.³

What is our present-day North American seminary context?

Whatever Palmer’s phrase might mean, one thing is immediately clear: not many present-day North American teachers and students of New Testament Greek would attempt to argue that their seminary Greek classes constitute “a space in which the community of truth is practiced.” Certainly there are always a few fortunate and gifted

¹ Parker J. Palmer, *To Know as We are Known: Education as a Spiritual Journey* [New York: HarperCollins, 1983], xii.

² “In Christian tradition, truth is not a concept that ‘works’ but an incarnation that lives. The ‘Word’ our knowledge seeks is not a verbal construct but a reality in history and the flesh. Christian tradition understands truth to be embodied in personal terms, the terms of one who said, ‘I am the way, and the truth, and the life’” (*ibid.*, 14).

³ “...the New Testament stands at the heart of our Christian faith...[o]ur sincere hope is that however we interpret or theologize its content, we treat the New Testament’s language with scrupulous care and honest study...” (Joseph M. Webb and Robert Kysar, *Greek for Preachers* [St. Louis, MO: Chalice Press, 2002], ix).

students who do very well with the material, but the majority of the students struggle mightily, learning barely enough to squeak through the tests. Such students finish the course unsure as to why they were forced to endure those many weeks of grammatical torture, and determined to stay as far away from Greek as they can for the remainder of their time in seminary—opting, by default, to remain one step further removed⁴ from firsthand access⁵ to the original-language New Testament manuscripts.

Instructors, for their part, all too often “teach in a rut”⁶—that is, they come up with a particular method or approach that is as “intellectually viable to themselves”⁷ as possible, given all the constraints of time and resources involved, and then they stick to this method year after year, without giving “enough thought to the needs and abilities of their students...”⁸ James Zull summarizes this phenomenon:

⁴ “...learning Greek is nothing more than a natural extension of our loving relationship with Jesus Christ. Although many translations are good, they are one step further removed from what Jesus said” (William D. Mounce, *Basics of Biblical Greek Grammar* [Grand Rapids, MI: Zondervan, 2003], 336).

⁵ “...the depth of your preaching or teaching from the New Testament depends in large part on how well you handle the original Greek...the key to effective preaching is the ability to simplify without becoming simplistic. Only a solid understanding of New Testament Greek grammar can give you this ability” (David Alan Black, *It’s Still Greek to Me: An Easy-to-Understand Guide to Intermediate Greek* [Grand Rapids, MI: Baker, 1998], 11).

⁶ Dr. James Boyce, in personal conversation, September 2006.

⁷ David Alan Black, *Using New Testament Greek in Ministry: A Practical Guide for Students and Pastors* [Grand Rapids, MI: Baker, 1993], 17-18.

⁸ *Ibid.*, 17. Also, “...it still seems that a teacher’s best chance is to begin with concrete examples...However, especially in higher education, teachers do not necessarily start with the concrete. Our deeper understanding of our fields can lead us to start with principles rather than examples...We [teachers] start where *we* are, not where they are” (James E. Zull, *The Art of Changing the Brain: Enriching the Practice of Teaching by Exploring the Biology of Learning* [Sterling, VA: Stylus Publishing, 2002], 103).

Whether we are an expert or a novice, our brains basically sense the same things. The difference is that the expert knows which part of his sensory data is important and which part isn't...We must see through the student's eyes. This means that we must look back and see our subject as it was at first, when it was just sensory input...sometimes we [teachers] are just [so] carried away by our own engagement with our subject...that we almost forget the student.⁹

The point of the preceding paragraphs is not to lay blame on students, professors, administrators, textbooks, or anything else. Of course there are many fine students; of course there are many excellent and caring professors; and of course there are many adequate textbooks and other resources. If the matter were as simple as finding someone or something to blame, we could fix that “thing” and solve the problem.¹⁰ The real issue we are facing is an adaptive challenge: our modern society simply does not offer the support it once did with regard to helping and encouraging young people to study and learn classical and biblical languages.¹¹

⁹ Zull, *The Art of Changing the Brain*, 141.

¹⁰ See Dr. Mary Hess's discussion of technical vs. adaptive challenges in her book, *Engaging Technology in Theological Education: All that We Can't Leave Behind* [Lanham, Maryland: Rowman & Littlefield, 2005], 1-2.

¹¹ “Children entering ‘grammar school’ in the sixteenth, seventeenth, and eighteenth centuries in England were initially given a rigorous introduction to Latin grammar...” (Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language Teaching* [New York: Cambridge University Press, 2001], 3). This emphasis on ancient languages suffered as the study of modern languages came to the fore. “Toward the mid-nineteenth century...[i]ncreased opportunities for communication among Europeans created a demand for oral proficiency in [modern] foreign languages” (*ibid.*, 7). Moreover, “The outbreak of World War II thrust the United States into a worldwide conflict, heightening the need for Americans to become orally proficient in the languages of both their allies and their enemies” (H. Douglas Brown, *Principles of Language Learning and Teaching* [White Plains, NY: Pearson Longman, 2007], 111).

In previous decades and centuries, most students entering seminary could be expected to have already acquired some knowledge and appreciation for languages such as Greek, Latin, and Hebrew. By contrast, the majority of today's seminarians have received no such prior exposure—indeed, to the extent that they have any thoughts at all about these so-called “dead” languages, they are likely to perceive of them as boring, unnecessary, and exceedingly difficult. These perceptions, however inaccurate, cannot be simply ignored by professors of biblical languages:

Whatever the neuronal networks are in the student brain, a teacher cannot remove them...it may be possible to reduce the use of particular networks, or to use other networks in their place...But no teacher, with a wave of the hand...can remove an existing neuronal network from a student's brain...The useful approach for a teacher is to find ways to *build on* existing neuronal networks. Starting with whatever our students already know and building from there is a biologically based idea for pedagogy.¹²

As a result of this sweeping societal change, North American seminaries must adapt to the new reality; if they fail to do so, the study of biblical languages may well continue its present dismal trajectory,¹³ and the community of truth centered on these

¹² Zull, *The Art of Changing the Brain*, 101-102.

¹³ “...a report by the American Association of Theological Schools documented a notable decline in the study of the biblical languages in our nation's theological institutions. The report lamented, ‘Even in those schools where the languages are still required, the amount of requirement has frequently been reduced from what used to obtain when theological and classical learning were so closely held together.’ The study went on to indicate that most ministerial students have scarcely begun to explore the hidden wealth of the biblical text. They have settled for a comparatively dull, dreary mediocrity” (Black, *Using New Testament Greek in Ministry*, note 3 on p. 16).

languages will continue to languish.¹⁴ In our contemporary North American seminaries, biblical languages are getting squeezed from both ends: on the one hand, entering seminary students are not as prepared in the classical/biblical languages as they once were, and on the other hand, the amount of semester hours dedicated to learning biblical languages is being reduced in order to make room for the expanding social-science fields.

Now when Parker Palmer says, “To teach is to create a space in which the community of truth is practiced,” I believe he means, “To teach is to create a space *and a time* in which the community of truth is practiced.” Time is the precious commodity which is most evidently lacking in regard to the teaching and learning of New Testament Greek and other biblical or classical languages. Present day students entering North American seminaries need more time to get up to speed with the biblical languages; they need this additional time because society no longer does anything especially positive to prepare young people for the study of ancient languages.

Our post-Christendom western society has become more pragmatic than theoretical (or theological); to the extent that languages are studied at all, the primary emphasis is focused on modern, “living” languages which can be of direct, immediate, practical advantage for travel and commerce. While it is true that the learning of modern

¹⁴ “I am convinced...that the already difficult task of biblical exegesis and interpretation is becoming so complex, with the unending array of new methods and methodologies (not to mention new historical discoveries), that many students and preachers are tempted to abandon any hope of being ‘scholarly’ or even careful in their reading and use of the Bible. When that happens, students and preachers—not to mention the houses of worship and the general public—will (and do) suffer immense losses” (Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* [Peabody, MA: Hendrickson, 2001], 3).

languages may be of some benefit to those who go on to study biblical languages,¹⁵ the purpose of learning modern languages is primarily conversational competence—the ability *to produce*, to actually speak in the target language—and the best strategies for teaching and learning conversational language skills differ from those designed for the acquisition of ancient languages, where the primary goal is simply *to comprehend* the ancient texts.¹⁶

Not only do many students enter seminary with inadequate language preparation,¹⁷ they also encounter a plethora of quite modern curriculum demands—new

¹⁵ “Analysis of data from 201 participants revealed that bilingualism indeed had a positive effect on the acquisition of an L3 [a new, third language] and that the effect was independent of all other variables, including sex and socioeconomic status” (Harriet Wood Bowden, Christina Sanz, and Catherine A. Stafford, *Mind & Context in Adult Second Language Acquisition*, ed. Christina Sanz [Washington, DC: Georgetown University Press, 2005], 123). An important corollary is that learning Greek or Hebrew can have “a positive effect on the [subsequent] acquisition” of *modern* languages; seminary students should by all means be made aware of this added bonus which stems from the study of biblical languages.

¹⁶ “[T]here is a universal distinction between comprehension and production. Learning a second language usually means learning to speak it *and* to comprehend it... Learning involves both modes (unless you are interested only in, say, learning to read in the second language” (Brown, *Principles of Language Learning and Teaching*, 75, emphasis original). Also, “A learner’s ability to understand language in a meaningful context exceeds his or her ability to... produce language of comparable complexity and accuracy” (*ibid.*, 289).

¹⁷ Even the study of English grammar fails to receive adequate attention: “...one of the greatest stumbling blocks to learning a foreign language is the lack of familiarity with the basic grammar of one’s mother tongue... Too often students let unfamiliarity with English grammar concepts quench the thirst for the study of the Greek language” (Samuel Lamerson, *English Grammar to Ace New Testament Greek*; [Grand Rapids, MI: Zondervan, 2004], 11-12). Similarly, “After several years of teaching a variety of ancient languages, I recognize that most of my students have been learning two languages at the same time: the ancient language, of course, *and* the grammar and grammatical concepts of English...” (Gary A. Long, *Grammatical Concepts 101 for Biblical Greek: Learning Biblical Greek Grammatical Concepts through English Grammar* [Peabody, MA: Hendrickson, 2006], xxi, emphasis original). Finally, “Experience has shown that the

subjects, entire new areas in the social sciences that either have just recently found their way into theological education, or have only recently acquired an adequate theoretical framework for rigorous study. The more we learn as a society, the more there is to teach and learn in seminary. As Dr. Andrew Root once said in a class, “Curriculum overhauls always leave blood on the floor,”¹⁸ meaning that every department fights for more classes and more instructors and more semester hours. Since the overall curriculum cannot continue to expand indefinitely, every department is forced to make painful sacrifices so as to allow the students to complete their minimum required number of courses within a reasonable period of time. Biblical languages have generally not fared well in these “curriculum wars,”¹⁹ and the hours devoted to the study of biblical languages have decreased at most North American seminaries during the past half-century or more, even while the amount of pre-seminary preparation in these languages has (for most students) declined.²⁰

most significant stumbling block to learning Greek is an inadequate knowledge of English grammar” (James Allen Hewett, *New Testament Greek: A Beginning and Intermediate Grammar* [Peabody, MA: Hendrickson, 1986], xiii).

¹⁸ “Youth, Culture, & Consciousness,” Fall 2006.

¹⁹ Dr. James Boyce, in a September 2006 personal conversation, informed me that he is now required to teach in 65 semester hours the same Greek course which was once allocated 150 semester hours.

²⁰ “Unfortunately our system of higher education seems designed to keep the disciplines of biblical studies and linguistics isolated from each other, and few theologians have been exposed even to those aspects of linguistics which are of most obvious relevance to them” (Peter Cotterell and Max Turner, *Linguistics & Biblical Interpretation* [Downers Grove, IL: InterVarsity, 1989], 9). Similarly, “Acquaintance with up-to-date systematic work on the nature of language seems an indispensable foundation for proper exegesis...How does one then explain the fact that even reputable scholars have attempted to shed light on the biblical languages while working in isolation from the results of contemporary linguistics?” (Moisés Silva, *Biblical Words & Their Meaning* [Grand Rapids, MI: Academie Books, 1983], 10).

So if students, due to their lack of preparation, need more time to get up to speed with New Testament Greek, and if seminaries, due to their curriculum constraints, are allocating fewer and fewer hours to the instruction of biblical languages, what will be the inevitable result? The result is exactly what we are currently experiencing in North American seminaries: the majority of students aren't prepared to learn Greek; they don't particularly want—or see the need—to learn Greek; they aren't allowed adequate time to learn Greek properly; and yet the hapless professors are nevertheless faced with the challenge of having to teach these reluctant students all they will need to know in order to perform graduate-level exegesis of the original-language New Testament texts. The perceived obligation to front-load first-semester seminary students with everything they must know in order to perform such exegesis leads ineluctably to “coverage-focused teaching” which, along with “activity-focused teaching” is one of the “‘twin sins’ of typical instructional design in schools,” neither of which “provides an adequate answer to the key questions at the heart of effective *learning*: What is important here? What is the point?”²¹

Given the apparent impossibility of their task,²² it is no wonder that professors of Greek have begun to view their subject as something of a proverbial “unloved stepchild”

²¹ Grant Wiggins and Jay McTighe, *Understanding by Design* [Alexandria, VA: ACSD, 2005], 3.

²² “...it is possible to have too much information. Information comes too fast for us to integrate and comprehend. Despite this danger, there is a constant pressure to increase the amount of information in our classes. The number of things we feel we should tell our students continually increases...A possible unexpected result of this pressure is that we may actually overwhelm our students with facts” (Zull, *The Art of Changing the Brain*, 42). Mounce seems to concur when he writes that one of his goals is to “teach only what is necessary at the moment, deferring the more complicated concepts until later” (*Basics of Biblical Greek*, xiv). David Black similarly insists that new

within the Bible departments of many North American seminaries. The most obvious evidence of Greek’s “unloved stepchild” status within seminaries is the preponderance of typographical errors that are allowed to remain—year after year—in textbooks, handouts, quizzes, tests, and even commercial software aids such as Baker Academic’s, “[Mastering New Testament Greek](#).” As N. Clayton Croy says:

My own experience in teaching Greek and my conversations with other teachers suggest that most of the texts in print are flawed in various ways: faulty or inadequate grammatical explanations, excessive detail, inadequate exercises, unidiomatic exercises, pedagogical quirks or gimmicks, **typographical errors**, excessively high prices, and noninclusive language.²³

The meaning inherent in this implicit curriculum²⁴ of uncorrected typographical errors is not lost on students, many of whom wonder why—if professors and textbook authors don’t care enough to get things right—why they as students should be expected to work so hard to learn New Testament Greek.

And if all of this were not bad enough, the vicious cycle has become self-perpetuating: each year brings yet another batch of barely successful Greek students who lay the groundwork for even more misery among the next batch of incoming seminarians.

As Parker Palmer says:

information be “introduced in small, manageable units” (David Alan Black, *Learn to Read New Testament Greek* [Nashville, TN: Broadman & Holman, 1994], xi).

²³ N. Clayton Croy, *A Primer of Biblical Greek* [Grand Rapids: Eerdmans, 1999], xvii (emphasis mine).

²⁴ Maria Harris, *Fashion Me a People: Curriculum in the Church* [Louisville, KY: Westminster, 1989], 68-69.

...when institutional conditions create more combat than community, when the life of the mind alienates more than it connects, the heart goes out of things, and there is little left to sustain us.²⁵

Whither change?

But wait—isn't there something called "progress"? Isn't technology supposed to enable us to accomplish more in less time? Technology does indeed provide part of the answer to our dilemma,²⁶ but technology alone will not suffice; the proper implementation and utilization of technology²⁷ will require us to adapt our thinking and our expectations, both as students and as educators. We will return to this point later. For now, let us return to Parker Palmer.

Palmer states that "our culture and institutions tend to take shape around our dominant metaphors of reality, and to hold that shape long after our metaphors have

²⁵ Palmer, *To Know as We are Known*, x.

²⁶ Bill Mounce makes a commendable attempt to use technology to promote community among Greek learners: "The greatest challenge of the book was to find good examples of what I am teaching...As I continue to find more, they will be posted at my website, www.teknia.com, along with other information you may find helpful" (William D. Mounce, *Greek for the Rest of Us: Using Greek Tools Without Mastering Biblical Languages* [Grand Rapids: Zondervan, 2003], x). My own "Greek to Us" online study group at Luther Seminary is another example of how technology might be used to support and enhance the community of Greek learners. See also Dr. Mary Shore's instructive website: <http://www.luthersem.edu/mshore/BestOnline/index.html>.

²⁷ "...one of the teacher's greatest challenges...[is]...the necessity of giving control to the learner. If we can't do that, we become an impediment to learning rather than a support" (Zull, *The Art of Changing the Brain*, 178). Interestingly, William Horton claims that with Web-based training, "learners feel more in control of their learning. Because learners feel in control, they take more responsibility and learn more effectively" (*Designing Web-Based Training: How to Teach Anyone Anything Anywhere Anytime* [New York: Wiley, 2000], 22).

changed.”²⁸ Even though biologists and physicists have turned away from atomistic and individualistic conceptions of reality, and more toward the relational metaphor of community, our schools and seminaries have been slow to adapt themselves to these new “images of reality that are less individualistic and competitive, and more cooperative and communal.”²⁹

Having earlier hinted that technology might provide some assistance to us in our dilemma, how can we now dare to suggest that a more communal and relational approach to learning might be necessary? Isn't technology alleged to be cold, impersonal, non-relational? Well, it all depends.³⁰ Technology can be used and implemented in various ways to achieve various ends. Used properly, with the proper goals in mind, technology can indeed support and enhance community,³¹ as we will attempt to demonstrate later on.

²⁸ Palmer, *To Know as We are Known*, xiv.

²⁹ *Ibid.*, xv. On the same page, Palmer writes, “. . .scholars now understand that knowing is a profoundly communal act. Nothing could possibly be known by the solitary self, since the self is inherently communal in nature. In order to know something, we depend on the consensus of the community in which we are rooted—a consensus so deep that we often draw upon it unconsciously.”

³⁰ “There is a widespread belief that the lack of face-to-face contact means that distance learning is impersonal. . . .Such dire fears are **not** borne out by the decades of self-paced distance learning delivered by mail and satellite video. And we must ask how much interpersonal interaction there is in the average lecture class?” (Horton, *Designing Web-Based Training*, 36, emphasis mine).

³¹ *Ibid.*, 25 (quoting from M. Moore and Greg Kearsly; “Research on Effectiveness”; in *Distance Education: A Systems View*; Wadsworth, 1996). One way that technology may support and enhance learning is by allowing students to learn and practice rudimentary aspects of the target language in a neutral, non-judgmental setting *before they actually begin the class*. This pre-class preparation and empowerment can help promote and “establish an adequate affective framework so that learners ‘feel comfortable as they take their first public steps in the strange world of a foreign language’” (Brown, *Principles of Language Learning and Teaching*, 160). Of course, it will be important to pick and choose with care those aspects which fall into the

Who and what must change?

So what is this “community of truth” of which Palmer speaks? It is “a community of interaction between knowers and the known.”³² But who are “the knowers,” and what is “the known”? A knowing community may stretch across vast geographical distances among contemporary knowers, but also across the decades and centuries to span many generations of knowers. Moreover, the “known” may also transcend the boundaries of space and time. In certain contexts, for example, the subject of study may be the geography of the earth—but what can be said of this particular subject? In centuries past, most everyone “knew” that the earth was flat. Centuries later, most leading thinkers came to “know” that it is spherical. Today, some scientists are not quite sure who, if anyone, is right.³³ The point here is this: the way each generation views things is never simply static. What made sense at one point in time in one particular context to one generation of

“rudimentary” category. A.K.M. Adam says that “it is easier to memorize vocabulary on one’s own than it is to come to understand Greek syntax on one’s own” (A.K.M. Adam, *A Grammar for New Testament Greek* [Nashville, TN: Abingdon, 1999], vii); for starters, then, we expect that technology could very easily support a community of learners by helping them to study and learn vocabulary on their own, even before the start of the semester, thereby providing the learners with much needed confidence and forward momentum as they begin their face-to-face studies.

³² Palmer, *To Know as We are Known*, xv.

³³ “Amazingly, some new theories of physics predict that one of the three dimensions of space could be a kind of an illusion—that in actuality all of the particles and fields that make up reality are moving about in a two-dimensional realm like the Flatland of Edwin A. Abbot” (Scientific American; “The Illusion of Gravity”; November 2005; p. 56; www.sciam.com). As Christine Blair says, “. . . some of the scientific ‘facts’ that many of us learned in school as children are no longer believed to be true. With every science article we read, we find ourselves not only learning but also having to unlearn our previous knowledge” (Christine Eaton Blair, *The Art of Teaching the Bible: A Practical Guide for Adults* [Louisville, KY: Geneva, 2001], 44).

knowers will inevitably morph into something quite different as time and circumstances change both the knowers and the known.

In the case of New Testament Greek, the “known,” the “subject,” is most simply the full set of actual *Koine* Greek manuscript copies and fragments of the canonical New Testament—the earliest inspired and preserved testimony to the One whom Christians throughout the centuries have held to be Truth incarnate. The subject includes the restored or “corrected” scholarly biblical texts, along with all of their various manifestations of text-critical apparatus. These “corrected” texts are themselves subject to continued scholarly revision.³⁴ More broadly, the “known” is the sum total of all ancient *Koine* manuscripts, whether biblical or patristic or even mundanely secular.³⁵ This set of original language manuscripts changes slightly every time another ancient document is unearthed. Most broadly, the “known” includes all of us who have ever studied, translated, and thought or wrote about *Koine* Greek. We could even expand our subject to incorporate: a) the Greek of the Septuagint; b) a smattering of linguistics;³⁶

³⁴ Nestle-Aland’s *Novum Testamentum Graece* (Deutsche Bibelgesellschaft, 2006) is, for example, currently in its 27th revised edition.

³⁵ “The Greek of the New Testament (*Koine*) was somewhat different from classical and literary Greek. It was the language of the common people, spoken in everyday language. We have learned much more about this form since the discovery of the papyri in Egypt about 150 years ago. Tens of thousands of manuscripts consisting of common writings which contained everything from grocery lists to personal letters to receipts were discovered at this time... It is hard to underestimate what these discoveries have contributed to our knowledge of New Testament Greek today, which was not known merely 150 years ago. For this reason, commentaries and lexicons written before this time were written with a lesser understanding of the language and we should keep this in mind when using them” (<http://www.apostolic.net/biblicalstudies/languages.htm>; accessed 6:00am on March 18, 2008).

³⁶ “No Greek student is an island: like it or not, he is asked to ponder the relationship between Greek and the science of linguistics...Linguistics has brought with

c) an incursion into languages related to *Koine* Greek; d) the study of languages into which the New Testament manuscripts were subsequently translated; and e) a foray into the general topic of language-learning itself. H. Douglas Brown writes:

The research literature shows mounting evidence that a certain degree of awareness of [learning] styles is valuable in language learners. Research on styles and strategies...very strongly supports learners' becoming aware of their preferences, strengths, weaknesses, and further suggests that they need to distinguish between styles that work *for* them and those that may work *against* them.³⁷

As is the case with virtually any subject, there are always related concentric circles³⁸ of “great things” to know. This abundance of great things to know and learn

it new terms and new procedures but above all a new attitude. The language teacher once treated grammar as if it were something known and absolute. There was no need to ask: Where should we start if we wish to develop a system of grammar?...What in fact *is* grammar?” (David Alan Black, *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications* [Grand Rapids: Baker, 1988], xiii). Similarly, “...some approaches to biblical texts may give misleading results, and...linguistics sometimes points the way to better methods” (Cotterell and Turner, *Linguistics & Biblical Interpretation*, 9). Also, “Modern studies in linguistics have much to offer language learning...For example, the ‘Square of Stops’ [should be] mastered since it explains many of the morphological changes of the [Greek] verb” (Mounce, *Basics of Biblical Greek*, xv).

³⁷ Brown, *Principles of Language Learning and Teaching*, 143, (emphasis original). In this regard, it may be beneficial if incoming seminary students were allowed to take an “Intro to Education” class prior to, or at least concurrently with, their first course in New Testament Greek. Presumably students in such a class might learn something about metacognitive strategies, multiple intelligences, multiple learning styles, and even specific language-learning strategies (see *ibid.*, 134, 141-142).

³⁸ “We are convinced that you will learn better by first understanding the general truths about human language and then applying your understanding of those facts to the biblical languages... We begin with these universal traits of language so that you can put the many details of the biblical languages in perspective. We believe these introductory points will give you useful conceptual ‘hooks’ to help you organize your studies” (Peter James Silzer & Thomas John Finley, *How Biblical Languages Work: A Student's Guide*

alerts us to the possibility that some of these things might lend themselves most naturally to various and independent types of intelligences and learning styles.³⁹ As we interact with this tremendous variety of other learners around this multiplicity of great things, we ourselves are transformed;⁴⁰ the knowers themselves become a part of the known as they enter into community with other knowers around great and ever-changing mysteries.⁴¹

to Learning Hebrew and Greek [Grand Rapids, MI: Kregel, 2004], 13, 20). At first glance, the previous statement seems to conflict with Zull's statement that "...it still seems that a teacher's best chance is to begin with concrete examples... However, especially in higher education, teachers do not necessarily start with the concrete. Our deeper understanding of our fields can lead us to start with principles rather than examples... We [teachers] start where *we* are, not where they are" (Zull, *The Art of Changing the Brain*, 103). Rather than seeing a conflict between the two extremes of the "concrete/particular" and the "universal/general," we should rather understand that all knowing involves a give-and-take, back-and-forth dance between particular, concrete, examples and a more general, universal framework. As Esther Lightcap Meek says, "The integrative feat links otherwise unrelated particulars together in a pattern whose coherence far exceeds a logical consistency that we could express entirely in words. The integration transforms the clues, even as it transforms our selves and our world. Where there was [once] an inscrutable surface in a Magic Eye puzzle, now dolphins swim in an underwater paradise" (Esther Lightcap Meek, *Longing to Know: The Philosophy of Knowledge for Ordinary People* [Grand Rapids, MI: Brazos, 2003], 75). For new language learners, it is probably best to focus initially and primarily on the concrete particulars, with just quick forays here and there into more general principles. The more experienced the learner, the more quickly the teacher may feel free to introduce and emphasize general principles.

³⁹ "We are reminded of our need to be eclectically judicious in selecting tasks for our lessons...there is no consistent amalgamation of theory that works for every context of second language learning" (Brown, *Principles of Language Learning and Teaching*, 114).

⁴⁰ One significant change that has come about recently is the new angle of vision that feminist thinking has brought to biblical studies. One-hundred years ago no one would have imagined a work such as *The Women's Bible Commentary* (Carol A. Newsome and Sharon H. Ringe, editors [Louisville, KY: Westminster, 1998]), but today no thoughtful Bible student can ignore it.

⁴¹ "...the human, the world, and the knowing all move and develop through time...any time-bound statement grasps only the hem of the robe of reality" (Meek, *Longing to Know*, 158).

Thus, despite having been reckoned a “dead” language for many centuries, we see that *Koine* Greek has changed and does change as its knowers discover and learn more about their subject:

Our knowledge of language is still evolving...certain syntactical categories are debatable, others are tentative, and hardly any are as clear cut as the labels suggest. The state of the art is simply not as settled as most grammars imply. Categories, interpretations, and former ways of understanding can be challenged.⁴²

Meanwhile, the society in which each generation of upcoming learners subsists is continually adding new pressures and/or removing old supports.⁴³ We simply cannot today teach and learn *Koine* Greek the same way it was taught and learned yesterday.⁴⁴ New Testament Greek, along with its concentric circles of related subject matter, is a moving target; its learners are likewise on the move,⁴⁵ carried along by the currents of an ever-changing culture.

⁴² Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* [Nashville, TN: Broadman & Holman, 1994], viii.

⁴³ And, we hope, the reverse could also occur: societies might add new supports for language learning, while reducing longstanding obstacles.

⁴⁴ “Learning Greek vocabulary [the old way] from a list arranged alphabetically or by word frequency might seem simple at first. But even memorizing the Greek words used ten times or more...becomes challenging...Here [in this book] students are introduced to...words with related meanings. This type of word list allows students to use mnemonic qualities of association and concept continuity for a more productive approach to vocabulary acquisition” (Mark Wilson with Jason Oden, *Mastering New Testament Greek Vocabulary Through Semantic Domains* [Grand Rapids, MI: Kregel, 2003], 20-21).

⁴⁵ “Our knowledge of how language works (and especially Greek) is still imperfect. There are always new perspectives that shed additional light on language meaning. The common assumption that everything in Greek scholarship has already been

Some challenges we face

One of the challenges of teaching New Testament Greek will be to help students understand that Greek is not a “dead” language: like all languages, it has a life of its own, and it reaches out through the centuries to all who will take the time to get to know it.⁴⁶ The biblical writers wrote in order to communicate, in order to be understood; they wrote in a living language. This language can come alive for us as well if we are willing to create a place and time to enter into conversation with all those before us who *wrote*, *read*, and *thought* in *Koine* Greek:

No person is likely to grasp the intended meaning of the Bible, on its deepest level, unless that person learns to read and, in some sense, think in Hebrew and Greek.⁴⁷

One way to help students grasp the living nature of Greek would be to study the history of the language, from its earliest “Linear B” form, to its Classical form, and then on through its *Koine*, Byzantine, and even its modern forms.⁴⁸ Another way, perhaps more indirect, would be to reacquaint ourselves with the humanist *ad fontes* thinking that accomplished has stifled a generation of Greek research and needs to be abandoned” (Young, *Intermediate New Testament Greek*, x).

⁴⁶ “...good teachers bring students into living communion with the subjects they teach” (Palmer, *To Know as We are Known*, xvii).

⁴⁷ Black, *Using New Testament Greek in Ministry*, 16. Interestingly, “All sentences have deep structures—the level of underlying meaning that is only manifested overtly by surface structures. These deep structures are intricately interwoven in a person’s total cognitive and affective experience” (Brown, *Principles of Language Learning and Teaching*, 27).

⁴⁸ Mounce, *Basics of Biblical Greek*, 1. See also Jeremy Duff, *The Elements of New Testament Greek* [Cambridge, 2005], 9-10; and Daniel B. Wallace, *The Basics of New Testament Syntax* [Grand Rapids, MI: Zondervan, 2000], 17-23.

paved the way for the Reformation. For those of us who aspire to become future leaders in the Church, we must recognize and appreciate that “reformed and always reforming” requires us to retain and expand our grasp not only of our own present-day culture, but also of the original languages and cultures of our foundational biblical writings. Just as the “negative” and “positive” poles of a battery work together to produce the desired electrical energy,⁴⁹ so also the constant interplay between our historical origins and our present-day context stimulates fresh ideas and renewed spiritual vitality and vigor.

Another challenge of teaching New Testament Greek will be to overcome preconceived ideas⁵⁰ about how “difficult” and “strange” Greek is.⁵¹ Fortunately for Greek instructors, Greek is actually one of the easier languages for English-speaking North American students to learn.⁵² Much of our vocabulary—particularly our legal and medical vocabulary—and even some of our grammar comes from Greek, or indirectly from Greek through Latin. Accordingly, in order to overcome any negative preconceptions, preliminary study of the language should focus almost exclusively on

⁴⁹ This “battery” illustration is taken from one of Dr. Pat Ellison’s IC 1615 class handouts, Fall 2007.

⁵⁰ “...the teacher needs to be aware that everyone has both positive and negative attitudes. The negative attitudes can be changed, often by exposure to reality” (Brown, *Principles of Language Learning and Teaching*, 193).

⁵¹ As William D. Mounce says in one of his audio-CD lectures, “William Shakespeare did us no favor in coining the phrase, ‘It’s Greek to me’” (audio-CD lectures available for purchase at: www.teknia.com).

⁵² My wife, a native Russian speaker, informs me that Russian is even more closely related to Greek than is English. Given the ease with which she was able, with no formal instruction, to read and pronounce Greek words, I surmise that seminaries in Russian-speaking countries have a much easier time with Greek than we have here in North America.

Greek words that have recognizable counterparts in English, words that the students already know:

There is no simpler way to learn than to practice things we already know...our best opportunity to change a brain...[is]...refining and exaggerating the valuable connections already there.⁵³

Learning any language is hard work, but Greek is no more difficult to learn than Spanish. The only reason it *seems* difficult for many students is because most North American seminaries have bought into the oddly counterproductive notion that there is no alternative but to teach everything Greek in one huge, sudden, all-but-indigestible gulp:

Even the quickest learner needs time for reflection. She must let her integrative cortex do its thing. If she doesn't, her ideas and memories will become disconnected and shallow...Information can come too quickly for understanding. It can become the enemy of unity.⁵⁴

⁵³ Zull, *The Art of Changing the Brain*, 117. Also, "Prior knowledge is likely to be concrete; teachers should begin with the concrete...Prior knowledge is a gift to the teacher; it tells us where and how to start" (*ibid.*, 109). Mounce seems to concur when he writes, "...in the summary of Greek grammar that follows as many comparisons as possible are made between English and Greek, with emphasis on the similarities between the two languages" (*Basics of Biblical Greek*, xvi-xvii). Similarly, Bruce Metzger writes, "According to the psychologist, one learns by associating the new with the old, the strange with the familiar. In studying a foreign language, therefore, the beginner will do well to observe whatever similarities may exist between his own and the other language" (Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek* [Grand Rapids, MI: Baker, 1998], vii). Finally, Thomas Robinson writes, "Become aware of the Greek words you already have acquired by learning English...you can gain—without the need to memorize new words—a vocabulary of about 250 words (and an even larger vocabulary, if all the cognates of these words are considered)" (Thomas Robinson, *Mastering New Testament Greek: Essential Tools for Students* [Peabody, MA: Hendrickson, 2007], 4).

⁵⁴ Zull, *The Art of Changing the Brain*, 162-164. Also, "...the functions of the back cortex all work together to produce comprehension. The integration of *what* with

The next challenge instructors will face is to get the students excited about learning New Testament Greek.⁵⁵ It is not enough for students to simply alter their negative preconceptions; rather, they must actively build up positive emotions so that they really *want* to learn Greek.⁵⁶ The goal of passing a course in Greek may be admirable, but by itself it is only an “extrinsic” reward—a reward which has “no natural relationship to the internal life of learning.”⁵⁷ And of course, it is not enough for the student merely to want to learn Greek at the beginning of the semester; rather, the student must be continually motivated throughout the entire term,⁵⁸ so that even after passing the

where, emotion with fact, big picture with precise detail, symbolic language with prosodic language, and language and image, together all play their part in the development of deep understanding by a learner. And this all takes time” (*ibid.*, 173). Moreover, “A classic error of college teachers is to keep shoving information in one end of working memory, not realizing that they are shoving other data out the other end” (*ibid.*, 184).

⁵⁵ “Success in learning is emotional success, and the effective teacher understands this emotional foundation for learning...a teacher has little hope if his learners don’t *feel* engaged” (*ibid.*, 222).

⁵⁶ “The art of changing the brain includes the art of selling importance. Somehow the learner must ‘buy into’ importance” (*ibid.*, 225). Mounce seems to concur when he writes that students “should be shown, in the process of learning, why they are learning Greek and why a working knowledge of Greek is essential for their ministry” (*Basics of Biblical Greek*, xiv).

⁵⁷ Zull, *The Art of Changing the Brain*, 53. Also, “The brain sees through the extrinsic reward...so we devise all sorts of ways to get the reward without carrying out the learning...Students seem to do this quite effectively in our colleges...they even get *As* (the reward) in courses they hardly remember taking a few months later” (*ibid.*).

⁵⁸ “Most students come to Greek with varying degrees of apprehension. Their enthusiasm often wears down as the semester progresses” (Mounce, *Basics of Biblical Greek*, xiv). Also, “...it is essential for learners to *believe in themselves* in order to succeed...The prospect of learning a second language is itself potentially so overwhelming that learners can—and often do—lose momentum in the face of a number

course she or he will want to continue learning and using Greek all throughout her or his academic and professional career.

In order to motivate, as the saying goes, “nothing succeeds like success...Achievement itself is rewarding, and that may simply be because it is recognized as movement.”⁵⁹ But success alone cannot suffice; there must also be challenge. The goal for the instructor will be to challenge the students, create the conditions for success, and then repeat the cycle with a fresh challenge:

When learning seems stalled, a teacher can intervene...But as he begins to progress again, it is time for the teacher to disappear, leaving the learner to face his unique challenges...This combination of challenge and support seems optimal for learning.⁶⁰

Now of course there must be more to motivation than just the proverbial “Little Engine that Could” mentality and the power of positive thinking. The “I think I can” attitude is important, but after some point the learner begins to wonder, “Even if I *can* do this, why *should* I?” Although each learner will have to answer this question for himself

of forms of self-doubt” (Brown, *Principles of Language Learning and Teaching*, 156, emphasis original).

⁵⁹ Zull, *The Art of Changing the Brain*, 62.

⁶⁰ *Ibid.*, 235. Also, “This goal must do two things: get the student’s interest and appear realistic. It must represent a challenge but not too great a challenge. If it is not a challenge, the learner will have no interest. But if it is impossible, his frustration will just continue...The support given by an effective teacher must allow the student to have some success, no matter how small. He needs to sense movement...If that happens, the student’s emotions turn more positive. He feels some hope, and his interest increases...He begins to think, ‘I can do this myself!’” (*ibid.*, 236-237). Similarly, “...we seek out a reasonable challenge. Then we initiate behaviors intended to conquer the challenging situation. Incongruity is not itself motivating, but *optimal* incongruity...presents enough of a possibility of being resolved that learners will pursue that resolution” (Brown, *Principles of Language Learning and Teaching*, 173).

or herself, it may be that the typical evangelical student's motivation will differ from that of the typical mainliner. During my past four years at Luther Seminary, for example, I have observed that one motivation for language learning among ELCA and other mainline students seems to be a purely negative or reactionary one: they simply want to be able to refute what they perceive to be the errors and the excesses and the so-called "bibliolatry" of evangelical or "fundamentalist" scholars. Granted, a certain amount of controversy and tension can be a useful stimulus for learning;⁶¹ nevertheless, it does seem that a more *positive and proactive* rationale for biblical language learning needs to be developed and emphasized within the ELCA and other mainline churches.

Students in the ELCA and other mainline denominations may have a double whammy—on the one hand, whatever modicum of motivation they initially possess may be problematic in itself, and on the other hand, they may also face a unique set of motivational *obstacles* that must be overcome. A veteran ELCA New Testament professor at Luther Seminary, for example, recently pronounced in class that "There was no virginal conception; Jesus looked a lot like Joseph."⁶² This same professor subsequently mused that "...the disciples claimed to have 'seen' the 'resurrected' Jesus, but what exactly is 'seeing,' anyway? Nothing more than electrons bouncing around in

⁶¹ "Without the internal resistance that tension calls forth, we rush too quickly to completed activity, bypassing the chastening work of examined development and complex fulfillment. The lack of tension causes collapse. Tension is needed. Tension is good" (Harris, *Fashion Me a People*, 27).

⁶² Best recollection of the professor's comments during a Luther Seminary class lecture, Spring 2007. Of course, not all ELCA scholars share that particular professor's viewpoint: Dr. Roy Harrisville inimitably assessed the one (whose identity he did not know) who would make such a remark: "That arrogant ass has no sense of his place in history" (handwritten comments to a paper that I submitted in Dr. Harrisville's 'History of Biblical Interpretation' class, Spring 2007).

the brain.”⁶³ Upon hearing comments such as these, the evangelical student can only wonder what sort of implicit learning may be going on in the minds of gullible seminary students⁶⁴ as a byproduct of such “sophisticated” professorial skepticism being continually drummed into the brain synapses of the mainline learners. Why should anyone go through all the difficulty of learning the ancient biblical languages if the biblical story itself is so intrinsically dubious and so utterly subservient to the demands of enlightenment reason?⁶⁵

For their part, nearly all evangelicals will acknowledge the importance—in theory, at least—of knowing as precisely as possible what our Christian Scripture says in its original languages. In practice, however, busy evangelicals tend to think, “I’m not going to do any better than the translators of the New Living Translation, the Today’s New International Version, or the English Standard Version—so why should I go through all of the effort required to learn *Koine* Greek?” For learners in this category, the helpful

⁶³ Best recollection of the professor’s comments during a Luther Seminary class lecture, Spring 2007. This professor was one of several “scholarly skeptics” at Luther Seminary who exhibit a pattern—an unfortunate pattern noticed also by Dr. Patrick Keifert, per his comments on a paper I submitted to him in IC 1615 last fall—of liberal scholars expressing doubt regarding the facticity of the biblical message, seemingly for the purpose of promoting or clearing the way for a politically liberal social agenda.

⁶⁴ “Seminaries are, by and large, empty of the most creative people and filled with weak pastoral candidates” (Alan J. Roxburgh, *The Church Between Gospel & Culture: The Emerging Mission in North America*, eds. George R. Hunsberger and Craig Van Gelder [Grand Rapids, MI: Eerdmans, 1996], 321).

⁶⁵ “. . .if the problem with primitive knowledge was the over-identification of the knower with the known, our problem is the estrangement and alienation of the two. In our quest to free knowledge from the tangles of subjectivity, we have broken the knower loose from the web of life itself. The modern divorce of the knower and the known has led to the collapse of community and accountability. . .” (Palmer, *To Know as We are Known*, 26).

“Exegetical Insights” that introduce most of the chapters in Bill Mounce’s *Basics of Biblical Greek* can be quite effective.

Yet another challenge for instructors in all denominations is to eliminate the barriers and frustrations students all too often experience when learning biblical Greek. One of the biggest frustrations—and one that should be easy to ameliorate—is the surfeit of typographical errors in many Greek resources. Of course one can never completely eliminate all typographical errors from all sources; but on the other hand, what excuse can there be for allowing the same glaring mistakes to remain uncorrected year after year? There is, for example, a software program called “[Mastering New Testament Greek](#)” (Baker Academic’s 2003 re-packaging of what was originally published in 1996 as “[Greek Tutor](#)” by Parsons Technology) which has been on the market in one form or another for over twelve years; all during this time there appears to have been no attempt to correct the numerous typographical errors in this software. Similarly, at Luther Seminary the “Let’s Read Greek” materials have been used for many years, and yet typographical errors abound. Moreover, I once sat in on a summer Greek class⁶⁶ where the professor was using an edition of “Let’s Read Greek” which *predated* the edition used by most students. When the professor started reading some vocabulary words from his text in a sequence that differed from the one found in the more recent versions owned by most of the students, confusion and frustration gripped the class.⁶⁷ There is simply no

⁶⁶ This particular class was taught in August of 2006 at Luther Seminary.

⁶⁷ Despite any shortcomings of the material as it pertains to *beginning* learners, I should mention that in hindsight, after completing the entire course, I do value and admire this particular professor’s ingenuity in presenting so much material in such a short time. The final exam for the course punctuated the professor’s genius, as it not so much attempted to evaluate statically what the student had already learned in the course, but

surer way to discourage new language students—students who are already struggling with every aspect of the new language, including its alphabet—than allowing them to doubt whether the materials they are using are accurate or consistent. Any typographical errors which are encountered in one’s native language are usually innocuous and easy to spot; but when such errors occur in an unfamiliar language, they often have a demoralizing, stultifying effect. This is particularly the case with students who have relatively lower tolerance for ambiguity:

The person who is tolerant of ambiguity is free to entertain a number of innovative and creative possibilities and not be cognitively or affectively disturbed by ambiguity and uncertainty...Successful language learning necessitates tolerance of...ambiguities, at least for interim periods or stages, during which time ambiguous items are given a chance to become resolved.⁶⁸

The final challenge for instructors is to find creative ways to spread out the study of Greek over a longer period of time. Presently, the near universal practice is to assume that students simply must learn the bare minimum of vocabulary, grammar, textual criticism, and exegetical language skills early on in their seminary career, *before they begin taking New Testament courses*. An important question, however, is whether this “bare minimum” has remained static over the past thirty years, or whether the genesis of modern software tools such as [BibleWorks](#) software, in combination with electronic tools and lexicons such as the digital version of [BDAG](#), have permanently altered the “bare

rather provided yet another dynamic opportunity for the student to learn and to consolidate prior knowledge.

⁶⁸ Brown, *Principles of Language Learning and Teaching*, 126-127.

minimum” of language skills necessary for performing sound exegesis of the original language documents. If technology has indeed made it possible for today’s students to exegete the texts just as well, but with far less memorization⁶⁹ than was required for yesterday’s seminarians, then the perceived need for drastic front-loading of Greek grammar may ultimately be seen for what it is—demoralizing and counterproductive for students in our present-day North American context.

What now must we do?

Palmer suggests that “the origin of knowledge is love.”⁷⁰ If this is true, then the very first thing we must do is recapture our love for our students; the next thing we must do is inculcate in them the same love we have for our subject. Moreover, we are not loving our students if we are expecting them to do the impossible—or at least the unreasonably difficult, given their changed situation and diminished level of preparation. We must completely reassess the actual amount and type of Greek knowledge today’s student must achieve in order to begin performing high level exegesis of Greek texts with the help of today’s best pedagogical technological tools.

In years past, before the advent of today’s software tools, it made sense for students to study and memorize, very early on, the intricacies of Greek morphology; it was just too cumbersome for students to be constantly flipping through bulky reference

⁶⁹ “Probably the greatest obstacle to learning, and continuing to use, biblical Greek is the problem of rote memorization... Wouldn’t it be nice if beginning students of the language could get to [a] point of understanding the forms of the language without going through the excruciating process of excessive rote memory?” (Mounce, *Basics of Biblical Greek*, xi).

⁷⁰ Palmer, *To Know as We are Known*, 8.

works and lexicons just to read a few verses of the Greek text. But now that the student can simply glide a mouse pointer over a Greek word and instantly display the definition and all the parsing details needed to translate that word in its context, the need for such early and intense memorization all but disappears.⁷¹ Today's theological student needs to know the difference in *meaning* between, say, the aorist and the imperfect; but he or she does not need—at the beginning stage, at least—to have memorized the difference in *morphology* between these two verb tenses. Rather than demanding a high degree of early morphological memorization, why not spread out little chunks of such memorization all throughout the student's time in seminary? Such repetition and reinforcement will enhance lifelong learning. Technology—carefully designed software—can be utilized to deliver rich and meaningful opportunities for repetition, reinforcement, and lifelong growth in language learning.

We are not loving our students or our subject if we tolerate the same confusing and frustrating typographical errors in our teaching materials year after year. Professor James Boyce stated in a personal conversation⁷² that there is no money to be made in producing textbooks and other teaching resources for New Testament Greek; according to him, “every instructor wants to do things his or her own way, in his or her own sequence, and therefore no textbook is ever perfect enough to satisfy everyone.”

⁷¹ I am old enough to remember when math teachers first fretted over the advent of electronic calculators being used by their students. Now, of course, sophisticated calculators are required tools in many schoolrooms. This same phenomenon is certain to repeat itself with today's computerized biblical language tools.

⁷² September 2006.

Consequently, no textbook presently enjoys “economies of scale”⁷³ sufficient to allow the author and publisher to earn enough profit to ensure ongoing corrections and revisions. Nevertheless, love for our students demands that we pay at least as much attention to the typographical quality of our materials as to any other attribute. To the professor with a deep understanding of the language, a minor typographical error may seem trivial in comparison to a text’s excellence in other areas; but to the beginning student, who is still receiving all of the information as undifferentiated sensory input, that same typographical error may represent a very significant learning obstacle. This is a case where the professor must learn to begin where the student is, rather than where the professor is:

...there are differences between experts and novices in the way they process, organize, and restructure information. While experts were able to restructure the elements of the learning task into abstract schemas, *novices focused primarily on the surface elements of the task.*⁷⁴

Accordingly, if a certain textbook or resource carries on year after year with no corrections of glaring errors, we must drop the use of that text and start using one that has made at least *some* recent corrections. Sooner or later, authors and publishers will get the message, and only those who are dedicated enough to continually improve their products will remain on the market.

⁷³ “A publisher once told me that the ratio of Greek grammars to Greek professors is ten to nine” (Mounce, *Basics of Biblical Greek*, xi [obviously the author is exaggerating in order to highlight a valid point]).

⁷⁴ Sanz, *Mind & Context in Adult Second Language Acquisition*, 125 (emphasis mine).

As much as possible, textbooks and other resources should be converted to digital format, which would allow modifications to be made quickly and easily. In all cases the students themselves should be given the opportunity to flag typographical and other errors;⁷⁵ these flags must be monitored by the author or publisher and, where necessary, immediately corrected.

Digital resources have the added capacity to be easily adapted to the individual differences of each learner. A one-size-fits-all approach to learning is no longer adequate in postmodern Western society. People today have become accustomed to an almost infinite array of choices with regard to almost every aspect of their life. Sometimes these choices offer little if any tangible benefit—does it really matter that there are dozens, if not hundreds, of closet-door knobs to choose from?—but individual choice and individual pacing can make a real difference in language learning.

Future e-textbooks might easily be developed which would allow professors to pick and choose not just their own preferred sequence of materials, but also to select from “overloaded” chapters and quizzes; that is, there might be multiple chapters and multiple review quizzes for each individual topic, and each professor could pick and choose—perhaps even add or supplement—precisely that “version” of the chapter and quiz that he or she feels is most appropriate for the class. Advanced lessons might even begin to present metacognitive ideas which could inform and allow the students to pick the version(s) of each chapter or quiz that best suit(s) their own particular interests and

⁷⁵ “If you want to make your course better, listen to learners. Use every opportunity to learn about them and to solicit their opinions and suggestions... One way to make this easy is to provide a general-purpose comment mechanism that learners can pop up any time they have something to say to you... Allow anonymous feedback. Make names and e-mail addresses optional” (Horton, *Designing Web-Based Training*, 121-122).

learning styles. Giving the students such options would enhance their sense of empowerment and personal control over their own learning—a highly motivating factor for most adult learners.⁷⁶

If we love our students, we will want to learn more about the individual differences (IDs) that affect their learning styles and abilities. What are some of these IDs which can affect the learning process? How might technology be employed to best advantage—by both the student and the instructor—given the existence⁷⁷ of these IDs? One ID is age: “research has shown that the ability to acquire language does indeed deteriorate with age....”⁷⁸ The amount of repetition, reflection, and review required for a second- (or third-) career student may be quite different from that required for a bright youngster fresh out of college. In a classroom environment, everyone is forced to proceed

⁷⁶ Some students may find this level of personal control to be intimidating; for such students, the professor might create a “default” sequence and selection of chapters that would be tailored to the needs of those adult learners who have not yet developed a rudimentary metacognitive foundation.

⁷⁷ The mere *fact* of individual differences among students cannot, by itself, be used to advantage unless there is a *metacognitive awareness* of these differences. Language instructors must be willing and able to help students gain a metacognitive self-awareness regarding their own preferred learning styles and strategies.

⁷⁸ Sanz, *Mind & Context in Adult Second Language Acquisition*, 109. One should not conclude, however, that adults cannot compensate for their age: “[T]here certainly appear to be some potential advantages to an early age for SLA [Second Language Acquisition], but there is absolutely no evidence that an adult cannot overcome all of those disadvantages save one, accent, and the latter is hardly the quintessential criterion for effective...communication” (Brown, *Principles of Language Learning and Teaching*, 81).

at the same pace; but with self-paced software, each learner may spend as much time as he or she needs to absorb the materials presented in each chapter.⁷⁹

Another ID significant for language learning may be the sex of the learner:

Thanks to their advantage at declarative memory, females should show superior lexical abilities as compared to males. In contrast, males may demonstrate better performance at aspects of grammar that depend on the procedural system...females will tend to memorize complex forms (e.g., *walked*) that men generally compute compositionally in the grammatical-procedural system (e.g., *walk + ed*)...⁸⁰

In a classroom setting, a single textbook choice⁸¹ must suffice for all students; but with appropriately designed computer-aided instruction, each learner may choose the style of learning best suited for him or her. Males, on average, may appreciate the highly procedural style of instruction typified in Bill Mounce's *Basics of Biblical Greek*, whereas females may prefer the more memory-based method modeled by John Dobson's

⁷⁹ "Older adults can learn as well as younger adults on condition that they can regulate the pace to be neither too fast nor too slow, and that their interest, based in crystallized intelligence, gets engaged" (Blair, *The Art of Teaching the Bible*, 33).

⁸⁰ Sanz, *Mind & Context in Adult Second Language Acquisition*, 149.

⁸¹ "Most existing grammars fall into one of two camps, deductive or inductive. Deductive grammars emphasize charts and rote memorization, while inductive grammars get the student into the text as soon as possible and try to imitate the natural learning process...The deductive method helps the student to organize the material better, but is totally unlike the process by which we learn languages naturally. The inductive method suffers from a lack of structure that for many is confusing" (Mounce, *Basics of Biblical Greek*, xi). For definition and explanation of inductive vs. deductive reasoning, see Brown, *Principles of Language Learning and Teaching*, 104-105, 380, 383.

Learn New Testament Greek.⁸² With appropriate software, as opposed to the inflexible timeline and syllabus of the typical classroom setting, every student may enjoy a choice of which instructional style best suits his or her own individual learning preference.

A final ID to note is the prior experience of each learner—particularly their prior experience with other languages. In centuries past, when nearly all schoolboys⁸³ were exposed to the classical and biblical languages, this ID may have been less of a factor; today, however, the difference may be crucial:

(a) Multilingual subjects were found to habitually exert more processing effort in making sense of verbal stimuli, (b) multilingual subjects were better able to shift strategies in order to adapt to the new language and to restructure their language systems, and (c) multilingual subjects used cognitive strategies that facilitated more efficient use of processing resources in the construction of formal rules.⁸⁴

⁸² One might initially suppose that the inductive approach used by Dobson [Grand Rapids, MI: Baker Academic, 2005] would appeal more to males than to females, and that the deductive approach employed by Mounce would appeal more to females than to males. This initial supposition turns out to be false because the lack of structure in Dobson’s text ultimately forces all but the most gifted of students into massive rote memorization, whereas Mounce’s text, “deductive in how it initially teaches the material” (p. xi), quickly and uniquely shifts to a more inductive approach that emphasizes and highlights computational/procedural patterns. “While some intense inductive struggle is a necessary component of second language learning, the initial grueling days and weeks of floundering in ignorance...could be alleviated by more directed, deductive learning...Perhaps only later, when the learner has moved to more independence, is an inductive strategy really successful” (Brown, *Principles of Language Learning and Teaching*, 113).

⁸³ In that era, girls were generally not expected to learn the biblical or classical languages.

⁸⁴ Sanz, *Mind & Context in Adult Second Language Acquisition*, 125.

In a typical language classroom setting, multilingual students will lead the pack, leaving behind their lesser prepared monolingual students who must then cope with debilitating feelings of inferiority and inadequacy. Again, a well designed software resource can allow each learner to proceed at a comfortable pace, giving as much opportunity for repetition, reflection, and review as is necessary for each individual learner.⁸⁵

How can technology assist today’s learners of *Koine* Greek?

The availability of high quality software and Internet resources can allow more students to get a head-start on their language learning. While it would be optimistic to think that the majority of incoming seminary students could learn all the complexities of Greek syntax on their own, there is no reason why most students should not be able to at least learn the Greek alphabet and some Greek vocabulary—especially those Greek words which have well known English counterparts or derivatives. Any knowledge a student might gain prior to entering seminary would be an improvement over the alternative scenario in which that same student would be entering with a Greek *tabula rasa*. Those students having already learned some basic Greek should experience less

⁸⁵ According to Christine Eaton Blair, adults learn best when: a) “The learning environment feels safe and supportive,” b) “Their interest is engaged through the challenge of cognitive dissonance [and] layers of reflection,” c) “Their learning is grounded in their experience by application to life situations,” d) “They are self-directed by learning how to learn [and by] having control over the learning process,” and e) “Their education speaks to mind, heart, and soul...” (Blair, *The Art of Teaching the Bible*, 49).

“Greek anxiety” at seminary—and with their anxiety level diminished,⁸⁶ the affective or emotional⁸⁷ component to their language learning would be greatly enhanced.

Simple aspects of the Greek language can be taught electronically without the need for personal interaction with a teacher.⁸⁸ More complicated aspects of the language will, by contrast, be best introduced and practiced within the context of a traditional classroom. Even so, complicated material is all too often presented only briefly in class and without any meaningful opportunity for ongoing practice and review outside of the class. Electronic or web-based learning aids can remedy this problem by allowing students to continually find challenging quizzes, examples, and review materials.

In a seminary setting, graduates of first-year Greek could be required in subsequent years to complete short monthly mini-reviews and quizzes of discrete topics in *Koine* Greek language, syntax, grammar, and vocabulary. Such mini-reviews and quizzes might stand in lieu of the daunting and demoralizing effects of the excessive front-loading of Greek learning that is currently demanded by far too many North American seminaries. Ultimately, the exact same amount of Greek material could be covered, but in far more humane⁸⁹ fashion and over a longer period of time;⁹⁰ this would

⁸⁶ “...anxiety is a common source of interference in all kinds of learning” (Brown, *Principles of Language Learning and Teaching*, 163).

⁸⁷ “Teacher training courses and books universally cite the importance of emotion as a key factor for success in the classroom” (*ibid.*, 180).

⁸⁸ “One tantalizing suggestion...supported in Dekeyser’s (1995) finding [was] that explicit instruction was more appropriate for easily stated grammar rules and implicit instruction was more successful for more complex rules” (*ibid.*, 279-280).

⁸⁹ According to Luther Seminary student Vicki Toutges, Dr. Sarah Henrich admitted in a 2005 conversation that Luther Seminary’s handling of Greek learning was “inhumane.”

allow the student ample time to reflect and absorb what he or she *has learned* and *is learning* throughout the entire seminary experience, thereby precluding the deplorable situation so aptly described by Philip Edgcumbe Hughes:

The regrettable fact is that today the majority of seminarians are thrust into exegesis classes with no more Greek than they have been able to retain from the few weeks of a summer ‘crash’ course. It is hardly surprising that the manner of their intake of the language has left them suffering from both under-nourishment and indigestion, and that for many this proves to be an incurable affliction.⁹¹

An added benefit of digital or web-based learning aids would be the automatic and anonymous electronic collection of statistics regarding the quiz questions that seem to generate the most problems for students. Such behind-the-scenes feedback would, if used promptly and properly, help the material to become somewhat self-correcting, as the professors could continue to tweak their explanations, examples, assignments—and even any offending or ambiguous quiz questions—until the students’ responses indicate an improvement in learner comprehension.

⁹⁰ Ideally, seminary students in their first semester would be able to take an “intro-to-education” class prior to—or at least concurrent with—their first class in biblical languages. Moreover, Luther Seminary’s 1.5-course status for Greek and Hebrew places far too much pressure on the language learners. The anxiety level of the learners could be reduced by splitting the single 1.5-course into three separate 0.5-course units. The first of these 0.5-course units could easily be tailored for online delivery, allowing the students to complete the class online before entering seminary.

⁹¹ Philip Edgcumbe Hughes, in his forward to Walter Mueller’s *Grammatical Aids for Students of New Testament Greek* [Grand Rapids, MI: Eerdmans, 1972), 5.

There is much to second language acquisition that is directly related to general learning theory.⁹² Technology can exploit this situation through the deployment of reusable educational software components that could be co-developed and used by language instructors and by professors of education. Introductory education courses could be developed with language learners in mind—perhaps even being granted the status of prerequisite for a beginning Greek or Hebrew class.⁹³ Similarly, follow-up elective courses in education might be offered for students desiring additional exposure to Greek, Hebrew, Latin, or Aramaic. These courses could be co-taught by professors of both language and education, with the education professors providing learning theory as well as practical second-language acquisition skills.

A reusable software component that could prove helpful in many seminary courses would involve metacognitive approaches to learning. Students could learn to assess their own learning styles and strategies, which in turn might help them choose from a wide array of specific practices and available learning tools in order to develop a

⁹² Metacognitive awareness, for example, is as pertinent to general learning theory as it is to Greek learning. “**Metacognitive** is a term used in information-processing theory to indicate an ‘executive’ function, strategies that involve planning for learning, thinking about the learning process as it is taking place, monitoring of one’s production or comprehension, and evaluating learning after an activity is completed” (Brown, *Principles of Language Learning and Teaching*, 134). There is at least a small sense in which this metacognition relates to what Parker Palmer calls transcendence: “An education in transcendence prepares us to see beyond appearances into the hidden realities of life—beyond facts into truth, beyond self-interest into compassion, beyond our flagging energies and nagging despairs into the love required to renew the community of creation” (Palmer, *To Know as We are Known*; 13).

⁹³ This would require that the first-year course in Greek be postponed until *after* the “Intro-to-Education” course; and this in turn might precipitate other changes in the curriculum sequence. As Parker Palmer says, “A knowledge that springs from love may require us to change, even sacrifice, for the sake of what we know” (Palmer, *To Know as We are Known*; 9).

contextualized battle plan for language learning. Students would no longer be forced to choose blindly from among several different software modules for learning *Koine* Greek; instead, those learners with a developed and cultivated metacognitive sense would naturally gravitate to the specific types of tools—deductive or inductive, explicit or implicit, innatist or constructivist, practical or theoretical—that hold the most promise for their own preferred learning style.

Technology might also be harnessed to facilitate learner feedback—not just for Greek courses, but rather for all courses and all departments. In the specific case of a Greek class, learners could use technology to: a) point out errors or typos in the materials; b) describe which types of learning tools, strategies, or approaches helped them the most or the least; c) indicate which new grammatical concepts were most meaningful to them; d) ask specific questions on the material or a related text or passage; and e) relate to their classmates a vision of how Greek learning may be of future benefit to them in their personal and professional life. This feedback could be offered anonymously, if desired, and targeted to the professor only, or to the other students only, or to both the professor and the classmates. Individual responses within these feedback loops might then be offered by other learners, and the professor could use any of this material in making refinements for future classes. A rotating online “what I like about Greek” popup collection could be maintained, as well as an ongoing forum for questions and peer responses, thereby allowing students to learn from and derive motivation from the experiences of their peers.⁹⁴

⁹⁴ Peer learning corresponds most closely to Palmer’s Subject-Knower learning paradigm; see Dr. Mary Hess’s syllabus for the Fall 2006 EL 4522 course (taken from Parker Palmer’s *The Courage to Teach* [San Francisco: Jossey-Bass, 1998], 107-108).

As important as all of the preceding possibilities might be, the most important change that is needed is a greater sense of community for the learners. Too many Greek language students in North American seminaries feel isolated and embarrassed by their lack of success in Greek acquisition.⁹⁵ After their Greek class is finally finished and they receive their “Pass,”⁹⁶ they typically do not want to think about Greek at all—they don’t want to dredge up the bad memories of their experience. The New Testament department, after apparently first mandating that the students be herded into a heavily front-loaded course in Greek, does not then follow up by demanding much from their browbeaten students in subsequent New Testament courses.⁹⁷ Moreover, none of the other seminary departments demand or expect anything Greek from the students. Whatever biblical language skills the students had initially acquired are quickly lost, and the sense of Greek dis-ease leaves a painful scar on their intellectual psyches.

⁹⁵ Adult learners are generally reluctant to let others know how lost they are. In my experience as a Greek tutor for Dr. James Boyce during the summer of 2007, I saw a number of students who started attending the tutoring sessions but were reluctant to participate. After showing up a time or two, they stopped coming altogether. My sense was that they wanted to participate and learn, but were shy about asking questions—they were afraid to lose face by saying something “stupid” in front of their classmates. If they had been able to meet with a tutor one-on-one, without the embarrassment of having to make a special request, I think they would have gladly done so.

⁹⁶ I can only assume that most students at Luther Seminary eventually receive at least a marginally passing grade, regardless of their actual learning. I know of one student who failed the 2006 summer Greek class. This student took the class again in the summer of 2007, and even though the student never got more than 10% right—never less than 90% *wrong!*—in the vocabulary quizzes, the student claimed to have passed the course the second time around.

⁹⁷ In an online New Testament class which I started to take from Dr. David Fredrickson in the fall of 2006, the only Greek requirement he had was for students to complete several very simple online vocabulary quizzes. I easily finished these quizzes in a matter of a few hours. In two other New Testament classes I took from Dr. Arland Hultgren, I was able to finish in a single morning all of the Greek translation exercises for the entire semester.

What can be done to change this scenario? Firstly, online tutoring—such as my “Greek to Us” online study group—could be set up to permit anonymous questions. All Greek students could post questions without the embarrassment or fear of publicly demonstrating their ignorance. Other students could post anonymous responses to questions without fear of ridicule if their proposed “answer” turns out to be wrong. For this online language community to function properly, anonymous posting would have to be enabled—perhaps under fictitious pen names—and the collaborative software would have to allow the students to use *actual Greek fonts* in their posts.⁹⁸

Another possibility would be to assign upper-class students to serve as anonymous “secret sis” Greek tutors for each new batch of Greek learners. The new Greek learners could be instructed to send a limited number of anonymous e-mails to their unknown “secret sis” Greek tutor. For the more bold learners, there could be additional face-to-face Greek tutors—perhaps a ratio of one tutor for every four or five students. These tutors would not necessarily have to be paid—providing that they could use their service as credit toward some contextual-education requirement.

New Testament departments at North American seminaries must begin demanding more Greek from students throughout their entire seminary experience. The present practice of front-loading an overwhelming amount of Greek learning, only to then require the barest minimum of Greek work in subsequent courses, serves to confirm in the students’ minds the nagging sense that Greek will not be useful to them in their career. Having their nagging sense thus confirmed, these upper-class students then feed

⁹⁸ So far as I can tell, Luther Seminary’s “Jenzabar” system does not permit student postings to use Greek or Hebrew fonts—or the fonts of *any* language other than English.

that perception back to the next batch of incoming seminarians. This vicious cycle simply must not be allowed to go on any longer.

Other departments in the seminaries must likewise improve their collaborative efforts to make biblical languages become a “great thing” in the lives of seminarians. Systematic Theology departments could offer electives such as “The Theology of Language” or “The Theology of Communication.” Christian Mission and Practical Theology departments could offer courses in linguistics and second-language acquisition—classes engaging both the theories and the skills that will be of tremendous “real-world” benefit to students intending to minister in other countries or among immigrant communities here in North America. History departments could offer classes in Greek culture—and perhaps even a course on the history of textual transmission.⁹⁹ Departments of Old Testament could offer courses in Septuagint Greek, perhaps even comparing and contrasting the Hebrew with the Greek translations.¹⁰⁰ Preaching departments should offer courses such as “Greek for Preachers.”¹⁰¹ Contextual Education departments should find practical, real-world projects and internships where students

⁹⁹ Textual criticism is a vitally important and fascinating subject, but it certainly does not belong in any *beginning* Greek course. New Testament Greek is, all by itself, a more than big enough gulp for most students to swallow—why complicate it even further by adding textual criticism into the class?

¹⁰⁰ Oddly enough, when I took a “Survey of the Prophets” class at Luther Seminary, my professor did not appreciate my request that part of my weekly assignments be the translation into English of Septuagint versions of our assigned Hebrew texts.

¹⁰¹ An excellent textbook for such a class would be Joseph M. Webb and Robert Kysar’s *Greek for Preachers* [St. Louis, MO: Chalice Press, 2002].

might make use of their Greek learning.¹⁰² And finally, the Education departments in seminaries should place *special and early emphasis* on the metacognitive skills needed for second language acquisition. Not only is this an important topic in its own right, but it would also help students discover “added value” in their learning of the biblical languages.¹⁰³

As these types of suggestions begin to be implemented in more and more North American seminaries, the community of truth surrounding the great thing of *Koine* Greek can again be put into practice. Students will once again gladly enter into, and remain within, the community of biblical languages, and their professors will regain the precious insight that “teaching is itself a fundamentally religious activity in the sense that it is always, at root, in the direction of deepest meaning, ultimate origin, and final destiny.”¹⁰⁴

¹⁰² Perhaps the folks at BibleWorks Software might know of some “detail work” that could be performed by Greek learners. Students should have an opportunity to engage in real-world work that is larger than their personal studies in seminary. As an example—admittedly pertaining to Hebrew rather than to Greek—it would be very interesting to have passages in the Pentateuch search-tagged with colors that represent the respective, putative “sources”—e.g., J, E, P, or D. The BibleWorks technical support people told me that such an idea would be easy to implement in their software, but it would require a great deal of repetitive, detail-oriented work for someone to do the actual tagging. Why not have seminary students do this type of work?

¹⁰³ “I have always recommended that the information in a book like this is best internalized if the reader is concurrently taking a course in a foreign language...[because in such case]...the reader is asked to apply concepts and constructs and models to a personal experience learning a foreign language” (Brown, *Principles of Language Learning and Teaching*, xiv).

¹⁰⁴ Harris, *Fashion Me a People*, 117.

Bibliography

- Adam, A.K.M. *A Grammar for New Testament Greek*. Nashville, TN: Abingdon, 1999.
- Black, David Alan. *It's Still Greek to Me: An Easy-to-Understand Guide to Intermediate Greek*. Grand Rapids, MI: Baker, 1998.
- _____. *Learn to Read New Testament Greek*. Nashville, TN: Broadman & Holman, 1994.
- _____. *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*. Grand Rapids: Baker, 1988.
- _____. *Using New Testament Greek in Ministry: A Practical Guide for Students and Pastors*. Grand Rapids, MI: Baker, 1993.
- Blair, Christine Eaton. *The Art of Teaching the Bible: A Practical Guide for Adults*. Louisville, KY: Geneva, 2001.
- Brown, H. Douglas. *Principles of Language Learning and Teaching*. White Plains, NY: Pearson Longman, 2007.
- Cotterell, Peter, and Max Turner. *Linguistics & Biblical Interpretation*. Downers Grove, IL: InterVarsity, 1989.
- Croy, N. Clayton. *A Primer of Biblical Greek*. Grand Rapids: Eerdmans, 1999.
- Dobson, John H. *Learn New Testament Greek*. Grand Rapids, MI: Baker Academic, 2005.
- Duff, Jeremy. *The Elements of New Testament Greek*. Cambridge, 2005
- Gorman, Michael J. *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers*. Peabody, MA: Hendrickson, 2001.
- Harris, Maria. *Fashion Me a People: Curriculum in the Church*. Louisville, KY: Westminster, 1989.

Hess, Mary E. *Engaging Technology in Theological Education: All that We Can't Leave Behind*. Lanham, Maryland: Rowman & Littlefield, 2005.

Hewett, James A. *New Testament Greek: A Beginning and Intermediate Grammar*. Peabody, MA: Hendrickson, 1986.

Horton, William. *Designing Web-Based Training: How to Teach Anyone Anything Anywhere Anytime*. New York: Wiley, 2000.

Lamerson, Samuel. *English Grammar to Ace New Testament Greek*. Grand Rapids, MI: Zondervan, 2004.

Long, Gary A. *Grammatical Concepts 101 for Biblical Greek: Learning Biblical Greek Grammatical Concepts through English Grammar*. Peabody, MA: Hendrickson, 2006.

Meek, Esther Lightcap. *Longing to Know: The Philosophy of Knowledge for Ordinary People*. Grand Rapids, MI: Brazos, 2003.

Metzger, Bruce M. *Lexical Aids for Students of New Testament Greek*. Grand Rapids, MI: Baker, 1998.

Mounce, William D. *Basics of Biblical Greek Grammar*. Grand Rapids, MI: Zondervan, 2003.

_____. *Greek for the Rest of Us: Using Greek Tools Without Mastering Biblical Languages*. Grand Rapids: Zondervan, 2003.

Mueller, Walter. *Grammatical Aids for Students of New Testament Greek*. Grand Rapids, MI: Eerdmans, 1972 (Forward by Philip Edgcumbe Hughes).

Palmer, Parker J. *The Courage to Teach*. San Francisco: Jossey-Bass, 1998.

_____. *To Know as We are Known: Education as a Spiritual Journey*. New York: HarperCollins, 1983.

Richards, Jack C. Theodore S. Rodgers. *Approaches and Methods in Language Teaching*. New York: Cambridge University Press, 2001.

Robinson, Thomas A. *Mastering New Testament Greek: Essential Tools for Students*. Peabody, MA: Hendrickson, 2007.

Roxburgh, Alan J. *The Church Between Gospel & Culture: The Emerging Mission in North America*. Edited by George R. Hunsberger and Craig Van Gelder. Grand Rapids, MI: Eerdmans, 1996.

Sanz, Christina (ed.). *Mind & Context in Adult Second Language Acquisition*. Washington, DC: Georgetown University Press, 2005.

Silva, Moisés. *Biblical Words & Their Meaning*. Grand Rapids, MI: Academie Books, 1983.

Silzer, Peter James, and Thomas John Finley. *How Biblical Languages Work: A Student's Guide to Learning Hebrew and Greek*. Grand Rapids, MI: Kregel, 2004.

Wallace, Daniel B. *The Basics of New Testament Syntax*. Grand Rapids, MI: Zondervan, 2000.

Webb, Joseph M., and Robert Kysar. *Greek for Preachers*. St. Louis, MO: Chalice Press, 2002.

Wiggins, Grant, and Jay McTighe. *Understanding by Design*. Alexandria, VA: ACSD, 2005.

Wilson, Mark, with Jason Oden. *Mastering New Testament Greek Vocabulary Through Semantic Domains*. Grand Rapids, MI: Kregel, 2003.

Young, Richard A. *Intermediate New Testament Greek: A Linguistic and Exegetical Approach*. Nashville, TN: Broadman & Holman, 1994.

Zull, James E. *The Art of Changing the Brain: Enriching the Practice of Teaching by Exploring the Biology of Learning*. Sterling, VA: Stylus Publishing, 2002.