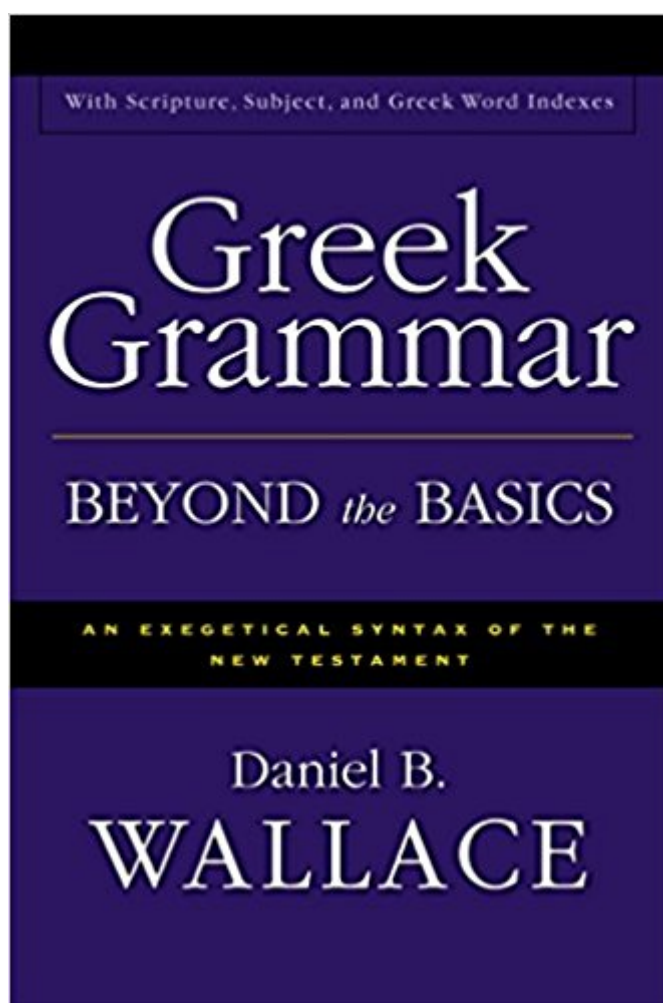


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Greek Grammar Beyond The Basics: An Exegetical Syntax Of The New Testament With Scripture, Subject, And Greek Word Indexes



Synopsis

For seminary students, the goal of studying Greek grammar is the accurate exegesis of biblical texts. Sound exegesis requires that the exegete consider grammar within a larger framework that includes context, lexeme, and other linguistic features. While the trend of some grammarians has been to take a purely grammatical approach to the language, *Greek Grammar Beyond the Basics* integrates the technical requirements for proper Greek interpretation with the actual interests and needs of Bible students. It is the first textbook to systematically link syntax and exegesis of the New Testament for second-year Greek students. It explores numerous syntactical categories, some of which have not previously been dealt with in print. *Greek Grammar Beyond the Basics* is the most up-to-date Greek grammar available. It equips intermediate Greek students with the skills they need to do exegesis of biblical texts in a way that is faithful to their intended meaning. The expanded edition contains a subject index, a Greek word index, and page numbers in the Syntax Summary section.

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Customer Reviews

“I utilize GGBB in our Biblical Language major, recommending it to our second year Greek students, and requiring it in our third year courses. Teaching grammar can be tough and even boring, so the way I use it in *Advanced Greek Grammar* is in a more inductive manner. As we translate Romans, I ask the students to look up every scripture reference in GGBB and come to class prepared to discuss that usage. The superb Scripture Index (799-827) facilitates

their study. There are 600 examples from Romans alone in GGBB, covering virtually every grammatical function. — The Master — „s College -- William Varner — “Students in second-year Greek (and beyond) profit immensely from the conception, organization, examples, and discussion of this book. Robertson is prolix and dated. BDF is uneven, great for scholars but not always fruitful for students. Other — “second year — grammars are less comprehensive. Students who work through the salient points of Wallace (with an instructor — „s guidance on what is salient) gain a grasp of classic categories, a sense for how language works, and a respect for how much more we all have to learn. Is it a perfect resource? No. Can it serve invaluable pedagogical ends? Absolutely! — Covenant Theological Seminary -- Robert W. Yarbrough

For seminary students, the goal of studying Greek grammar is the accurate exegesis of biblical texts. Sound exegesis requires that the exegete consider grammar within a larger framework that includes context, lexeme, and other linguistic features. While the trend of some grammarians has been to take a purely grammatical approach to the language, *Greek Grammar Beyond the Basics* integrates the technical requirements for proper Greek interpretation with the actual interests and needs of Bible students. It is the first textbook to systematically link syntax and exegesis of the New Testament for second-year Greek students. It explores numerous syntactical categories, some of which have not previously been dealt with in print. *Greek Grammar Beyond the Basics* is the most up-to-date Greek grammar available. It equips intermediate Greek students with the skills they need to do exegesis of biblical texts in a way that is faithful to their intended meaning. The expanded edition contains a subject index, a Greek word index, and page numbers in the Syntax Summary section.

If you want the complexities of New Testament Greek grammar broken down and explained in clear terms, look no further than this. Good research and simple words that a simple scholar like me enjoys. Grammars like Robertson just blow me away because the language is too elevated. My only problem with Wallace is that sometimes he makes theological truths based solely on the grammar. While very helpful and interesting, it reminds one to have a good commentary on hand when preparing sermons or Bible studies so as not to be misled by Wallace’s personal opinion. Sometimes there are more than one way to understand an exegetical open question which Wallace does not always show. But still a great resource to help one understand what the Greek is saying without relying on an English translation.

This is a great book for the beginning and soon-to-be advanced student studying grammar for use in exegesis. I have been living with this book for the last three months and it is heartening, inspiring, and thought-provoking. One reviewer said that he thought the book had too much of the author's theology in it. I can see where this reviewer is coming from, but I for one appreciate being able to watch how exegetical decisions are based not on how the author views a given subject but on the rules of Greek NT grammar. You might disagree with the perspective given, but you cannot fault the author's grammatical perspective. The one thing that I really appreciated was that the author gives many facts about the usage of certain words, phrases, conjugations and declensions so that you can see why this is important to learn or think about. The section dealing with the article was a particular favorite of mine. The binding is sewn and it is a heavily reinforced hardback for longer use. What is more, they have this same book in Olive Tree, so that you can take the grammar with you when the book takes too much space. Thank you Daniel Wallace and Zondervan for this excellent work!

I read through Wallace's grammar after working through Mounce's "Basics" and the accompanying workbook, with the intention of learning more about the mechanics of the language before really sitting down and reading the New Testament. To that end, it was marvelous. After completing the grammar and involving myself more in reading the text, I found that I was both reading with greater understanding and quickly seeing the different interpretive options of passages. In short, my advice is to read through this grammar, long as it may be, while reading the New Testament. His comments and discussion throughout definitely helped me get a better grasp on how to read the Greek of the New Testament. That said, he does have some rather stretched and idiosyncratic exegesis at some points, I think. But those points are not obtrusive enough to make the book lack usefulness. Anyone who has listened to preaching for any amount of time has heard interpretations of passages that differ their own -- one can simply disagree and move on. Or, if they like, one can be benefited by having another interpretation to stimulate their thinking. As iron sharpens iron ...

Great companion volume to Basics of biblical Greek and those wishing to probe deeper into koine Greek.

Professor Dan Wallace's "Greek Grammar" not only furnishes an overwhelming amount of information for students, but could also easily serve as a launching pad for multitudes of scholarly work. Unlike the introductory texts that tend to have fixed rules, such as the declension endings,

tense formatives or the square of stops (I'm using Mounce's terminologies here) with very few exceptions, "Greek Grammar" is an intermediate text where in some cases, there is no black and white rule of interpretation that perfectly applies to certain difficult passages of the Scripture; for example, the nuance of a train of participles in Eph 5:19-21 (p.651), whether they imply result or manner, and several other cases Wallace places under the heading of "debatable texts." One of the most brilliant and theologically significant exegesis that I have studied in this text is the analysis of the anarthrous per-verbal predicate nominative "theos" in John 1:1 (p.256-270). Here Wallace shows that this "theos," citing the statistical analysis done by Harner and Dixon, is qualitative, not definite. So what's the big deal? It is a huge deal. An interpretation of definite theos might be the source of the error of Sabellianism or modalism. The error of treating the word as definite is a result of misapplication; the converse application to be exact, which is an invalid use of Colwell's rule. Moreover, even less excusable is the error of interpreting the word as indefinite such as what the New World translators did, that Wallace describes as more of an issue of theological bias toward Arianism (p.267). So the apostle John wasn't arbitrary when he placed an anarthrous pre-verbal predicate nominative theos in John 1:1. "The construction the evangelist chose to express this idea was the most concise way he could have stated that the Word was God and yet was distinct from the Father." (p.269). Studying enormous amount of linguistic information could be challenging. I believe Wallace was trying to be fair in citing the academic works of many grammarians; classical and modern, as evident by so many footnotes discussing the references he cited from, before coming up with his own conclusion about his analysis on proper uses of particular topic in discussion. But while it is useful to know others' point of view, it could be confusing as well. I guess the trade-off is if Wallace is trying to be concise by only teaching what he believes to be the proper rules of interpretation without citing many references, the students will not get much exposure on both the historical background such as the classical versus Koine Greek uses as well as the past and existing research findings. I actually prefer this approach. On the contrary, Wallace seems to choose to mingle references with the materials which often causes more distractions to me; a clear example of which is when he talks about the approach adopted by Goodwin versus Gildersleeve when working with conditional sentences (p.705-709). In addition, while doing a superb job for the majority of the text in citing many New Testament uses and explain them when claiming a certain application of a Greek part of speech, there are two sections where Wallace does not do or barely does this; when covering prepositions (p.364-389) and clauses (p.657-665) where he seems to breeze through the section without including many examples at all. A subject that I wished Wallace includes more as well is the speech act theory that has to do with the pragmatic view in exegesis as

opposed to structural and semantic view. He barely touches upon this subject in conditional sentence section (p.703). I guess the speech act theory seems to be of a higher plane of exegesis beyond semantic, and is reserved for an advanced study. Despite seemingly complicated divisions of the chapters and sections where a topic may have three or four sub-divisions, Wallace provides a double summary of everything he has covered at the end of the text. First, it is called a syntax summary that consists of the basic categories with definition but without examples. Second, it is called "cheat sheet" that consists of description of categories only; no definition and no examples; intended as a handy reference for students when doing exegesis. To use the cheat sheet, I would caution that one should know first what the categories are about. The cheat sheet is of little or no use when students are trying to determine what category an accusative they are reading falls under if they don't know or remember what double accusative means listed under "Accusative" section. Studying this text is exhausting. It took me seven months to complete. Perhaps studying it in a classroom experience is richer and more rewarding; something that I don't have the privilege of. I wish. But one thing for sure, that though I have studied the text end-to-end, I am not done with it. My head is way too small to contain all the materials Wallace teaches. There is always a need to review and most importantly, this text is a valuable reference, a must-have for me personally, I should say, for New Testament exegesis.

This book delves into the semantics of the Greek language and the construction of the words. It is an excellent research book for those studying Greek and can be used extensively for research after the initial class.

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