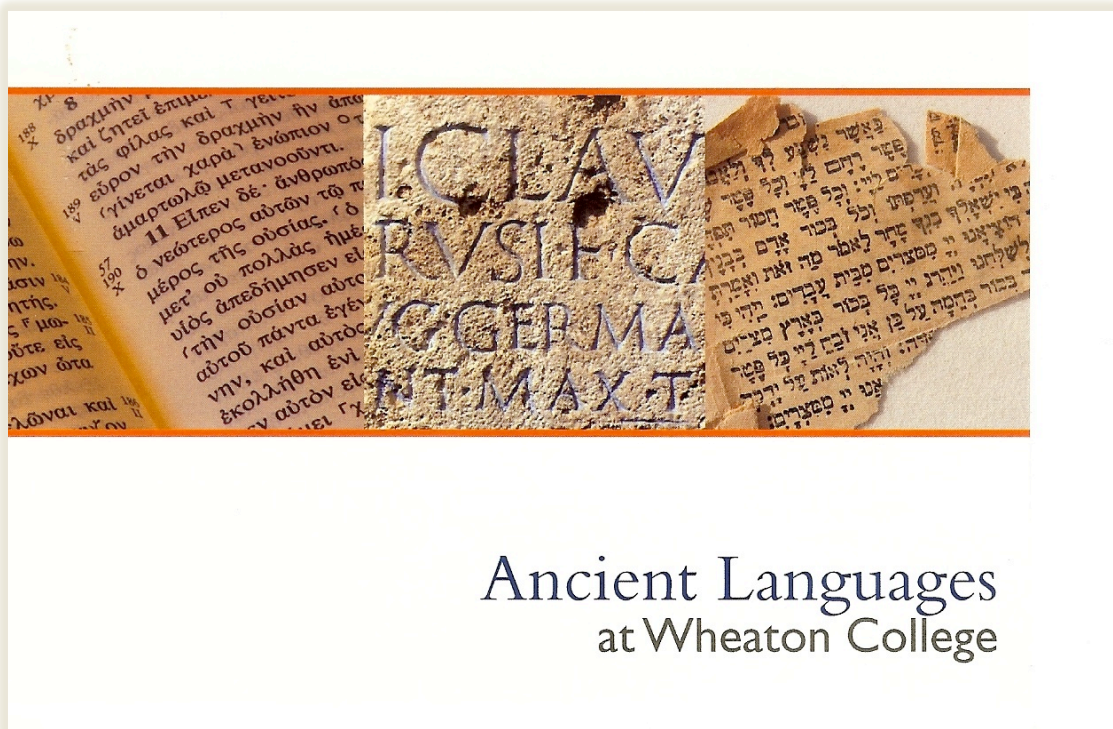


ΙΣΤΟΡΙΟΓΡΑΦΙΑ



Ancient Languages at Wheaton College

A Brief History of the Place of Greek Language & Literature
in the Curriculum of Wheaton College

by

Karen H. Jobs and Charlie Trimm

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In memory of Gerald F. Hawthorne (1925–2010)

Professor of Greek

on the first anniversary of his passing to glory,
in honor of his decades of teaching Greek language and literature
for Christ and his kingdom



In a Christian setting such as Wheaton College, where the Scriptures are of foundational importance, the relevance of language courses offered in Greek and Hebrew may be perceived as necessary to support the undergraduate Bible major and graduate program in Biblical Exegesis. But the history of Greek (and Hebrew) at Wheaton reveals a very different story. At the founding of the college in the 1860s, all incoming students were expected to have already achieved proficiency in Greek. If they did not, a preparatory school on the grounds, Wheaton Academy, stood ready to remediate their lack. Like Greek, Latin played an important role in the early years of Wheaton College. All incoming students were required to know Latin, and even the Ladies Program, which lacked a Greek component, expected its students to study Latin. However, unlike Greek, which was still valued for its importance in New Testament studies, the number of Latin classes and students suffered greatly when Wheaton shifted away from its early classical program. Although a study of Latin at Wheaton College would be profitable to include here, it merits its own full-length article.

The place of Greek and Latin at Wheaton reflected the value of the classical languages in the life of an educated person of that time and was assumed to be an essential part of the liberal arts curriculum. In fact, the Greek New Testament was not taught until a student's third year, with readings in Xenophon and Thucydides required for the first five trimesters. Only then were the Acts of the Apostles and Paul's epistles offered in the original language. As the college has recently passed its 150th year, the heritage of the classical languages at Wheaton apart from their service in the literature of Christianity calls us to reflect once more on their value as the college looks toward a bright and vibrant future in service to Christ and his kingdom.

This brief history will survey the teaching of Greek at Wheaton College in several parts. The first part, the majority of the essay, will examine the teaching of Greek at the undergraduate level at Wheaton in three time periods: the early years (1860–1885), the middle years (1885–1941), and the modern years (1942–present).¹ Each section will examine the Greek classes offered, the development of the Greek major, Greek courses for students in other majors, and will present brief narratives about the faculty who taught Greek in the early and middle years.² The end of the history will look briefly at Greek in the Graduate School, survey the short history of teaching Hebrew at Wheaton College, and include a list of those who have taught Greek language or exegesis at Wheaton College.

¹ Most of the information in this history is based on copies of the *Wheaton College Bulletin* housed at the Wheaton College Archives.

² Out of respect for living and recently deceased colleagues, no faculty narratives are included for the modern years.

The Early Years (1860–1885)

Wheaton College grew out of the Illinois Institute, which had been started as an anti-slavery school by the Illinois Wesleyan Methodists in 1851.³ In 1854, its first year of operation, 140 students enrolled for classes. However, a nationwide financial crisis in 1857 caused extreme difficulty for the school, and by 1858 the trustees were already discussing the possibility of closing the school. When the Congregationalists declined to take over the institution, the trustees enlisted the help of local residents to keep the school alive. More importantly for the long-term health of the school, they called Jonathan Blanchard from Knox College to be the president, beginning in January 1860. Even though other more established schools and churches expressed interest in his services, he chose Wheaton because he was attracted by its focus on abolition and temperance and its stance against secret societies (such as the Masons), as well as the strategic location of the college. He persuaded Warren Wheaton to give more land to the school, and promised to change the name of the school to Wheaton College to “save your heirs the expense of a good monument.”⁴

Like most colleges of the time, the curriculum of Wheaton College was classically based and offered a standardized set of classes. Incoming students did not have much need of advising, as no majors and few choices of courses were available. This classical focus resulted in an intense focus on Greek and Latin that would deter most incoming college students today. The tuition and enrollment were stable throughout the years of 1860–85, with the tuition beginning at \$24 a year and only rising to \$30 a year by 1885, while the enrollment averaged about 220.

The guidelines for student conduct were much stricter than those defined in the Community Covenant today. The following is from the 1868 Bulletin:

The faculty shall aim to exercise a parental and moral supervision over the character and conduct of the students.

Among the things required of the students are: a proper deportment; a decorous intercourse among themselves; a respectful treatment of their officers; not to leave town or their rooms during study hours, or at night, without permission; a punctual attendance upon all the prescribed exercises of College, and upon public worship and Bible recitation on the Sabbath.

³ For more on the origin of Wheaton College, see Paul M Bechtel, *Wheaton College: A Heritage Remembered, 1860–1984* (Wheaton, Ill: H. Shaw Publishers, 1984), 18-22; Warren Wyeth Willard, *Fire on the Prairie: The Story of Wheaton College* (Wheaton, Ill: Van Kampen Press, 1950), 20-39; Clyde S. Kilby, *Minority of One: A Biography of Jonathan Blanchard* (Grand Rapids: Eerdmans, 1959), 142-56.

⁴ Bechtel, *Wheaton College*, 20. However, Wheaton later said that he would prefer to be remembered for a good life rather than an institution or a monument.

And, that there may be no misunderstanding, the following things are positively disallowed:— all offensive, indecent, profane language and behavior; playing at billiards, cards and other games of chance; the use of intoxicating drinks and tobacco; attending any secret society while connected with the College; all disorder in rooms for study, or in the College buildings, or on the College premises, particularly at night; injury to College property; throwing water, fire, or filth from the windows; desecration of the Sabbath; the propagation of infidel sentiments; interchange of visits between the sexes in their private rooms; or their occupation of the same room for study, except in company with the family where they board; entering the marriage relation while members of the college;— everything, in fact, inconsistent with the utmost propriety of intercourse between young ladies and young gentlemen, and therefore adverse to the most successful improvement of their minds, morals, and hearts.

The classrooms were also considerably less luxuriant than those today, and students were more involved in the care of the facilities:

The care of college property presented its own problems. This was especially true of Blanchard Hall in the winter. Fuel was hauled for the stoves into each room. Students could be seen daily lugging coal and wood into the rooms. This, of course, cut down considerably on their need for physical education exercises. No modern toilet facilities were available, and students had to patronize out-buildings—even in zero weather.⁵

Wheaton's First Greek Classes

The only extant catalog from the Illinois Institute dates to 1856–57 and indicates that very little changed in Greek instruction when the name was changed to Wheaton College, as the Greek curriculum and professor continued in the new school. The Greek classes in Wheaton College's initial year were as follows:

1860–61	First Term	Second Term	Third Term
First Year	Xenophon's Cyropedia	Xenophon's Cyropedia	Xenophon's Memorabilia
Second Year	Thucydides	Thucydides	Acts of the Apostles and Paul's Epistles
Third Year	Demosthenes and Aeschines	Greek Tragedies or Calculus (math course)	

All Greek classes were taught by Oscar Fletcher Lumry, Professor of Ancient Languages, who taught from 1856–86.

However, the schedule was in constant flux from year to year, and the second half of this period saw some changes to the curriculum, with 1878–79 serving as a representative example:⁶

⁵ Willard, *Fire on the Prairie*, 52-53.

⁶ Changes in other years include offering courses in Plato, Aristophanes, and Eusebius in the third year.

1878-79	First Term	Second Term	Third Term
First Year	Greek Selections and Prose Composition	Greek Selections and Prose Composition	Greek Selections and Prose Composition
Second Year	Greek New Testament	Demosthenes de Corona	
Third Year		Sophocles	

Greek was an important part of the curriculum, as students were expected to take it through their first two years. The students' work in their fourth year (when no formal Greek classes were in their schedule) included "Lessons from Greek Testament weekly during the year."⁷ The content of the Greek classes was heavily weighted towards classical readings, as only one class was devoted to New Testament Greek, and personal reading from the Greek New Testament was expected of all students. Although more detailed class descriptions are not available, the Bulletins list several of the textbooks used in classes, including Trench on the *Study of Words*; Goodwin's *Greek Grammar* and Leighton's *Lessons*.

The students' work in Greek was not limited to reading classes but also included composition. The first year included "Latin and Greek Composition each term" and the second year "Greek Prose Composition each term."⁸ Throughout the 1860's, every year students would do "Stated exercises in Composition and Declamation throughout the course."⁹

The Role of Wheaton Academy in the Greek Curriculum

As is clear from Xenophon being the first class for freshmen, incoming students were expected to have studied Greek syntax and grammar before matriculation. If students had not, they were required to learn Greek in the preparatory school, Wheaton Academy, which was closely connected with the college for many years. The Wheaton College Bulletins listed classes for the Academy until 1915 and the Academy met on the grounds of the College until 1945, when it moved to its present location.

The curriculum of the final two years of the Academy included Greek language courses. The following are the Academy's Greek classes for the year 1861-62:¹⁰

1861-62	First Term	Second Term	Third Term
Junior Year		Sophocles' Greek Grammar and Reader	Greek Continued
Senior Year	Xenophon's <i>Anabasis</i>	Xenophon's <i>Anabasis</i>	Greek NT Gospels

⁷ See the 1875-76 Bulletin.

⁸ See the 1869-70 Bulletin.

⁹ "Declamation" is the recitation of classic speeches in Greek.

¹⁰ The first year (1860-1861) had *Memorabilia* instead of the Gospels.

However, like the college, the Academy’s curriculum changed to meet the needs of incoming students, as the following chart for the year 1878–79 indicates:

1878-79	First Term	Second Term	Third Term
Junior Year	Greek Grammar and Lessons	Greek Grammar and Lessons	Greek Grammar and Lessons
Senior Year	<i>Anabasis</i>	<i>Anabasis</i>	<i>Iliad</i>

Significant changes include beginning the students’ Greek studies one term earlier and changing the final term from the Gospels to the *Iliad*. One wonders how the students reacted to that change!

Greek for Other Students

Although it appears Greek was required for entry to the college, there were options for those who did not want to take further Greek reading courses. An important part of the college in those years when the student body was predominantly male was the ladies’ course, which included many Latin classes but no Greek. The class lists reveal that most students were not in the full collegiate course. For example, in 1866, there were 10 full students (one senior, two juniors, four sophomores, and three freshmen), 17 in the preparatory school (5 seniors and 12 juniors), 25 in the ladies’ course, 18 in the commercial department (instruction in bookkeeping and penmanship), and 201 listed as “academic”, a course which was “designed to impart a thorough knowledge of the common and higher branches of an English education.”

Although the entrance requirements appear very high to us today, anecdotal evidence indicates that the college rarely rejected anyone who desired to attend the school. Edward Coray claimed that in 1919 “Wheaton accepted about any human being who could breathe, read and write”, a far cry from admission standards today.¹¹ Betchel summarizes the admissions procedure during the early years as follows:

For admission to the freshman class, early Wheaton students were required to pass examinations in geography, English grammar, American history, ancient and modern history, natural history, physiology, arithmetic and algebra, Latin grammar, Caesar and Virgil, Xenophon’s *Anabasis*, rhetoric, and astronomy—a formidable battery of intellectual hazards clearly reflecting the classical character of the students’ preparation. But the actual admissions procedure may have been less awesome than it seems, if Charles Blanchard’s experience was typical (though as son of the president, it may not have been). In his Autobiography, describing his admissions examination, he noted: “It was about the close of the [Civil] war. We were more interested in that subject at the time than in any other. We met in what was called ‘the large recitation room.’ The faculty of the day, mostly men, was present, my father presiding. A few

¹¹ Edward A Coray, *The Wheaton I Remember: Memoirs* (Chicago: Books for Living, 1974), 11.

questions were asked each of us in Latin, Greek, Algebra and English. We answered as we might, I think none so poorly as I did, but we were admitted to standing in the Freshman class.”¹²

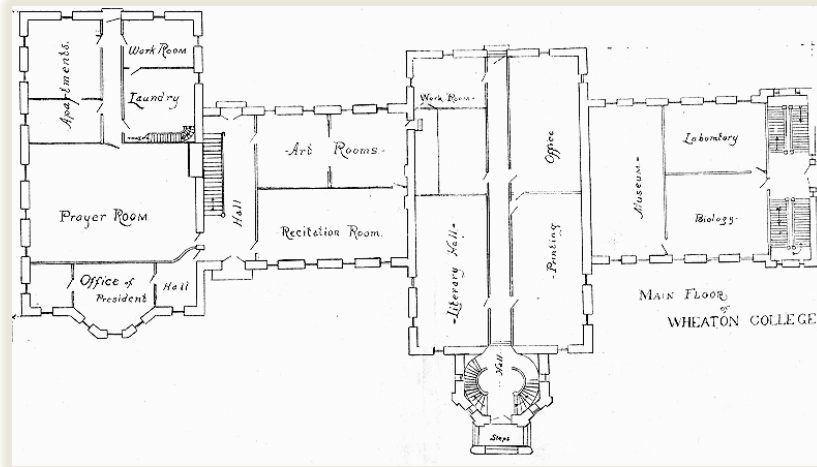


Fig. 1. Blanchard Hall in Earlier Days

The Greek Faculty

The faculty in the early years also faced many difficulties unknown to current professors, especially in regards to pay.

The salaries of faculty and staff members then were unbelievably small, according to present standards. And sometimes there was a long period intervening between when salaries were due and when they were paid. Professors received from \$200.00 to \$300.00 a year, depending on how many students they had. To augment their slender incomes, some accepted part-time teaching positions. Nearly every faculty member was a gentleman farmer, and sold milk, poultry, eggs, fruit, and vegetables, as conditions warranted.¹³

None of the early professors had doctoral degrees (although the standards of the masters' degree of the time would make it equivalent in many ways to a doctorate today). “The faculty were devoted to their subjects, relied strongly on the lecture method, and published little, except in religious journals and denominational papers.”¹⁴

The first Wheaton Greek professor was Oscar Lumry (1856-86), whose father was a Methodist circuit rider. He was part of the Illinois Institute as a Greek professor and a trustee, and continued on after 1860 when the school was reorganized as Wheaton

¹² Bechtel, *Wheaton College*, 23.

¹³ Willard, *Fire on the Prairie*, 50.

¹⁴ Bechtel, *Wheaton College*, 104.

College. Previously Lumry was a pastor of a Wesleyan Methodist Church. The trustees granted free tuition to Lumry's children.¹⁵ When he desired to retire, he wrote a letter to the trustees describing his time at the College.

[O. F. Lumry in letter to the trustees of Wheaton College, 15 June 1886 says came to college 31 years ago last April came from a] distinct sense of duty to my kind, my country, and my God. No opposition of men or devils, and such opposition has been constant, has ever caused me to waver for a moment in my purpose to stand at my post as long as the command of the Master required it, at whatever cost to myself. It has been no less my purpose when the relief order should come, uncomplainingly to obey. I am glad that the command has come when the college has become so thoroughly established that my departure will not seriously affect its future prosperity.

I left college with my health broken down from excessive study. In the three years between that time and my coming to Wheaton I earned with my own hands about all the property I own today. From my farm of one hundred and twenty acres I drew nearly if not quite half my support for the first ten years of my service to the college.

Meantime my family had grown so that our quarters were too small. This land the needs of the college seemed to require that I enlarge my borders, I sold my farm and when I began to build my house I had several hundred dollars more than enough to build according to the best estimates I could get.

The process of building lasted several months. At its close, owing to the fact that in the mean time I had been obliged to use up some of my money to live and that the building cost more than the estimates, I had to borrow \$800 dollars.

Besides the amount taken from the my own resources to live for ten years and for six or seven months while I built my house, my father gave me three lots and about \$300 dollars to build my first house. I sold this for seven hundred dollars which also went towards our living. With my hands tied as they have been and a large family to support I have not been able to more than pay the interest on this debt. The principal has been lessened \$100, but there is something like 75 dollars interest due.

In view of the fact that I came to Wheaton free from debt and that I shall leave the college with no more property than I had when I came; that I leave the college after having given it thirty one years of my vigorous manhood, at a time of life when I must soon in the course of nature, become a burden upon its funds if I remained, it seems to me but reasonable to ask that you assume this debt and relieve me from its wearisome burden so that I can go out free as I came...asking for guidance for one who goes out not knowing what shall befall him, or where his lot shall be cast. I have one more sad favor to ask and that is that you relieve me from further duties as professor in Wheaton College.

The trustees responded as follows:

¹⁵ David E Maas, ed., *Wheaton College Awakenings, 1853–1873* (Wheaton, Ill: Educational Publishing Concepts, 1996), 53.

[15 June 1886—annual meeting of board of trustees received this letter; accept his resignation and agree to pay his \$800 mortgage; further resolution on his withdrawal states] we regret his decision to retire; and that we can give to him and to the public this our testimony to his learning, his fidelity, his ability, especially as a teacher of languages, & his excellence as a Christian, a citizen, and a man.”¹⁶

One of the ways Lumry supported himself was through the sale of a book he published in 1886, entitled *National Suicide and its Prevention*, a book addressing the economic woes of the country at that time.¹⁷ A letter from the sister-in-law of Charles Blanchard mentions that she bought a copy of Lumry’s book because he paid his expenses through selling it.¹⁸ The main point of the book was to denounce usury, the taking of interest on loans, although he covers many other aspects of the contemporary economy (such as the use of strikes by the working class) and social practices (he denounced the use of alcohol and tobacco). Although he was passionate about the topic of his book, it appears that not everyone at the College agreed with him about his views.

It should not be assumed that homogeneity of viewpoint always graced the faculty. In 1886 Oscar F. Lumry published his *National Suicide and Its Remedy* [sic] which maintained that the taking of interest for money loaned was sin, the gain of something for nothing. Jonathan Blanchard, who advocated the extension of silver coinage, disagreed with Lumry, although Blanchard felt Lumry’s condemnation of bank profiteering and manipulation was valid.¹⁹

As noted above in the trustees’ response to his retirement, Lumry was well loved at Wheaton. However, this was also not universal, as illustrated by the records from a student named LaRoy Hand, who twice records in his journal being unimpressed with Lumry, not unlike remarks found on some student course evaluations today. However, he seems to have similar comments about most of the other professors in other entries, so these might not reflect accurately the true state of the situation. It appears that Wheaton has always had a few cynical students!

Wednesday, October 9, 1861. [In chapel today] Professor Lumry made remarks *a la* Blanchard. Professor Lumry certainly lacks good taste although he has a large measure of self respect and force of character. I am filled with ridiculous thoughts when he speaks. Sometimes

¹⁶ Ibid., 42–43.

¹⁷ The book can be checked out from Buswell Library or read online at Google Books.

¹⁸ Item 7: Letter from Frances Carothers Blanchard (sister-in-law of Charles A. Blanchard) to Jennie Carothers Blanchard, 1890 June 18. Letter housed in the Wheaton College Archives.

¹⁹ Thomas A. Askew, “The Liberal Arts College Encounters Intellectual Change: A Comparative Study of Education at Knox and Wheaton Colleges, 1837–1925” (Ph. D. Diss., Northwestern University, 1969), 208. Askew goes on to say that “Lumry became so dedicated to his money views that he resigned from Wheaton after a thirty-year language professorship to further his cause by running for Congress. It is not clear if his resignation was requested.” However, no record of Lumry seeking Congress is available, and Askew does not document this claim.

what he says seems to me so commonplace and supremely foolish. I conclude that, however well he may fill a professor's chair, commenting on scriptures at morning prayers is not his forte.²⁰

The second comment on Lumry tells us more about some of Lumry's views on tobacco. Both Lumry's view and Hand's reaction are interesting today considering what we have since learned about tobacco usage.

Thursday, May 8, 1862. Professor Lumry took occasion to say some foolish things about tobacco this morning while he was conducting the exercises [chapel services]. Without doubt an argument can be made out to prove that tobacco is injurious to most people but his exaggerations this morning were wide of the truth. The anti-tobacco and temperance warfare have both been carried to extremes and many extravagant things have been said about the magnitude of these evils. It is simply nonsense to talk of tobacco's drying up a man's brain till it rattles in his cranium. It is foolish to talk as though it was universally admitted that it always cut short a man's life from ten to twenty years and to talk loosely as though share of disease and physical suffering was caused by the use of the weed.²¹

Finally, a very interesting letter from an otherwise unknown individual asks her mother for "two quarts of Prof. Lumry's wine."²² Unfortunately, no further details about his wine are known, although it would be unusual for someone to make wine who had said "Wine is a great provocative to vice, as well as crime. Familiarity with Greek and Roman Classics ought to convince anyone that wine and even beer have always been chief causes of crime."²³

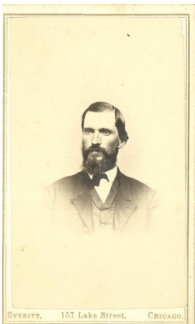


Fig. 2. Professor Oscar Fletcher Lumry, Wheaton's first Professor of Ancient Languages

The Record wrote about Lumry on his 25th anniversary with the college:

"Called from a prosperous farm to an institution where in its infancy the Greek professorship did not preclude the idea of spending time and patience in the unwonted task of leading untutored minds through the mazes of Algebra; where there was need to prolong the daily time of class room work to an extent which would effect a speedy 'strike' among the most oppressed of district school teachers and who remuneration for the same might furnish just cause for complaint from even that unhappy class of the community; the labor and the sacrifice were still not in vain. It is the man not less than the scholar whom we to-day delight to honor.

"Rumor tells us sometimes that we have a treasure in our Greek professor. We have the verdict of a learned and prominent compiler of Greek works that Professor Lumry is the best teacher of that language in the country."

The Record, vol. 6, no. 1 (October 1880)

²⁰ Maas, *Wheaton College Awakenings, 1853-1873*, 68.

²¹ *Ibid.*, 105.

²² Letter housed in Oscar F. Lumry's file in the Wheaton College Archives.

²³ Oscar F. Lumry, *National Suicide and Its Prevention* (Chicago: G. F. Cram, 1886), 206-7.

The Middle Years (1885–1941)

The middle years were a time of great change at Wheaton College. One of the most visible academic changes was the introduction of majors and departments, giving students much greater flexibility in their education. The school saw its greatest growth in this time period, rising from an average enrollment of 220 at the beginning to 1500 by the end. The tuition increased every few years during the period, rising from \$30 a year to \$200 a year by 1941.



Fig. 1. The Wheaton College Faculty, July 1899.

Unfortunately, the numeric key identifying each person has been lost.

The Increase of Organization

The early years of the school were marked by a strong classical curriculum that was not conducive to vocational training. Colleges began to shift away from this classical model at the end of the nineteenth century, which entailed a reduction in the focus on Greek. However, Wheaton continued with its classical focus (and consequently a strong Greek program) longer than most other schools, perhaps because of the long tenure of the younger Blanchard as president through 1925. While other schools were changing their

presidents and their curriculum, Blanchard kept Wheaton to a classical model.²⁴ However, even Wheaton was forced eventually to change with the times.

The Curriculum

In 1885–86 the catalog begins to give students more options with the introduction of two (eventually there would be four) “courses,” or what we might call tracks today. It began with classical and scientific courses, and by 1900 there were four: classical, literary, English scientific and Latin scientific. Greek was an elective for all of the courses except for the classical, which required Greek and essentially followed the earlier pattern of two and a half years of a Greek, although the order and timing of the classes was changed. The Academy for these years also divided into the same “courses” as the college. The classical course in the academy required two years of Greek, while the other courses offered Greek as an elective.

Majors

In 1913–14 the college introduced majors. The following chart lists the majors, the year they were introduced, and their respective foreign language requirements for graduation (according to their initial year of existence).

<i>Name of Major</i>	<i>Initial Date</i>	<i>Language Requirements</i>	<i>Hours Required</i>
Latin	1913–14	Greek, German, or French	10 hours
Greek	1913–14	Greek	20 hours
German ²⁵	1913–14	Latin or Greek	10 hours
English	1913–14	Any foreign language	10 hours ²⁶
History	1913–14	Any foreign language	10 hours
Mathematics	1913–14		
Physics	1913–14		
Chemistry	1913–14		
Philosophy	1914–15	Any foreign language	10 hours
Social Science	1918–19		
Education	1918–19		
Biology	1918–19		
Music	1924–25		

²⁴ For this argument, see Michael Hamilton, “The Fundamentalist Harvard: Wheaton College and the Continuing Vitality of American Evangelicalism, 1919-1965” (Ph. D. Diss., University of Notre Dame, 1994), 96-97.

²⁵ Renamed “Modern Languages” in 1924–25

²⁶ The foreign language requirement was increased from 10 hours to 20 hours in 1918–19.

Groups of Majors

The next organizational step was the addition of groups of majors in 1926–27. Initially there were three groups:

Group I: Ancient Languages (Greek and Latin), Modern Languages (French, German, and Spanish), and English (Rhetoric, Expression, and Literature)

Group II: Philosophy (Psychology, Logic, and Bible), Education, History, Social Science, Mathematics, and Music

Group III: Biology (Botany and Zoology), Geology, Chemistry, Physics, Astronomy, and Mathematics

Notably, Greek was placed in the Ancient Languages (along with Latin) in the group of majors dealing with various languages, and not in the Bible group. The groups evolved over the years into five groups, as group II split into groups II, III, and IV, while the original group III became group V. There was also a group VI (physical education) for one year. The following chart lists the groups in the last year of this organization (1940–41) before the introduction of departments.

I: Language and Literature

II: Bible, Philosophy, Psychology, Education, Christian Education, Physical Education, Anthropology

III: History and Social Science

IV: Music, Art, and Speech

V: Science and Mathematics

The Greek Major

The middle years saw the development of the Greek major, although it appears that only beginning in 1913–14 would Greek become its own major. However, the process of developing an identity began earlier than that. In 1888–89 the catalog began to include purpose statements for groups of classes; for “Greek language and literature” it offered the following:

The course [i.e., track] in Greek aims to give a critical and practical knowledge of the language itself, and to impart a general literary culture by a systematic study of the best models of Grecian literature. Such attention is given to forms, idioms and constructions as is necessary to supplement the work of the Preparatory School, while more time is given to the elaboration of thought and the discussion of literary and historical subjects. Throughout the whole course

attention is given to the memorizing of choice passages, reading at sight, and the translation of English into idiomatic Greek. Exercises in Greek composition are based on the authors studied. By the assignment of special topics and prescribed collateral reading, knowledge is required of Hellenic civilization and the range and scope of its literature and art. The course of reading is comprehensive, including the best authors of the Classical period, and Eusebius of the Christian Greek.

The Academy that same year offered this description of its Greek classes:

The preparatory course in Greek occupies two years, which are devoted to the grammar, the *Anabasis* and the *Iliad*. Forms and constructions are required to be mastered with rigid thoroughness, so that later advances may be made with rapidity and satisfaction. Exercises in composition are required from the beginning. Such attention is given to collateral reading and the general literature of the authors studied as will give a just appreciation of the text.

In 1913–14 the Bulletin began to list individual majors, and Greek was one of the initial eight majors offered. The requirements for the major continually changed, but the list below (from 1923–24) is representative of these years.

<i>Required Course Hours for Greek Major</i>	
Greek	20
Latin	10
German or French	10
Philosophy 1 & 2	8
Bible 1 to 8	8
Rhetoric 1 & 2	6
Public Speaking 1 & 2	4
Physical Training	2
History	10
English Literature	10
Mathematics	8
Science	10
Elective	24
Total Semester Hours	130

The year 1933–34 described the requirements this way: “*The requirements for a major in Greek must include 20 semester hours of Greek exclusive of Courses 111 and 112 [First Year Greek], and 8 semester hours of Latin in addition to at least 2 units presented for entrance credit. Students presenting 4 units of Latin for entrance should take 2 years of French or German.*” The requirements of 1936–37 note that reading

knowledge of German was required for graduation, and the 1937–38 Bulletin reminds students that “courses in New Testament Greek do not count toward a major.”

The catalog often listed a suggested plan for Greek majors. Here is a representative sample from 1939–40:

<i>First Year</i>	<i>Second Year</i>	<i>Third Year</i>	<i>Fourth Year</i>
Bible (4)	Bible (4)	English (3)	German (6)
English (4)	English (4)	German (8)	Advanced Greek (6)
Beginning Greek (8)	Intermediate Greek (8)	Advanced Greek (6)	History (6)
Latin (8)	Science (8)	History (4)	Philosophy (6)
Rhetoric (6)	Psychology (3)	Philosophy (3)	Elective (6)
	Elective (3)	Science (6)	

Greek Classes

The year 1900–01 serves as a representative example of what was expected of students in the newly formed Classical track:

1900–01	First Term	Second Term	Third Term
<i>First Year</i>	Herodotus	Xenophon's <i>Memorabilia</i>	
<i>Second Year</i>			Greek Orators
<i>Third Year</i>	Greek Testament	Greek Tragedies	Plato (elective)

In the same year the catalog included class descriptions for the first time, as included below.

Ionic Prose - Herodotus. History of Greece, by topical study and prepared papers

Attic Prose – Xenophon's *Memorabilia*. Grecian Antiquities. Collateral Reading and investigation of special topics will be required.

Greek Orators – Demosthenes's *De Corona* or Lysias's *Orations*. Study of the History of Oratory.

New Testament Greek - One of the Gospels, the Acts, and the General and Pastoral Epistles

Greek Tragedy - Sophocles, Euripides or Aeschylus. Development of the Greek drama. History of Greek Literature.

Plato's Dialogues - History of Greek Philosophy

First Year. Greek Grammar and Lessons. The acquirement of the elements of the Greek Language. The writing of the Greek will form an important part of the work. Xenophon's *Anabasis*. Greek prose composition. Written translations.

Second Year. Xenophon's *Anabasis* continued. Greek prose composition throughout the year.

Xenophon's life and literary work. Homer's *Iliad*: Books I, II, III, IV, VI. Prosody. Comparative notice of other national epics. Homeric antiquities and mythology.

In 1907–08, the same year that the school changed from a trimester to a semester system, the class titles and descriptions changed, as seen in the list below.

Greek Historians (previously Ionic Prose)—Selections from Herodotus. Study of the New Ionic, and comparison with the Old. History of Greece by topical study, and by papers on assigned topics.

Xenophon (previously Attic Prose)—*Memorabilia* of Socrates, Grecian Antiquities, a Study of Greek life and customs. Themes will be assigned for investigation in the Library.

Greek Oratory (previously Greek Orators)—Demosthenes de Corona's *Philippics*, or Lysias' *Orations*. Rise of Greek Oratory. The Ten Attic Orators. Comparative study of the orators of different nations.

Hellenistic Greek (previously New Testament Greek)—A study of selections from the Greek New Testament, the Gospels, the Acts and the General and Pastoral Epistles. Attention is directed to the characteristics of New Testament syntax and diction. Documentary evidences for the text.

Greek Dramatic Poetry (previously Greek Tragedy)—The origin and development of the Drama, Dramatic Structure of the Tragedies. Meters. Reading of select tragedies of Aeschylus, Euripides and Sophocles. An outline course in Greek Literature.

Greek Philosophy (previously Plato's Dialogues)—Plato's *Dialogues*. The *Apology* and *Crito*, with selections from the *Phaedo*. Classification of the Schools of Philosophy and tenets. History of Philosophy.

First Year. White's Greek Book—The mastery of Greek forms, of inflection and essentials of syntax. Special Drill in acquisition of vocabulary. Oral and written prose exercises. Xenophon's *Anabasis*, Book I.

Second Year. Xenophon's *Anabasis* continued. Prose composition throughout the year. Homer's *Iliad*, Books I-IV. Homeric language and verse. Prosody. Written translations. Comparative reports of other national epics. Homeric antiquities and mythology

A numbering system for the classes was first introduced in 1917–18. The class list for 1919–20 is given below along with notes advising students about the classes.

1 and 2. Beginning Greek – White's *First Year Greek Book*, and at least one book in Xenophon's *Anabasis*. Written prose exercises.

3 and 4. *Anabasis* thru book four with prose exercises once a week. Homer's *Iliad*, the equivalent of three books. A Study of Homeric antiquities and mythology. Sight reading.

5. New Testament - Selections from the Gospels and Acts. Attention is given to New Testament vocabulary and Syntax.

6. Xenophon's *Memorabilia* - A study of the character of Socrates and of the customs and institutions of Greece in his time.

7. Greek Drama - One tragedy complete, with selections from a comedy.

8. New Testament - Selections from the Epistles

9. Philosophy – Plato's *Apology* and *Crito* with selections from the *Phaedo*

10. Oratory – Demosthenes's *de Corona*.

11. History - Selections from Herodotus and Thucydides

Courses 1–4 are given every year and are intended for beginners who have not been able to get Greek in the secondary school.

Courses 5 and 8 may be expected every year and may be taken by all who have finished 1 and 2. Other courses will be given as there is a demand for them. At least two will be planned for every year.

This class list marks the shift in what could be expected of incoming students, as Greek proficiency was no longer an admission requirement and beginning Greek grammar was now offered.²⁷ The Academy was fading in direct importance for

²⁷ The Bulletins are unclear when beginning Greek was first taught at the college, but the last year that it was explicitly associated with the academy was 1910–11.

preparation for college, and it appears that students with deficiencies were now taught at the college rather than being sent to the Academy. At some point before 1933–34, the Academy stopped offering Greek altogether. Also of interest in the class list is that an additional New Testament Greek class was added, foreshadowing the shift over the next few decades away from classical Greek towards Koine Greek. Finally, an important addition in 1925–26 was a required class for all Greek majors: “**12 and 13 – History of Ancient Greece**, including literature, art, religion, mythology, etc.”

In 1928–29 yet another new numbering system was introduced, which remains largely in place today. The 1930–31 catalog includes the following note: “Students who major in Greek will be assigned courses in the following order: 221, 222, 336a, 331, 332, 333b.” The classes in the order prescribed are listed below.

221-222. *Anabasis* thru book four with prose exercises once a week. Homer’s *Iliad*, the equivalent of three books. A Study of Homeric antiquities and mythology. Sight reading.

336. History [changed to 336a in upcoming years] - Selections from Herodotus and Thucydides

331. Xenophon’s *Memorabilia* - A study of the character of Socrates and of the customs and institutions of Greece in his time.

332. Greek Drama - One tragedy complete, with selections from a comedy.

333. Philosophy (changed to 333b in upcoming years)- Plato’s *Apology* and *Crito* with selections from the *Phaedo*

The New Testament classes in the Greek major were expanded in 1936–37:

323. New Testament Greek. Mark. Accidence.

324 New Testament Greek. 1 Corinthians and Galatians. Syntax and elementary exegesis.

423. New Testament Greek. Romans. Exegesis.

424. New Testament Greek. Hebrews. Exegesis.

However, listing the New Testament classes in the Greek major was short-lived, as the following year (1937–38) they were moved to the Bible department (see below). The class list was streamlined in the following year (1938–39) and introduced a reading course (“**450. Reading Course**– Reports, Discussions, and guidance in co-ordinating the work of the Greek major. Required of all majors.”). Also of note in that year was the introduction of the Gospel of John into the first year Greek curriculum.

Greek for Other Students

In this time period, Greek was still an important part of the curriculum for students not majoring in Greek. Admission requirements were listed for the first time in 1900–01. For languages, students were required to have six units of Greek, Latin, French, or German. Previously, the catalog had listed a number of endorsed high schools and

academies, and graduates of those schools were permitted entry directly to the college. Other students were required to be examined before entry. The entry requirement changed in 1906–07 to two units of Greek, Latin, French, or German rather than six. According to the 1909–10 Bulletin, a unit was “at least five regularly prepared forty-five minute recitations per week for thirty-six weeks.” In other words, Wheaton originally required their incoming students to have completed six years of language before matriculation. However, after 1909, students were only required to have two years of a foreign language before matriculation, preferably Latin.

As noted earlier, in 1913–14 the college introduced majors. Several of the majors specified that only an ancient language could fulfill the language requirements.²⁸ Along with the beginning of groups of majors in 1926–27, the foreign language graduation requirement changed from being dependent upon the major to becoming a general requirement for a BA. There were four ways to fulfill the language requirement:

1. 4 years of ancient language
2. 2 years of ancient language + 3 or more units of Latin or Greek before entrance
3. 4 years of modern language + 2 or more units of Latin or Greek before entrance
4. 2 Years of modern language + 2 units of one modern language and 2 units of Greek or Latin before entrance²⁹

The other area besides the Greek major that emphasized Greek language was the Bible major, which required 22 hours of Greek in this time period.

As noted above, the New Testament Greek classes moved from the Ancient Languages to the Bible department. The 1937–38 Bulletin contains the following class descriptions involving Greek under the Bible major:

323. The Gospel According to Mark. A careful reading of this Gospel in the Greek New Testament and an exegetical study of its most important teachings.

324. First Corinthians and Galatians. A careful reading of these epistles in the Greek text, and an exegetical study of their main teachings.

423. Greek Exegesis. A study of the Epistle to the Romans on the basis of the Greek text. The historical background for the church at Rome and the critical question connected with the Epistle are carefully investigated. This is followed by an exegetical study of the text itself.

424. Greek Exegesis. A study of the Epistle to the Hebrews on the basis of the Greek text. The question of authorship and destination, as well as the other critical problems of the Epistle, are carefully investigated, and an exegetical study of the text itself is made.

425. New Testament Greek Grammar. An advanced course in New Testament Greek grammar, based on Robertson’s *Grammar of the Greek New Testament in Light of Historical Research*.

²⁸ For details, see the chart above.

²⁹ The BA foreign language requirement changed in 1933–34 to the following summary: “three years of foreign language in the college, or the equivalent (of which two must be in the same language), in addition to two units of a language presented for entrance. Unless two units of Latin are presented for entrance, two years of an ancient language must be included in the college course.”

The following year (1938–39), these classes were reduced to the following two classes in the Synoptic Gospels:

323, 324. Greek: The Synoptic Gospels. A careful reading of the Synoptic Gospels in the Greek text, with some consideration of the Synoptic problem. The Greek declensions and conjugations are reviewed and some attention is paid to the syntax and exegesis of the books read.

Finally, these courses were renumbered and changed from the Synoptics to Acts and the Epistles in the final year of the time period (1940–41):

423, 424. Greek: Acts and Epistles. Acts, James, and the two Thessalonian Epistles are read in the Greek text. During the second semester the doctrinal epistles of Paul, 1 Corinthians, II Corinthians, Galatians, and Romans are read. The leading critical questions connected with these books are discussed, and attention given to syntax. Selected passages studied exegetically.

The Faculty

The faculty during the middle years continued to be dedicated their task, and their level of education gradually increased over the years. However, their salary was still minimal.

At the January 1900 meeting of the trustees a faculty salary schedule and retirement program was agreed on, under which all faculty were to be classified as either A or B for purposes of salary determination. Designated as the A group were teachers ‘who own homes in Wheaton and maintain families.’ All others were classified as B. If a B teacher purchased a home and maintained a family, he passed automatically into the A category. An instructor with A standing began at \$600 a year, with annual increases of \$100 until the level of \$1,000 had been reached. Thereafter he was to receive \$100 increases until the maximum of \$1,400 had been achieved, without deductions of any kind. Those teachers who were given a B classification began at \$400 a year and advanced at \$50 a year to \$700. A \$100 raise every five years could bring the B faculty member to a maximum of \$1,000.³⁰

The Greek Professors

Eugenia E. Guitner (1888–1914)

Virtually nothing is known of the first long term professor of this period, Eugenia Guitner, who was the head of the woman’s boarding house before she became a Greek professor. She had received an A. B. from Otterbein University in Ohio. In contrast to

³⁰ Bechtel, *Wheaton College*, 76.

the frequent references to her predecessor Oscar Lumry, the Wheaton College Archives contain no references to her.³¹

William Greenwood (1898–99)

Another professor about whom we know little today is William Greenwood, who stayed at the school only a short time because of theological disagreements. Askew describes the controversy:

During the nineties undoubtedly the best-educated faculty addition was Greek and Latin professor William Greenwood, who had earned an A. B. at Amherst in 1871, B. D. at Yale in 1874, and a European Ph. D. in 1893. On two overseas trips he had studied in Greece, Germany, and France. His wife, a Mt. Holyoke alumna, was hired to teach French. Greenwood's stay at Wheaton was short; apparently his ideas were considered unorthodox. The trustees held a hearing on January 28, 1899, and despite letters and petitions from the community to retain him, Greenwood was dismissed. Unfortunately, the minutes are sketchy and offer no details on the case.³²

George H. Smith (1909–1936)

The next Greek professor, George Smith, had graduated from Wittenberg College, a Lutheran school in Ohio, with two degrees (an A. B. [Bachelor in Arts] in 1870 and an A. M. [Master in Arts] in 1872) and from Pacific Divinity School with a B. D. (Bachelor of Divinity) in 1875. He served as a congregational pastor from 1875–99 and began teaching at Wheaton as a professor of Latin in 1899. He began teaching Greek in 1909, and when Guitner left he took over all of the Greek classes beginning 1916 with the title “Professor of Latin Language and Literature and Instructor in Greek”, which was changed the following year to “Professor of Greek and Latin Language.” By 1922 it had been shortened to “Professor of Greek.” He was also an active citizen in the town of Wheaton, serving as an alderman on the city council (1906–10), a member of the Gary Memorial Methodist Church, and an editor of the *Wheaton Progressive*. He died January 4, 1937. A room in Blanchard, now E202, (which had previously been part of the library) was named after him in his honor.³³

³¹ An internet search uncovered only the obituary of her mother, Urillia Guitner, in 1907 in the Columbus [Ohio] Citizen. The college newspaper referred to her several times, including noting her avoidance of photographers (12:1:1900; 21:3;1909).

³² Askew, “The Liberal Arts College Encounters Intellectual Change,” 206.

³³ For these details, see <http://a2z.my.wheaton.edu/faculty/george-h-smith>. He apparently was also known for sleeping in chapel. The college newspaper noted: “Prof. Smith promised to keep awake in chapel and to treat his scholars better. Impossible!” (26:4:1914).



Fig. 4. Professor Smith and his Greek class at some point between 1900 and 1910.

Smith was best remembered as an avid athletics fan. Edward Coray, who matriculated at Wheaton in 1919 and later became a coach and professor (Coray Gym was later named for him), recounts several anecdotes about Smith, beginning with his initial entry onto campus as a freshman:

On campus I inquired for Professor George H. Smith who, besides teaching a full load of courses, served as the Admissions Officer. I had written Professor Smith early in the summer indicating that I would like to attend the school in September. He wrote me a warm welcoming letter. I suppose I sent in some record of my high school diploma, but entrance requirements and ‘red tape’ in 1919 were minimal. At that time Harvard, Yale and Princeton were the only colleges in the country that required college board examinations. Wheaton accepted about any human being who could breathe, read and write. I don’t mean to say that we didn’t have some bright students. We had some brilliant ones, but the range was pretty wide.

I found Professor Smith, often known as ‘Greek’ Smith, to distinguish him from a chemistry professor by the same name, in his classroom. I gave him my name. The prodigal son couldn’t have had a warmer welcome. I can still remember how he smiled, stood up, shook my hand and said how very glad he was that I had come to Wheaton. I knew right away that I was glad too. I learned later that Professor Smith was the strongest supporter of athletics, my main interest, on the college faculty and we became fast friends.³⁴

After their initial encounter, Coray and Smith became friends over the years, especially when Coray began coaching at Wheaton.

³⁴ Coray, *The Wheaton I Remember*, 11-12.

Since I was never attracted to the study of Greek, I never had the good fortune to sit in the classroom of Professor George Smith. Nevertheless he had a great influence on my life. A kindlier man never graced any college campus. In a day when large numbers of college faculty members and administrators across the country were suspicious of or strongly opposed to intercollegiate athletics, Prof Smith saw those activities as a positive goal for young men and spoke up whenever and wherever he could. For years he was chairman of the Faculty Athletic Committee. No one on campus rejoiced in Wheaton victories or suffered more disappointments in defeats than he. ...

In 1932 we were heading toward a baseball championship but the fight was still on. One Tuesday, the regular day of faculty meeting, we had an important game. As described to me by another faculty member, the meeting had just been called to order by President Buswell when Prof Smith stood to his feet and said, 'Our boys are down at the baseball field fighting for a championship. I am sure that we do not have any business at hand today as important as our responsibility to go down and cheer them on to victory.' This was said with so much emphasis and conviction that anyone who had opposed it would have felt like Benedict Arnold.

I'll never forget how startled I was just as the umpire shouted 'play ball' to look around and see Professor Smith trouping to the field with the entire faculty in tow. Some of them didn't know that three strikes were out, but Prof Smith gave the signal at the right time and the faculty yelled even though many didn't know just what they were cheering for.³⁵

Through early struggles for acceptance of athletics, the main champion was Professor George H. Smith, who had come out of a pastoral ministry to teach Greek. He served on the faculty committee continuously throughout his teaching career and did everything in his power to help build a strong athletic program. When a person once threw a baseball through a window in the main building, the cost of replacing was charged to the athletic budget. 'I hope nobody throws a Greek book through the window,' Dr. Smith mused as he protested the charge. Always an ardent fan, Dr. Smith rejoiced with the boys and coaches in victories and sorrowed in defeats. After a victory at North Central College early in my coaching career he sat next to me on the bench. As I stood up at the end of the game, I must have still been looking serious. He took a look at me, then almost knocked me down with a slap across the back, 'Aren't you happy?' he asked, almost ecstatic with joy. It was most encouraging to have such a friend.³⁶

*Clarence Hale (1929–74)*³⁷

Another very long-term professor was Clarence Hale (1930–74). He graduated with an A. B. (Bachelor of Arts) from Wheaton in 1928, an A. M. (Master of Arts) from University of Illinois in 1929, and completed his doctorate at the University of Illinois in 1942. He also taught French at Wheaton. Hale's name is found on a membership list of the early Committee on Bible Translation that produced the *New International Version*

³⁵ Ibid., 22–23.

³⁶ Edward A Coray, *Through Clouds and Sunshine: A Story of Wheaton College Athletics from the Beginning* (Wheaton, IL: Wheaton Alumni Association, 1979), 1:13-14.

³⁷ Special thanks to Robert Carlson for sharing his personal memories of Professor Hale.

(NIV) of the Bible.³⁸ He was a charter member of Wheaton College Interdenominational Church (now Wheaton Bible Church) in 1929.³⁹ Among other things, he published a review of *Corpus Fabularum Aesopiarum* in the *Classical Weekly* in 1943,⁴⁰ a beginning Greek textbook and reader in 1968,⁴¹ and a book on the phrase “in Christ,” published posthumously.⁴² Alongside his academic work, Hale was also devoted to Wheaton athletics. He played on a faculty basketball team that challenged a student team in 1932. Coray records the following about Hale:



Fig. 5. Professor Clarence Hale was involved in the production of the NIV Bible.

Dr. Clarence Hale took graduate work one full year before returning to campus. In his early days on the faculty he went to the football camp with us. He worked and took exercises with the players. Later he coached cross country for a time and actually ran in some of the races for his own exercise and enjoyment. He had the ability to make a dead language come alive and inspired many of his students to continue studying.⁴³

The Modern Era (1942–present)

The teaching of Greek has continued through the present, although the content and focus of the Greek classes have gone through several shifts over the course of the modern period. The college’s enrollment continued to increase for the first ten years of the modern era, peaking at 3297 in 1957–58, but has remained at around 3000 since then. The

tuition has steadily increased over the years. In the 1950’s it started going up about every other year, and 1966 was the last year that tuition did not increase.

³⁸ Record of CBT Membership dated 24 Sept 1984 in the NIV/CBT Archives.

³⁹ *75 Years for His Glory: We Are Wheaton Bible Church* (Wheaton: Wheaton Bible Church, 2004), 6, <http://www.scribd.com/doc/39404504/75-Years-for-His-Glory-We-are-Wheaton-Bible-Church>.

⁴⁰ Clarence B. Hale, “Review of Augustus Hausrath, ed., *Corpus Fabularum Aesopiarum*,” *The Classical Weekly* 36, no. 17 (March 15, 1943): 199-201.

⁴¹ Clarence B. Hale, *Let’s Study Greek* (Chicago: Moody, 1968); Clarence B. Hale, *Let’s Study Greek: A Graded Reader* (Chicago: Moody, 1968).

⁴² Clarence B. Hale, *The Meaning of “in Christ” in the Greek New Testament* (Dallas, TX: Summer Institute of Linguistics, 1991).

⁴³ Coray, *The Wheaton I Remember*, 106.

Greek in the Ancient Languages Major

Greek was part of the foreign language department in the Language and Literature Division, which in 1973 became the Division of Humanities. In 1981 the divisions disappeared from the Bulletins, and until the present Greek has been part of the Ancient Languages major in the Foreign Languages Department.

The classes required for a Greek major have changed frequently. In 1942–43 the Greek major requirement was changed as follows: “The Requirements for a Major are twenty hours in Greek beyond 112; Bible 322, 323, 324; Theology 423, 424. Suggested as supporting courses: Latin 211, 212, 323; Archaeology 341, 342; History 437, 438; and Theology 443, 444.”

In 1970–71 (the year all of the classes were renumbered), the major requirement was 11 courses beyond the intermediate level, including one linguistics class and one course each in History of Greece and History of Rome.

The current requirements for the Greek major are 32 hours, including 6 hours in Introduction to Linguistic Science and Senior Seminar, 12 in advanced Greek, and 14 in supporting classes (options include Latin, Hebrew, Akkadian, Egyptian hieroglyphics, and history and archaeology of the Greek world).

A Greek minor was introduced in 1985–86, requiring 20 hours total, 12 in advanced Greek and 8 from the supporting courses.

Greek Classes

Greek classes have continued to be offered in both the ancient languages major and in the Bible major.

Greek Classes in the Ancient Languages Major

The year 1942–43 saw a significant change in the course content, shifting to a focus on biblical and ecclesial Greek. The following is the class list for that year and illustrates the turn away from classical Greek that had been the mainstay of the program for many years.

111-112. An introduction emphasizing the learning of forms and vocabulary. Students not having taken Latin 102 or the equivalent are required to enroll in the five-hour section. The second semester includes the first half of the Gospel of John and graded selections from Attic prose. **221, 222. Intermediate Greek.** The second half of the Gospel of John and selections from Xenophon's Anabasis are read in connection with a grammar review and prose composition. In

the second semester Plato's *Apology* and *Crito* and selections from the Septuagint and the papyri are read.

301, 302. Literary Koine and Septuagint. Readings from the literary koine of the New Testament period, with some attention to papyri. In the second semester selections from the Old Testament in Greek, with a study of the influence of this version.

311, 312. The Greek Church Fathers. Readings from some of the important writings of the early church fathers.

450. Reading Course. Reports, Discussions, and guidance in co-ordinating the work of the Greek major. Required of all majors.

Readings from the Septuagint were first included in the undergraduate curriculum from 1942–1961, while a Septuagint course in the graduate school was offered from 1945–1968. (See “The Graduate School” below.) In 1988, a Septuagint course was reinstated in the graduate school offerings, and in 2005 to the undergraduate curriculum.

The trend away from classical Greek continued in the 1947–48 course list with the addition of beginning and intermediate Koine Greek, as well as a beginning Greek class for graduate students. This course list presented a Greek major that could be completed without any classical Greek. By 1956–57, the introductory Greek classes based on classical Greek had disappeared.

101-102. Elementary Koine Greek. An introduction emphasizing the learning of forms and vocabulary. Robertson terminology used. The Gospel of John and other parts of the New Testament.

211, 212. Intermediate Koine Greek. Intensive grammar review. Extensive reading from the New Testament and contemporary Greek literature.

401-402. Elements of New Testament Greek. Intensive study of forms, syntax and vocabulary. Gospel of John and other parts of the New Testament. Open only to graduates and seniors who have no credit in Greek.

However, classical Greek quickly began to make a comeback, as a classical Greek reading course was added in 1951–52. An independent reading course was also added in 1956–57, which presumably would have allowed for working in classical Greek.

400. Advanced Classical Reading. The following courses are offered on sufficient demand: Homer, Greek Historians, Greek Tragedy, Greek Lyric Poetry.

A class in Problems in Translation was added in 1953–54 and continued to be offered for many years by Professor Hale. Since he had been involved with producing the NIV translation, he could teach this class from experience.

410. Problems in Translation. Criticism of several English translations. Practice in individual and committee translation.

The course list for 1962–63 returned more classical Greek to the curriculum by introducing first and second year Greek based on classical Greek rather than New Testament Greek.

111-112. Elementary Classical Greek. Introduction emphasizing forms and vocabulary.
221, 222. Intermediate Classical Greek. Emphasis on reading Classical authors.

The changes in the course list in 1963–64 continue this return to classical Greek. The only Koine class remaining for Greek majors was the Advanced Koine Greek class. The electives offered this year were Advanced Koine Greek and Classical Readings, each offered in both fall and spring (the course catalog does not indicate any more specific content).⁴⁴

111-112. Elementary Classical Greek. Introduction emphasizing forms and vocabulary.
221, 222. Intermediate Classical Greek. Emphasis on reading Classical authors. Intensive grammar review. Some attention given to New Testament
321, 322. Advanced Koine Greek. Hellenistic Selections, introduction to exegesis.
400. Advanced Classical Reading. The following courses are offered on sufficient demand: Homer, Greek Historians, Greek Tragedy, Greek Lyric Poetry.
401-402. Elements of New Testament Greek. See Graduate School. For seniors and graduates only.
440. Pro-Seminar. Reports, Discussions, and guidance in coordinating the work of the Greek major. Required of all majors.
450. Problems in Greek. Individual Work

In 1965–66 a Greek New Testament class was added, but it is focused on Hebrews, the most classically styled book in the New Testament.

312. Hebrews in the Greek Text. The literary form and character of Hebrews, some of the external literary influences upon it, its important vocabulary in depth, and exegesis of its key passages.

In 1970–71 all of the classes were renumbered and reorganized. The elective classes actually offered this year were Hellenistic Readings, Homer (twice), Hebrews, and Greek Historians.

1-2-3. Elementary Greek. Intensive study of elementary grammar, syntax and vocabulary; selected readings from the New Testament or classical authors.
11, 12. Intermediate Greek. Review of grammar and syntax accompanied by selections from various Greek authors, including those of the New Testament.
41. Hellenistic Readings. Selections from Greek authors of the Hellenistic era chosen for their relevance to an understanding of the world of thought to which the New Testament belongs.
42. The Epistle to the Hebrews in the Greek Text. The literary form and character of Hebrews, some of the external influences upon it, its important vocabulary in depth, and exegesis of key passages.
45, 46. Homer. Selections from the *Iliad* and the *Odyssey*, with lectures and reports on the Homeric world.
47. Greek Historians. Readings in the *Histories* of Herodotus and Thucydides, with attention given to their contribution to the philosophy of history.

⁴⁴ Very few course catalogs before 1961 have survived.

- 52. Plato.** Selections from the *Apology*, *Crito* and *Phaedo*.
- 53. Patristics.** Selections from the early church fathers chosen to illustrate the development of thought within Christianity.
- 54. Drama.** The Greek theater based on readings from Aeschylus, Sophocles or Euripides.
- 81-82-83. Elements of New Testament Greek.** See Graduate School catalog. For seniors and graduates only.
- 83x. Greek Exegesis.** See Bible 83
- 91. Integration and independent Research.** Integration of the work of the major with individual study and reading on special aspects of Greek culture, literature and language.

However, this proliferation of classes was streamlined in 1975–76, although nothing of substance was changed. This set of classes is essentially what is still offered today. Electives offered this year included Advanced Classical Readings (twice) and Advanced Koine Readings.

- 1-2-3. Elementary Greek.** Intensive study of elementary grammar, syntax and vocabulary; selected readings from the New Testament or classical authors.
- 11, 12. Intermediate Greek.** Review of grammar and syntax accompanied by selections from various Greek authors, including those of the New Testament. Prerequisite to further work in Greek
- 41, 42, 43. Advanced Classical Readings.** Selections from the Greek poets, philosophers or dramatists.
- 44, 45, 46. Advanced Koine Readings.** New Testament book studies in Greek or selections from the early church fathers to illustrate the development of thought within Christianity.
- 83x. Greek Exegesis.** See Bible 83
- 91. Independent Reading and Research**

The year 1981–82 saw yet another renumbering change, this time to the system that is currently still in use. However, the content stayed the same.

- 101, 102. Elementary Greek.** Intensive study of elementary grammar, syntax and vocabulary; selected readings from Ancient Greek authors and the New Testament
- 201. Intermediate Greek.** Review of grammar and syntax accompanied by selections from various Greek authors, including those of the New Testament. Prerequisite to further work in Greek
- 331, 332, 333. Advanced Classical Readings.** Selections from the Greek poets, philosophers or dramatists.
- 334, 335, 336. Advanced Koine Readings.** New Testament book studies in Greek or selections from the early church fathers to illustrate the development of thought within Christianity.
- 451x. Greek Exegesis.** See Bible 451
- 495. Independent Reading and Research**

In 1996–97 a Greek Seminar class was added (now called the Senior Capstone)

494. Senior Seminar. A systematic overview of hermeneutic theory, textual criticism, lexicography, and the historical, linguistic, and structural analyses of Koine Greek texts. Emphasis will be placed on interpretive methodology and the production of a serious exegetical paper.

In 2002–03 a new Greek class was added:

337. Greek Prose Composition. A systematic review of Greek morphology and syntax by writing sentences in Classical and Koine Greek.

Greek Classes in the Bible Major

The Bible department also has offered an exegesis class throughout the modern years. In 1941–42 it focused on the Synoptic Gospels and required students to have had two years of classical Greek, although this changed in 1952–53 to two years of any kind of Greek (in line with the transition of the Greek classes towards Koine Greek) and in 1965–66 it changed once again to a year and a half of Greek, which it has remained until today. The Greek exegesis has been renumbered and changed topics a variety of times, but has remained essentially the same.

323, 324. (1941–42) **Greek: The Synoptic Gospels.** A careful reading of the Synoptic Gospels in the Greek text, with some consideration of the Synoptic problem. The Greek declensions and conjugations are reviewed and some attention is paid to the syntax and exegesis of the books read.

323, 324. (1962–63) **Greek Exegesis.** Exegesis of selected portions from the Synoptic Gospels and the Epistles having important bearing upon basic theological points. Special attention is given to the presentation of basic principles of Biblical interpretation and the grammatical-historical method of exegesis.

83. (1970–71) **Greek Exegesis.** Reading and interpretation of selected portions of the Greek New Testament.

451. (1981–82) **Greek Exegesis.** Reading and interpretation of selected portions of the Greek New Testament.

451. (2010–2011) **Greek Exegesis.** Exegesis of books or selected portions of larger books of the Greek New Testament. Capability of translation is assumed because of the prerequisite. The purpose of the course is not to teach Greek grammar but to interpret the New Testament from the Greek text. Course may be repeated for different topics.

The only other Greek class offered in the Bible department was a Septuagint class that was cross-listed in the Bible department in 1948–49 with the Septuagint class in the Foreign Languages department, but it disappeared in 1959.

Greek for Other Students

The role of Greek studies for non-Greek majors has declined in modern times. At the beginning of the period (1942), the foreign language requirement for a BA was “three years or the equivalent, of a foreign language, one year of which must be in an ancient language and two years of which must be in the same language.” In 1948–49 the foreign language for all majors (except for music) was two years of any foreign language.

The Greek requirement for the Bible major has also declined over the years. In 1951–52, the Greek requirement for the Bible major dropped from 22 hours to 12, and in 1952–53, this 12 hour requirement became a suggestion rather than a requirement for the Bible major. Currently, only the Biblical Studies concentration requires the study of either Greek or Hebrew; the other two concentrations only suggest such study.

The Graduate School

Greek has been taught at Wheaton College at the graduate level for much of its history. In the early years, the Wheaton Theological Seminary was loosely associated with the school from 1881–88. Although the Bible classes were presumably based on the Greek text, the curriculum did not include any Greek classes, apparently because it was assumed that students were sufficiently trained in it at the undergraduate level. The school quickly disappeared because of financial problems (free tuition did not help the situation!).

After many decades without a graduate school, the John Dickey, Jr. Memorial Theological Seminary Training Course came into existence in 1938–39 and was renamed the John Dickey, Jr., Graduate School of Theology in 1945–46. By 1985–86, it had dropped the name and become subsumed under the Bible and Theology department.

In the initial class list (1938–39), Greek was clearly the focus, in contrast to the classes of the earlier Wheaton Theological seminary.

423. Greek: Acts, James, and the Earlier Pauline Epistles. Acts, James, and the two Thessalonian Epistles are read in the Greek text. The leading critical questions connected with these books are discussed, and attention given to syntax. Selected passages studied exegetically.

424. Greek: Paul's Great Doctrinal Epistles. The great doctrinal epistles of Paul, 1 Corinthians, II Corinthians, Galatians, and Romans are read in the Greek text. The leading critical questions connected with these books are discussed, and attention given to syntax. Selected passages studied exegetically.

425. New Testament Greek Grammar. An advanced course in New Testament Greek grammar, based on Robertson's Grammar of the Greek New Testament in the Light of Historical Research.

523. Greek: The Later Pauline and Other Epistles. The later Pauline Epistles and the Epistles of Peter and Jude read in the Greek text. The chief critical questions connected with these Epistles considered and points of syntax noted. Selected passages studied exegetically.

524. Greek: Hebrews, the Johannine Epistles, and the Revelation. The remaining Epistles of the New Testament read in the Greek text. Critical questions noted and important passages studied exegetically.

These class offerings stayed largely the same until 1945–46, when a Septuagint class was added and all of the classes were renumbered.

731. The Septuagint. Readings in the Septuagint version of selected portions and comparison of the Greek text with the Hebrew.

523, 524. Synoptic Gospels. See Bible 323, 324

623, 624. Acts and Epistles. Acts, James, and the two Thessalonians Epistles in the Greek text. In second semester, the doctrinal epistles of Paul, 1 Corinthians, II Corinthians, Galatians, and Romans. The leading critical questions of these epistles are discussed, and some attention is given to syntax and exegesis.

723, 724. The Later Pauline and Other Epistles. The later Pauline Epistles and the Epistles of Peter and Jude in the Greek text. In second semester, the remaining epistles of the New Testament and Revelation. Discussion of critical questions and exegesis of important passages.

725. New Testament Greek Grammar. Advanced work, based on Robertson's Grammar of the Greek New Testament in the Light of Historical Research.

In 1948–49, a course on textual criticism was added:

726. Textual Criticism. A Survey of the history and praxis of textual criticism of the Greek New Testament, with treatment of current textual problems.

The ambitious class description of 623, 624 was reduced in 1951–52:

623, 624. Acts and Epistles. A grammatical study of Acts in the first semester. Exegetical study of Thessalonians and Corinthians in the second semester.

The graduate school classes were renumbered in 1970–71, although during the following decade they continued to be renumbered and changed. The only class offered yearly was a Greek exegesis class.

81G-82G-83G. Elements of New Testament Greek

84G. Patristics

85G, 86G. Greek Exegesis of the Synoptic Gospels

87G, 88G Greek Exegesis of the New Testament Epistles

89G Textual Criticism

The 1985–86 Bulletin lists the following class descriptions.

645. Greek Exegesis. A comprehensive study of the basic principles and methods of interpreting New Testament books from the Greek text. This course is designed to be foundational for all book studies based on the Greek text.

646. New Testament Book Studies from the Greek Text. Exegesis of books or selected portions of larger books of the Greek New Testament. Capability of translation is assumed because of the prerequisite. The purpose of the course is not to teach Greek grammar but to interpret the New Testament from the Greek text.

In 1988–89 the following class was added.

532. Readings in the Septuagint. Readings in parallel columns of Hebrew and Greek Old Testament passages, with triple-column analysis of passages quoted in the New Testament. Daily preparation for class recitation and rewarding insights.

The current course listing is as follows:

532. Greek Exegesis in the Septuagint. Introduces the Greek Old Testament and modern Septuagintal studies. Exegesis of selected passages of the Greek Old Testament with special reference to the corresponding passage in the Hebrew text and, when relevant, its use in the New Testament.

646. Greek Exegesis. Exegesis of books or selected portions of larger books of the Greek New Testament. Capability of translation is assumed because of the prerequisite. The purpose of the course is not to teach Greek grammar but to interpret the New Testament from the Greek text.

Hebrew at Wheaton College

The history of Hebrew study at Wheaton College is much shorter than that of Greek study. The following sections will look at the teaching of Hebrew at the undergraduate and graduate levels.

Hebrew at the Undergraduate Level

The Illinois Institute listed Hebrew in the bulletin for students during their senior year (although it is unknown if the class was ever actually offered), but this was dropped when the school became Wheaton College.

Hebrew was offered at the undergraduate level at Wheaton College for the first time in 1965–66 in the Bible department:

412. Hebrew. Introduction to the orthography, grammar, and syntax of Biblical Hebrew with translation and exegesis of selected parts of the Old Testament.

An intermediate Hebrew class was added in 1976–77 and both Hebrew classes were moved from the Bible department to Ancient Languages in the Foreign Language department.

1, 2, 3. Elementary Hebrew. Basic grammar, syntax and vocabulary with readings from the Old Testament and modern Hebrew authors.

4, 5. Intermediate Hebrew. Review of grammar and syntax with an introduction to the Masoretic text of the Old Testament; intensive reading from selected Old Testament texts and modern writers.

These classes have remained to the present, although they have been renumbered several times (Elementary Hebrew from 1, 2, 3 to 401, 402 in 1981 and to 301, 302 in 1995; Intermediate Hebrew from 4, 5 to 403x in 1981 to 401x in 1995).

In 1996–97 an independent Hebrew class was added.

495. Independent Reading and Research. An independent study in Hebrew which may be either advanced grammar, reading of the Hebrew OT, or an exegesis of a portion of the Hebrew text of the OT.

The Bible department introduced a Hebrew exegesis class in 2004–05, which currently has the following description:

443. Hebrew Exegesis. Exegesis of books or selected portions of larger books of the Hebrew Old Testament. Capability of translation is assumed because of the prerequisite. The purpose of the course is not to teach Hebrew grammar but to interpret the Old Testament from the Hebrew text. Course may be repeated for different topics.

Hebrew at the Graduate Level

The Wheaton Theological Seminary offered one to two years of Hebrew, but the first Hebrew class listed at Wheaton College was at the introduction of the graduate school in 1938–39, when first year Hebrew was offered.

511-512. Elements of Hebrew. A mastery of the major facts of Hebrew grammar, translation of Hebrew into English, and written exercises. Readings in the book of Genesis. For beginners in Hebrew.

In 1944–45 an advanced Hebrew class was added.

521, 522. Hebrew Reading. Reading major portions of Genesis or other sections of the Pentateuch, with application of syntactical principals. In second semester, a portion of the historical books.

The department renumbered and expanded the Hebrew classes in 1945–46.

511-512. Elements of Hebrew. A mastery of the major facts of Hebrew grammar, translation of Hebrew into English, and written exercises. Readings in the book of Genesis. For beginners in Hebrew.

621, 622. Hebrew Syntax and Exegesis. Reading of portions of the Pentateuch or the historical books; review of grammar and application of syntactical principles. In second semester, exegesis of selected Psalms and significant portions of Isaiah.

721, 722. Hebrew Reading and Exegesis. Reading and exegesis of significant portions of prophetic and poetic books, with an emphasis on Messianic prophecies and Psalms.

In 1951–52 the Advanced Hebrew class description changed to add Aramaic:

721, 722. Advanced Hebrew and Biblical Aramaic. Exegesis of the Hebrew Old Testament and historical Hebrew grammar. The elements of Biblical Aramaic and reading in the Aramaic portions of the Old Testament.

The school wide renumbering in 1970–71 resulted in the following class list for Hebrew (the Bulletin did not offer class descriptions of the graduate classes during this decade).

51G, 52G, 53G. Elements of Hebrew

54G. Hebrew Syntax and Exegesis

55G. Interpretation of Hebrew

56G. Semitic Languages

59G. Biblical Aramaic

90G. Problem/Seminar

By 1985–86 the class list had been shortened considerably and renumbered.

631. Hebrew Exegesis. A comprehensive study of the basic principles and methods of interpreting the Hebrew Old Testament. Emphasis on reading as a tool to build vocabulary and understanding of Hebrew grammar and syntax. Prereq: working knowledge of Hebrew

635. Old Testament Book Studies from the Hebrew Text. The grammatical structures, content, and contemporary relevance of selected portions of the Old Testament against the background of the setting of the original author and recipients.

Currently, the following Hebrew classes are offered in the graduate school:

502x. Hebrew. See HEBR 302.

562. Introduction to Old Testament Exegesis. A practical hermeneutics course, orienting students to the principles and praxis of Old Testament exegesis. Focusing on selected Hebrew texts, chosen from various genres, attention will be given to the literary and rhetorical strategies employed by biblical authors to achieve their intended goals. Particular issues to be addressed include textual criticism, lexical and grammatical analysis, compositional style and genre and the broader canonical and historical contexts

631. Intermediate Hebrew. A comprehensive study of the basic principles and methods of interpreting the Hebrew Old Testament. Emphasis on reading as a tool to build vocabulary and understanding of Hebrew grammar and syntax.

635. Hebrew Exegesis. Exegesis of books or selected portions of larger books of the Hebrew Old Testament. Capability of translation is assumed because of the prerequisite. The purpose of the course is not to teach Hebrew grammar, but to interpret the Old Testament from the Hebrew text.

Wheaton's First Hebrew Professors

John Jacob Hoffman (1937-41)

Little is known about the first Hebrew professor at Wheaton College. After studying in Berlin and Leipzig as a graduate student (1898-99), he received a S. T. M. from Garrett Biblical Institute in 1922 and a PhD from Northwestern University in 1923. He had previously taught at John Fletcher College (1918-20) and the Chicago Evangelistic Institute (1924-30), as well as serving as the pastor at Methodist Episcopal Church in Clinton, Iowa (1930-38). Since he taught Hebrew his first year at Wheaton, he might have been hired to begin a Hebrew curriculum.

Joseph P. Free (1934-66)

Free was most famous at Wheaton and in the scholarly community for his work in archaeology, writing the popular book *Archaeology and Biblical History*, beginning the archaeology program at Wheaton College, and overseeing the dig at Dothan. He received three degrees from Princeton in the Romance languages and was hired at Wheaton to teach French. Although his training in archaeology and Old Testament studies was almost entirely informal, he began teaching archaeology in 1936 and Hebrew in 1941. He was deeply interested in defending the faith, and sought to use archaeology to confirm the truth of the Bible. He left Wheaton to teach at Bemidji State University in Minnesota, where he excavated to learn more about Native American culture.⁴⁵

The Rich Heritage of Ancient Languages at Wheaton College

There are many new courses taught in the modern college curriculum that have appeared during the last forty years. One can think immediately of neuroscience, data structures and computing algorithms, media studies, computer graphics, environmental studies, and courses about recombinant DNA. The advance of knowledge requires such exciting additions to the college curriculum to better serve students preparing for productive lives in our modern world. Cutting-edge knowledge is an important quest of the human mind that pushes us individually and as a society to reach for our God-given potentials.

But another important aspect of higher education is its long and rich heritage of preserving and passing on wisdom and knowledge from the treasure chest of past human achievement. Today's liberal arts curriculum not only reaches for tomorrow's knowledge, but also introduces the next generation to their intellectual heritage, connecting them to cultural values and principles that shape what it means to be distinctively human in God's universe.

The ancient languages are a strong thread in that heritage that teach us to see beyond our near-sighted view of history and our place in it, to the vast vistas of humanity that have preceded us. To learn an ancient language is not simply to gain proficiency in vocabulary, syntax, and grammar, but to appreciate the ancient cultures from which our own so heavily borrows and, consequently, to better understand our lives at this time and in this place.

⁴⁵ For more on his life, see Timothy Larsen, "Joseph P. Free and the Romance of Biblical Archaeology," in *Dothan I: Remain from the Tell (1953-1964)* (ed. Daniel M. Master et al. Winona Lake: Eisenbrauns, 2005), 1–6.

Certainly Scripture is the foundational text for understanding God's revelation of himself and our place in his great plan of redemption. How necessary it is that the church never loses its ability to read well the Old and New Testaments. Wheaton can take pride in continuing to provide the future church with those abilities when so many Christian colleges and seminaries are not. But the Bible in each of its parts can be read well only by reading them within the great cultures that gave them birth. At its beginning, Wheaton College expected all its incoming students to be already reading the New Testament in Greek; the courses it required gave cultural context to Scripture, carrying out the great mandate of Christian liberal education to educate the next generation to be wholly-formed, educated people equipped to bring glory to God throughout their lives. As Wheaton College looks to its bright future, the ancient languages continue to moor the liberal arts curriculum both to God's word and to the cultural heritage of which we are now the stewards.

Appendix: Greek Professors at Wheaton

Wheaton College has had many Greek professors over the course of its history. The following two charts are an attempt at a comprehensive list of everyone who has taught a Greek class at the College. The list is based on the Bulletins, which are available from the beginning of the school, and the course catalogs, which are available from 1961. The first chart lists the professors who routinely and primarily taught Greek, while the second chart records adjunct professors and professors from other departments who have taught courses in which Greek is essential.

Professors in the Foreign Language Department

Years of Teaching Greek	Name	Title
1856–86	Oscar Fletcher Lumry	Professor of Ancient Languages
1886–91	Cornelius M. Lowe	Professor of Ancient Languages
1888–1913	Eugenia E. Guitner	Professor of Greek Language and Literature
1898–99	William Greenwood	
1909–36	George H. Smith	Professor of Greek
1929–74	Clarence B. Hale	Professor of Greek
1934–45	Harriet C. Jameson	Associate Professor Greek and Latin
1936–61	Robert C. Stone	Professor of Classical Languages and Linguistics
1958–95	Gerald Hawthorne	Professor of Greek
1961–2009	Arthur A. Rupprecht	Professor of Classical Languages
1995–2004	Scott Hafemann*	Gerald F. Hawthorne Professor of New Testament Greek and Exegesis
1995–present	Douglas Penney	Associate Professor of Ancient Languages
2003–present	Jon C. Laansma*	Associate Professor of Ancient Languages and New Testament
2005–present	Karen H. Jobes*	Gerald F. Hawthorne Professor of New Testament Greek and Exegesis
2008–present	Mark A. Thorne	Assistant Professor of Classical Languages

* Member of the Biblical & Theological Studies Department as well

Professors in the Biblical & Theological Studies Department
Teaching Courses in Greek New Testament

Years of Teaching Greek	Name	Title
1938–47	Henry C. Thiessen	Professor of Bible and Theology
1941–70	Merrill C. Tenney	J. P. Williston Professor of Bible and Theology
1946–55	Wallace S. Pollock	Assistant Professor of Bible and New Testament Greek
1951–66	A. Berkeley Mickelsen	Professor of Bible and Theology
1966–77	G. Henry Waterman	Professor of New Testament Interpretation
1969–74	Gordon D. Fee	Assistant Professor of Bible
1969–76	Donald Hagner	Assistant Professor of Bible
1977–2000	Norman R. Ericson	Professor of New Testament
1977–2002	Walter Elwell	Professor of Bible and Theology
1988–2002	John R. McRay	Professor of New Testament and Archaeology
1995–2004	Scott Hafemann*	Gerald F. Hawthorne Professor of New Testament Greek and Exegesis
1996–present	Gene Green	Professor of New Testament
2000–2010	Gregory Beale	Kenneth T. Wessner Chair of Biblical Studies
2000–present	Douglas Moo	Blanchard Professor of New Testament
2003–present	Jon C. Laansma*	Associate Professor of Ancient Languages and New Testament
2005–present	Karen H. Jobes*	Gerald F. Hawthorne Professor of New Testament Greek and Exegesis
2005–present	Nicholas Perrin	Franklin S. Dyrness Professor of Biblical Studies

* Member of the Foreign Language Department as well

Adjunct and Temporary Instructors of Greek

Years of Teaching Greek	Name	Title
1861–63	Rev. William Beardsley	Assistant Professor of Ancient Languages
1877–79	T. C. Moffatt, A. M.	Adjunct Professor of Ancient Languages and Instruction in German
1885–86	Miss A. J. Carothers	Adjunct Professor of Ancient Languages and Principal of Ladies' Department
1914–16	Elsie S. Dow	Professor of History and English Literature (also taught calculus)
1940–44	Thomas P. Lindsay	Instructor in Theology
1942–44	Gordon H. Clark	Associate Professor of Philosophy, Secretary of the Faculty
1946–48	Kathryn R. Miller	Instructor in Greek

1947–49	Evelyn Kuhnle	Graduate Fellow or Assistant
1948–51	G. Henry Waterman	Associate Professor of New Testament Interpretation
1948–50	Mildred Young	Graduate Fellow or Assistant
1949–50	Ralph Christensen	Graduate Fellow or Assistant
1950–52	David Crail	Graduate Fellow or Assistant
1951–52	William Blackburn	Graduate Fellow or Assistant (Greek)
1951–52	Nelson Kwon	Graduate Fellow or Assistant (Greek)
1952–53	Mildred Young	Instructor in Greek
1953–58	Gerald Hawthorne	Instructor in Greek
1951–54, 1956–60; 1967–69, 82–83, 1991–92	Robert D. Carlson	Instructor in Greek
1953–55	Charles Gray	Graduate Fellow or Assistant (Greek)
1954–55	John Simmonds	Graduate Fellow or Assistant (Greek)
1955–57	Maynard L. Gray	Graduate Fellow or Assistant (Greek)
1957–58	Ruth B. Lewis	Graduate Fellow or Assistant (Greek)
1958–59	David N. Cox	Graduate Fellow or Assistant (Greek)
1958–59	Harold J. Scott	Graduate Fellow or Assistant (Greek)
1961–64	Steven Barabas	Associate Professor of Theology
1961–62	C. P. Weber	
1961–62	Harold J. Scott	Special Instructor in Greek
1961–62	R. Litteral	
1964–65	Green	
1964–66	John J. Herzog	Graduate Fellow or Assistant
1964–67	Arthur M. Ross	Assistant Professor of Bible
1967–68	Walter M. Dunnett	Assistant Professor of Bible
1968–69	Ralph H. Alexander	Instructor in Bible
1974–75	William Graves	Special Instructor in Greek
1978–82	James Miller	Special Instructor in Greek
1983–86	Douglas Penney	Visiting Assistant Professor in Foreign Language and Bible
2000–01	Daniel Owens	Guest Instructor in Greek
2000–04	Laura C. Miguez	Assistant Professor of Theology
2001–05	Susan V. Francis	Guest Instructor in Greek
2003–05	Peter K. Nelson	Visiting Assistant Professor of New Testament
2006–present	Chris Vlachos	Adjunct Assistant Professor of New Testament
2009–10	Benjamin Gladd	Adjunct Instructor in Biblical and Theological Studies
2009–present	Andrew R. Burlingame	Adjunct Instructor in Foreign Languages