A table of contents for *Caribbean Journal of Evangelical Theology* can be found here:

A Syntactic-Analytic New Testament Greek Study With A Newly Promoted Pedagogical Consideration

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Pedagogical Consideration of Teaching New Testament Greek

New Testament Greek is often a compulsory pre-requisite course in theological seminary education. However, it appears that it has become a heavy burden to most students who take the course. Many have to spend much time to learn to read the language. Unfortunately, not too many maintain their Greek after graduation. We, teachers of the New Testament Greek, are witnessing this problem with much pain. What has gone wrong?

Is it due to the fact that we do not have good tools, particularly from the pedagogical point of view? This paper develops the thought that applied syntactic-semantic study can be of help in some measure in alleviating the difficulty. It draws upon scholars such as Johannes Louw, Douglas Stuart, Walter Kaiser, Gordon Fee, William Mounce, who have already been significant authorities and contributors in the area. However, any new pedagogical method needs to be carefully evaluated and revised for maximum effectiveness.

Modern Linguistics and Hermeneutics

Over the years, linguistics and hermeneutics have influenced each other and have been mutually beneficial. Right from the beginning[1] they have been inseparable. New and useful insights from linguistics have been reflected in the hermeneutics field. As linguists have developed their theories and obtained insights from the models of language or the data of linguistic phenomena, hermeneutics scholars have evaluated and applied their results in the interpretation of the Bible.

Modern linguistics, especially of the 20th century, placed much emphasis on the synchronic aspect of language, compared to the previous centuries in which the linguistics had been primarily concerned with the diachronic aspect.[2] Most linguistic schools in the last century accepted synchronic priority as their approach.[3]

The traditional grammatical-historical method has also shifted emphasis from the diachronic approach to the synchronic in interpretation. James Barr in 1961, Johannes Louw in 1973, and Moises Silva in 1983 have initiated and applied this synchronic approach to biblical interpretation.[4]

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[1] Cf. Stanly E. Porter, "In Defence of Verbal Aspect", in S. Porter and D. A. Carson (eds.), *Biblical Greek Language and Linguistics: Open Questions in Current Research* (Sheffield: Sheffield Academic Press, 1993), 27-31; David Alan Black (ed.), *Linguistics and New Testament Interpretation: Essays on Discourse Analysis* (Nashville: Broadman Press, 1992), 10.

[2] It arose from de Saussure's radical distinction between the two and his crucial criticism of the former. R. de Beaugrande, *Linguistic Theory: The Discourse of Fundamental Works* (London and New York: Longman, 1991), 7, 16; Geoffrey Sampson, *Schools of Linguistics: Competition and Evolution* (London: Hutchinson, 1980), 13-33; see Ferdinand de Saussure, *Course in General Linguistics,* Wade Baskin (trans.) (New York: McGraw-Hill, [1916]1966), 79-90.

[3] Among them there were American descriptivism, the Sapir-Whorf hypothesis, the Prague school, Chomskyism, the London school.

[4] James Barr, *The Semantics of Biblical Language* (Oxford Univ. Press, 1961); Johannes P. Louw, "Discourse Analysis and the Greek New Testament", *The Bible Translator 24* (1973), 108-118; Moises Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids: Academic Books, 1983).

Discourse analysis (DA), a term first employed by Zellig Harris in 1952,[5] has gradually influenced the field of biblical interpretation. Black states[6] that the primary concern of DA is "to show the internal coherence or unity of a particular text". This is essentially the position of Louw, Nida, Porter, Black, and Johanson[7]. A reason why attention is paid to DA in biblical interpretation is that DA has extended the linguistic concerns to the larger units beyond a sentence.

In this endeavour the Chomskyan linguistic models (sentence-oriented), syntax and semantics, are combined with other insights (beyond the sentence level) into the interpretive process, appearing as various types of syntactic arrangements of the text.

The employment of these types of arrangement can be seen in the works of such scholars as Stuart, Kaiser[8] (in Old Testament Hebrew), Fee, Mounce, and Guthrie[9] in New Testament Greek.

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[5] DA was intended from the start not only to treat passages of written language longer than the single sentence but also to relate language to behaviors and situations, to the extra-linguistic context. Frank Hatt, *The Reading Process: A Framework for Analysis and Description* (London: Clive Bingley, 1976), 56.

[6] Black, *Linguistics*, 12.

[7] See Johannes P. Louw, *Semantics of New Testament Greek* (Philadelphia: Fortress Press, 1982); Eugene A. Nida, *Signs, Sense, Translation* (Bible Society of South Africa, 1984); Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, With Reference to Tense and Mood* (New York: Peter Lang, 1989); Black (ed.), *Linguistics and New Testament Interpretation: Essays on Discourse Analysis* (Nashville: Broadman Press, 1992); Bruce C. Johanson, *To All the Brethren: A Text-Linguistic and Rhetorical Approach to 1 Thessalonians* (Coronet Books, 1987).

[8] Douglas K. Stuart, *Old Testament Exegesis: A Handbook for Student and Pastors* (Philadelphia: Westminster John Knox, [1980] 2001); Walter Kaiser, *Toward An Exegetical Theology* (Grand Rapids, Baker Book House, 1981).

[9] Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors.* (Louisvill: Westminster/JKP, [1983] 1993); William D. Mounce, *A Graded Reader of Biblical Greek* (Grand Rapids: Zondervan, 1996); George H. Guthrie and J. Scott Duvall, *Biblical Greek Exegesis, A Graded Approach to Learning Intermediate and Advanced Greek* (Grand Rapids: Zondervan, 1998).

These methods differ from the traditional way of interpretation, the grammatical-historical method, in terms of how to approach the text. The text is arranged for the purpose of visualization, letting the reader see the text with much clarity in terms of the grammatical function of each phrase and its connections. The visualized arrangement itself is applied from the area of syntax and semantics in modern linguistics.

Some strong points of this approach are as follows: (1) the relationships among the constituents of the sentence, such as "the main clause and sub-clause," "the subject-the predicative," et cetera, are clarified in diagram form, so that the interpreter can get a much clearer picture of the meaning; (2) the proper understanding of the syntactic structure of the text is displayed, and the connection between the main ideas and the subordinates is much clearly seen; (3) the syntactic structure of the text is more easily utilized in creating an expositional sermon or Group Bible Study outline.

Arrangements of the N. T. Greek Text?

Arrangement itself is an interpretive act,[10] requiring an interpretive mind to treat the text properly. We may categorize the five ways of arrangement of the text according to their distinctive styles.

First, there is a traditional way, that is, verse by verse. Second, we can divide the text by segment and arrange it in the way of sequential order, based on the verse-division, such as 18a, 18b, 18c, 19a, 19b, 19c, and so on. This kind of division and arrangement can be seen in most exegeses or commentaries. Third, there is a way of just lining up sentences and numbering them, such as 1, 2, 3, 4, etc. Literary critics like Crombie[11] often use this method because literary texts, like novels or poems, do not normally present the verse division.

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[10] See A. H. Snyman, "A Semantic Discourse Analysis of the Letter to Philemon", in P. J. Hartin and J. H. Petzer (eds.), *Text and Interpretation: New Approaches in the Criticism of the New Testament* (Leiden: E J Brill. 1991), 83-99.

[11] Winifred Crombie, "Semantic Relational Structuring in Milton's *Areopagitica* ", in Ronald Carter and Paul Simpson (eds.), *Language, Discourse and Literature: An Introductory Reader in Discourse Stylistics* (London: Unwin Hyman, 1989),112-120.

The aforementioned methods of arrangement are easy to follow, but they all lack an explicit display of the syntactic structure of the text and the relations among the syntactic components in the text, such as words, phrases, and sentences.

Fourth, there is a so-called colon arrangement, which was developed in South Africa.[12] Here, 'colon' refers to what the ancient Greek grammarians spoke of as a kind of thought unit.[13] Although colon structure is essentially regarded as syntactic (because syntax and semantics cannot be easily separated), the pragmatic aim of colon analysis is to provide a satisfactory basis for a semantic interpretation of a text.

Fifth, there is a syntactical division and arrangement, the so-called "diagramming" or "phrasing."[14] It is designed to help the analyzer to visualize the syntactic structure of the text, the relations between phrases and clauses, and the basic flow of the argument through the text.[15] We can see this type of arrangement in Mounce,[16] Fee,[17] and Cotterell & Turner.[18] It is very helpful in the sense that it clarifies the syntactical relationships of the various words and word groups and makes it easier to discover the schematic flow of thoughts, whether in sentence or paragraph.[19] Its basic

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[12] Since Louw's article "Discourse Analysis and the Greek New Testament", *The Bible Translator 24* (1973), 108-118.

[13] Johannes P. Louw, *Semantics of New Testament Greek* (Philadelphia: Fortress Press, 1982), 95-96, 106. According to Louw, "the Greek word κῶλον was used by ancient Greek grammarians and stylists to designate a stretch of language having an interrelated grammatical construction and expressing a coherent thought."

[14] Phrasing is the expression of Mounce, William D. Mounce, *A Graded Reader of Biblical Greek* (Grand Rapids: Zondervan, 1996).

[15] Mounce, xv.

[16] Mounce, *A Graded Reader of Biblical Greek*. Grand Rapids: Zondervan.

[17] Fee, *New Testament Exegesis*.

[18] Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Illinois: InterVarsity Press, 1989).

[19] The most proper unit for the explanation of the semantic content of the text is the paragraph that demonstrates the same semantic elements of coherence. See E.

approach is to segment a passage into its phrases, particularly in consideration of clauses.

According to Mounce,[20] the syntactic diagram can help the reader to separate "the main ideas from the secondary" and to see "parallel thoughts", thus identifying the relationships among the phrases. He says, "in my experience of teaching intermediate Greek, next to developing a facility in the language, phrasing is the most significant tool my students learned."

Guthrie and Duvall[21] indicate certain strong points of this approach as follows: (1) the interest that can be extended into the realm of the Greek study; (2) the easiness to understand the larger units of the text, by effectively analyzing them; (3) the holistic approach in terms of integration between the study of Greek and applying the NT message, particularly in the exegetical process.

The advantage of "diagramming" is that "it forces one to identify grammatically every word in the passage,"[22] helping the reader to visualize the structures of the sentences and the flow of their logical argument. With this, the reader may confidently recognize the hierarchy of units in the text by determining integrated and complex sets of dependent relations.

There are certain sorts of rules that subdivide the sentences into phrases, although it seems to be difficult for the interpreter to keep the rules precise and consistent.[23]

V. Paduceva, "On the Structure of the Paragraph", *Linguistics 131* (1974), 50; Louw, *Semantics*, 98, 116.

[20] Mounce, *A Graded Reader*, xv.

[21] George H. Guthrie and J. Scott Duvall, *Biblical Greek Exegesis* (Grand Rapids: Zondervan, 1998), 12-13.

[22] Fee, *Exegesis*, 39.

[23] Mounce advises us, "Lay out the phrases in a way that makes sense to you and shows you their structure, and do not worry if you are doing it "right"." Cf. Mounce, *A Graded Reader*, xxiii.

The Rules of the Syntactic-Analytic Arrangements

1. The syntactical order, in general, of the grammatical function in the sentence is as follows:

```
  The Subject
     The Predicative
        The Objective
        (or The Complement)
           The Prepositional Phrase
```

The subject is first located to the left, and the predicate is next (indented, placed under it).

2. The syntactical order of the phrases (the main clause and its subordinate/s) is as follows:

```
  The Noun of The Subject (N)
        N's modifier
     The Predicative Verb (V)
           V's adverbial phrase
        The Objective (O)
              O's modifier
        The Complement (C)
              C's modifier
              The Prepositional
Phrase (P)
                 P's modifier
```
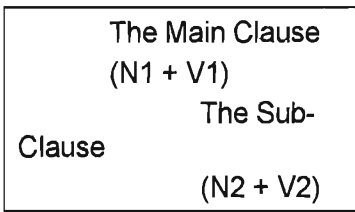
The noun phrase (the nominative case) in the subject is furthest to the left. The main verb is placed next to the noun phrase or the subject.

3. The main clause is to the left, while the sub-clause is indented, one tap further than the main clause.

```
The Main Clause
(N1 + V1)
            The Sub-
Clause
            (N2 + V2)
```

4. Parallel phrases in apposition are indented the same distance from the left.

```
        The Noun of The Subject
(N)
                N's modifier 1
        N's modifier 2
                The Predicative
Verb (V)
                V's adverbial
phrase
                The
Objective (O)
                        O's
modifier 1
                        O's
modifier 2
```
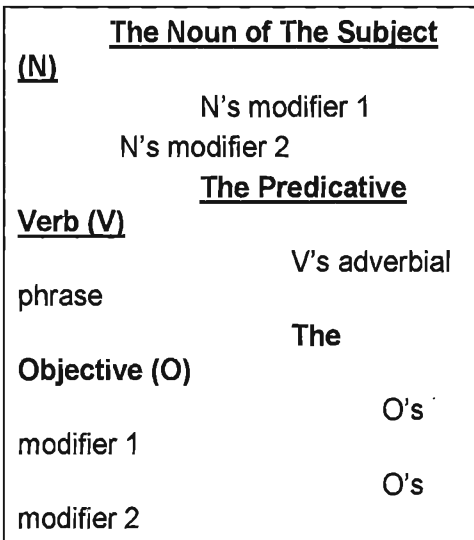
5. The core noun of the subject and the predicate verb, whether they are in the main clause or in the sub-clause, are underlined and bold-typed.

```
[Main Clause]
        The Noun of The Subject (N)
                The Predicative Verb
(V)
```

```
[Sub-Clause]
                    The Noun of The
Subject (N)
                            The Predicative
Verb (V)
```
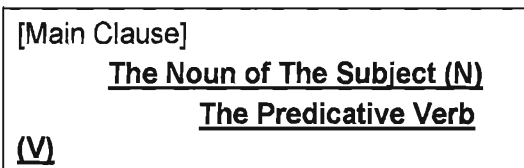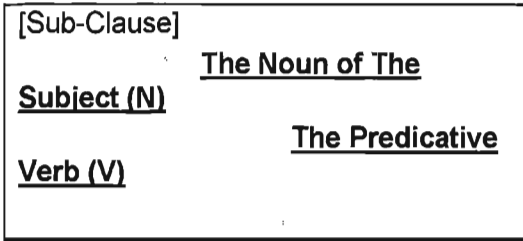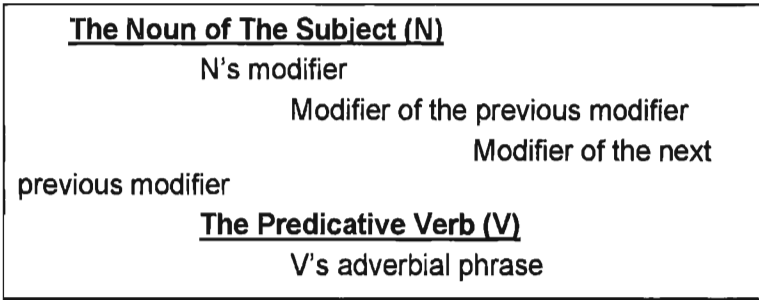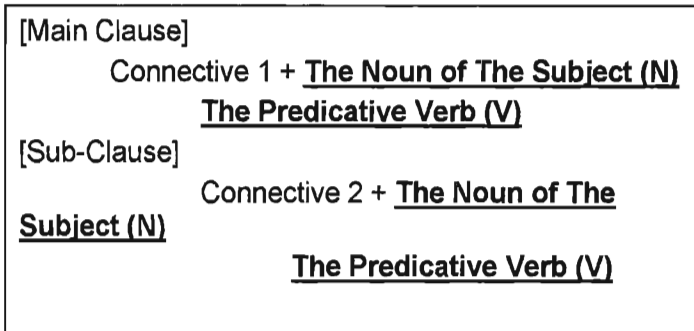
6. A phrase can be subdivided into a smaller unit, as long as the phrase keeps its grammatical function. Thus, the modifier needs to be distinguished, by indentation, from the phrase that is modified or dominant.

```
The Noun of The Subject (N)
        N's modifier
                    Modifier of the previous modifier
                            Modifier of the next
previous modifier
                The Predicative Verb (V)
                V's adverbial phrase
```

7. The connectives, whether coordinating or subordinating, are not left alone but rather stay with the following phrase.

```
[Main Clause]
            Connective 1 + The Noun of The Subject (N)
                The Predicative Verb (V)
[Sub-Clause]
                Connective 2 + The Noun of The
Subject (N)
                    The Predicative Verb (V)
```

Comparison of Various Types of Arrangement

There are various types of syntactic arrangements of the Greek text. Each pattern has its own principles and rules to be arranged in certain ways. We will compare those models of syntactic arrangements to my model, the Kim's diagram.

Comparison of the Leedy's (BibleWorks) Diagram and the Kim's, Ephesians 5:28a.
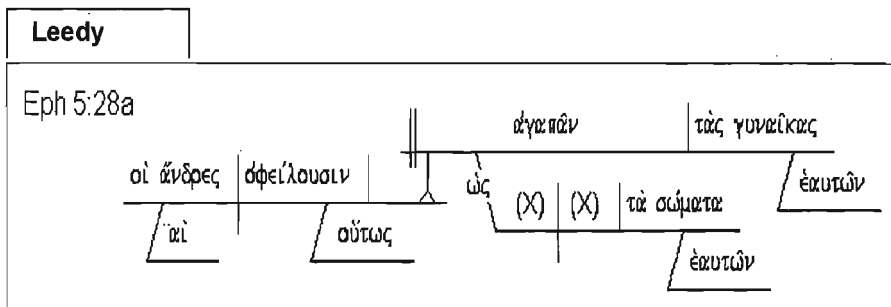
The diagram newly appearing in BibleWorks 7.0 (Leedy's) is a traditional way, probably in the English world, of drawing the grammatical syntax in

the sentence, intending to show the relationship among the words as precisely as possible.[24] As seen in Bible Works (Leedy's), the diagram demonstrates clearly the grammatical function of each word and its relationship at every level.

The problem is that its method is too complicated for the general user, who knows hardly the concept of the diagram to use it without sufficient training. In contrast to the former, the Kim's diagram looks simpler, showing the syntactic flow through the sentence, phrase by phrase. There are no grammatical signs. Thus, readers may make easy use of the method, drawing the diagram by themselves, once they get a few tips of arrangement of biblical Greek.

Comparison of the Fee's Model and the Kim's, 1 Thessalonians 1:2-3

Fee[25]	
2 Εὐχαριστοῦμεν τῷ θεῷ	
πάντοτε	
περὶ πάντων ὑμῶν	
ποιούμενοι μνείαν	
ἀδιαλείπτως	
ἐπὶ τῶν προσευχῶν ἡμῶν,	
3 μνημονεύοντες ὑμῶν τοῦ ἔργου	
τῆς πίστεως	
καὶ τοῦ κόπου	
τῆς ἀγάπης	

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[24] We can see this type of model in the book by Curtis Vaughan and Virtus E. Gideon, *A Greek Grammar of the New Testament: A Workbook Approach to Intermediate Grammar* (Nashville: Broadman Press, 1979).

[25] Fee, *New Testament Exegesis*, 76.

καὶ τῆς ὑπομονῆς

τῆς ἐλπίδος

τοῦ κυρίου
ἡμῶν

Ἰησοῦ
Χριστοῦ

ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς
ἡμῶν,

Kim

2   **Εὐχαριστοῦμεν**

τῷ θεῷ

πάντοτε

περὶ πάντων ὑμῶν

ποιούμενοι

μνείαν

ἐπὶ τῶν προσευχῶν
ἡμῶν,

ἀδιαλείπτως

3   **μνημονεύοντες**

ὑμῶν

τοῦ ἔργου

τῆς πίστεως

καὶ τοῦ κόπου

τῆς ἀγάπης

καὶ τῆς ὑπομονῆς

τῆς ἐλπίδος

τοῦ κυρίου
ἡμῶν

Ἰησοῦ Χριστοῦ

ἔμπροσθεν   τοῦ θεοῦ
καὶ
πατρὸς

ἡμῶν,

The Kim's diagram is very similar to Fee's model, particularly in the style of phrasal subdivision. However, the two models show some differences from each other.

One of the peculiarities of the Kim's model is that phrasal subdivision is relatively shorter than the Fee's. The rule of division is probably clearer, phrase by phrase, just one step further indented, placed under the previous phrase. By this, the grammatical function of each phrase can be simply demonstrated.

The location of the subject that is first placed to the left is empty in the Kim's chart above, for the subject is omitted and is included in the predicative verb. The two models differ in that the prepositional phrases in the latter are indented and located one step further after the object or the complement, as in v.3.

Comparison of the Mounce's Model and the Kim's, 1 John 1:3

Mounce[26]	
3 ὃ ἑωράκαμεν	
καὶ	
ἀκηκόαμεν,	
ἀπαγγέλλομεν καὶ ὑμῖν,	
ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε	
μεθ' ἡμῶν.	
καὶ ... δὲ	
ἡ κοινωνία ... ἡ ἡμετέρα	
μετὰ τοῦ πατρὸς	

---

[26] Mounce, *A Graded Reader*, 10.

καὶ

μετὰ   τοῦ υἱοῦ αὐτοῦ

            Ἰησοῦ Χριστοῦ.

Kim

3   ἀπαγγέλλομεν
    ὃ ἑωράκαμεν
        καὶ ἀκηκόαμεν
    καὶ ὑμῖν,
    ἵνα καὶ ὑμεῖς
        ἔχητε
            κοινωνίαν
                μεθ' ἡμῶν.

    καὶ ἡ κοινωνία δὲ
        ἡ ἡμετέρα
        μετὰ τοῦ πατρὸς
        καὶ μετὰ
            τοῦ υἱοῦ
                αὐτοῦ
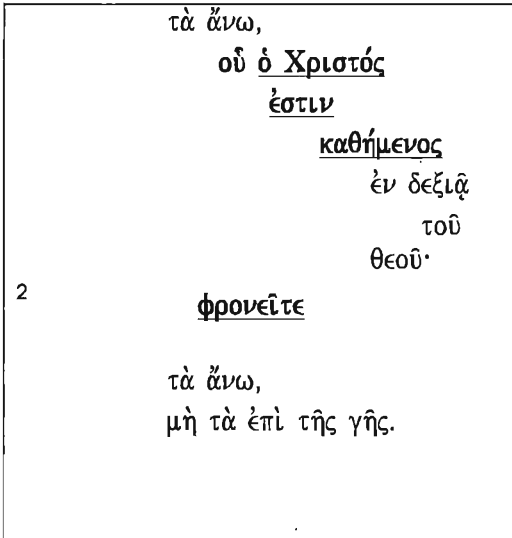   Ἰησοῦ Χριστοῦ.

There is no major difference between the two models above. However, key differences between the Mounce's phrasing model and the Kim's diagram can be stated as follows: (1) the latter has more specific subdivision on each phrase; (2) the location of the subject and predicative differs from each other; (3) the connectives such and καὶ and δε are differently arranged; (4) even the sub-clause, such as the ἵνα clause, is subdivided as exactly the same as the main clause is done in the Kim's; (5) the

subordinates are consistently indented, i.e., placed under the phrases to which they are related.

Comparison of the Guthrie-Duvall's Model and the Kim's, Colossians 3:1-2

Guthrie-Duvall[27]	

1   οὖν
  Εἰ συνηγέρθητε
      τῷ Χριστῷ,
ζητεῖτε →   τὰ
      ἄνω,
        οὗ ὁ Χριστός ἐστιν
          ἐν δεξιᾷ
          τοῦ
          θεοῦ
          καθήμενος·
2
... φρονεῖτε →   τὰ
      ἄνω,
μὴ ----------- → τὰ
      ἐπὶ τῆς γῆς.	

Kim	

1   Εἰ οὖν
συνηγέρθητε
      τῷ Χριστῷ,
  ζητεῖτε	

[27] Guthrie and Duvall, *Biblical Greek Exegesis*, 35.

```
              τὰ ἄνω,
                  οὗ ὁ Χριστός
                      ἐστιν
                          καθήμενος
                              ἐν δεξιᾷ
                                  τοῦ
                              θεοῦ·
2                 φρονεῖτε

              τὰ ἄνω,
              μὴ τὰ ἐπὶ τῆς γῆς.
```

The strength of Guthrie-Duvall is that it shows the grammatical function of the phrases, explicitly regarding the verbal phrases. But Kim's does not use any grammatical signs, for it considers them unnecessary. The connection between the predicative verb and the object is clear, as long as the two are located where they should be, according to the rules of arrangements.

The Kim's diagram looks very compact but also coherent in its structure, being easily and simply organized.

Questionnaire Responses

For the purposes of this paper, I posed several questions to my students, regarding their experience in using the syntactic-analytic arrangement of the Greek Bible (from now on SABG) and their practical uses of both the method and its materials.

239 students participated, most of whom have been trained very recently for around two months. They are all M. Div. students including 14 students of the M. Div. equivalent.

1. About their biblical Greek abilities

Among 239 students, 17.6% replied that they can read and understand biblical Greek (from now on BG), if some helps, such as Greek dictionaries and Bible Software (like BibleWorks), are available for them. 31.8% thought that they are at the level of just finishing the basic grammar of BG. 50.6% of students confessed that they could not remember even the basic grammar.[28]

2. About relationship between SABG and learning of BG

27.6% replied that the Greek study by means of SABG was most helpful for them to learn BG and to get better a understanding of BG, and 55.2% answered that they got some benefits (partially) from SABG, while 17.2% responded negatively to the question. Probably among the negative responders, some of them might have not yet understood the relationship between the two. The others do not yet have any benefit from the method (SABG), because they have not yet had enough time to learn and practice the method.

The students who have studied SABG over six months (up to 11 months) replied quite positively. 68.7% said that they were helped very much in learning BG, while 31.3% replied that they had some benefits from it.

As these students study SABG, they recognize that they are improving gradually in learning BG. As long as they experience and practice SABG, they get familiar with BG more and more.

3. About the relationship between SABG and the interpretation of the text

70.7% responded to the question that it becomes much easier for them to interpret the Greek text, while 5.4% felt just a little bit easier than before, and 23.9% thought that SABG is still complicated for them in using it to

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[28] Such passive attitude is probably due to the fact that they did not have any chance, unfortunately, to continue to learn the Greek during the last semester.

read the text. All the students who have experienced SABG over the six months (100%) felt so much easier to grasp the meaning of the text than in the past.

These statistics indicate that many students who have experienced SABG have practical benefits in interpreting the biblical text.

4. About the relationship between SABG and understanding of the logic (or logicality) of the sentence

56.1% replied that SABG helped them much to understand the logic of the sentence, while 41.0% said that it did only partly, and 2.9% was negative.

87.5% of those who studied over six months responded that they could understand well the logic of the sentence by means of SABG, while just 12.5% got only some benefits from SABG.

If the students understand the logical structure of the sentence(s), it means, they can clearly grasp the coherent meaning in the biblical text. Thus, they will improve in doing interpretation as much as they can find out the logic of the author. For this, SABG is useful.

5. About their understanding of the rules of SABG

7.9% thought that they fully understood the rules of SABG, how to syntactically arrange the Greek text, while 71.6% believe that they understood it to some extent, and 20.5% hardly understood how to arrange the text in the SABG way.

There are two small classes that I have been teaching regarding how to understand and utilize SABG for preparing the expositional sermons, two hours every week since September 2006. In the first class, 20.0% replied that they understood the rules, while 76.0% did to some extent, and 4.0% had difficulties to understand them at the moment. In the second class, their responses were 7.2%, 85.7%, and 7.1%, respectively.

6. The extent to which they become more interested in BG or not, after they have been taught in the SABG way.

59.8% showed a positive response to the question that they became more interested in BG than before, while 40.2% admitted that they experienced no difference in their interest in BG after studying SABG for two months.

The students who were voluntarily involved in the SABG study group all positively responded as they got more interested in BG than before.

Around the 60% of the students demonstrated that they became more interested in BG after studying SABG. The SABG method seemed to have encouraged some of the students to keep themselves interested in BG and to use BG in their ministries, such as in preparation for sermons.

7. Whether they want to keep studying using SABG or not

59.8% replied that they would continue to study SABG, while 35.6% answered that they would study SABG, only when they needed it. 95.4% expressed their desire to study SABG for their own benefit. 4.6% were negative.

The more some of these students used SABG, the more they wanted to keep up the method. Among the class students who studied more seriously than others, 79.5% expressed their desire to keep up SABG, while 20.5% answered that they would use this method, only occasionally. There was no negative response in this group. All the volunteers who studied SABG responded that they would keep it up.

Overall, most of the respondents showed positive concerns about SABG, and if these practise on a regular basis, they will be more likely to utilise BG in their ministries and academic research.

8. About the interlinear subscripts of translation in Korean-English on each Greek phrase

61.9% indicated that the interlinear subscripts were so very useful for them to grasp the meaning of SABG, while 35.2% thought that they only got

some benefits from these subscripts, and 2.9% thought that the interlinear subscripts were not necessary for them.

The interlinear subscripts are designed to help many students who are not very familiar with BG. We may say that it is working. For the students who rather get disturbed by the subscripts, SABG without subscripts can be available. As the students who first needed such subscripts get accustomed to SABG and improve in handling BG, they will no longer rely on such subscripts.

Four Characteristics of SABG

1. Simplicity

The diagram that simply subdivides each phrase in terms of grammatical sense can be created by the users, once they receive an orientation of just a few hours. There are no grammatical signs.

2. Practicality

Is it practical for the user to use it? Bible students can use this tool to prepare expositional sermons and Bible study questions. This method provides an excellent diagram that reveals the cohesive structure of the text clearly and neatly.

3. Flexibility

This tool can flexibly accommodate the various needs of the users. For the students who are trained in BG, the diagram can be used as arranged only in Greek, while for the students who are not comfortable with Greek, the diagram can be supplemented with the interlinear subscripts of translation, parsing, and basic forms of Greek vocabularies.

4. Availability

Although the method itself is useful, if the data are not sufficient, the method and its use are no use to students. For the availability of the

method in the fullest degree the data on the entire text should be produced by the specialists as quickly as possible.[29]

The Problem is the Pedagogy

Most graduates of theological seminaries end up gradually losing their skills in biblical Greek. They spend a good amount of time reading theological books but do not continue to use biblical Greek after graduation. They just rely on English and Korean Bibles rather than the Greek one. Their costly effort of hard labour to learn Greek during their seminary days is wasted.

What is the problem? The problem may lie in the teaching-and-learning method, particularly in the pedagogical mechanism. How should we help students to effectively improve themselves in biblical Greek? How can we encourage them to keep up their interest in it, so that they continue to use Greek even after they graduate? How can we help the church ministers to use Greek for their varied ministries?

If they are convinced that they can satisfactorily obtain the useful data from their study of Greek, if they can gather practical results without spending too much time, and if they can have an easy access to well-designed diagrams of the biblical Greek text and use them to their fullest satisfaction, what difference would that make?

The pedagogical development of the Kim's syntactic-analytic arrangement of the Greek text is still in progress; it is presently been reconsidered, re-evaluated, readjusted, reapplied, and hopefully, effectively and usefully updated.

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[29] I am steadily working on the entire Greek text to produce syntactically arranged data for the students and church ministers, which will consist of five volumes. I hope that the first book could be published by the end of next year. On the other hand, the syntactically arranged text of the Korean New Testament (only in Korean) has already been printed in two volumes. A revised syntactic arrangement of the Bible in Korean, including the Old Testament, will be published in 2007. **Both projects are initiated by the author in South Korea.**