

# The History and Features of the Greek New Testament

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## THE GREEK NEW TESTAMENT

The objective in studying Koine Greek is to be able to read first-hand the Greek New Testament. The availability of the Greek New Testament to English speakers has gone through a lengthy history. Prior to the invention of printing (15<sup>th</sup> century), all Greek texts of the Bible were necessarily copied by hand, a slow, expensive painstaking process. With the advent of printing, a much wider availability was possible.

The first printed Greek New Testament appeared in 1514, followed shortly thereafter by Erasmus' first published edition in 1516, which was based on half a dozen available Greek minuscule manuscripts. William Tyndale's translation work in English in the first quarter of the 16<sup>th</sup> century was based largely on Erasmus' work on the Greek text. Over the next several decades, several Greek New Testaments were published in Europe, and one of them published in 1633 made the claim that it contained the "text now received by all." This so-called *Textus Receptus* (*TR*) would dominate Protestant Bible translation until 1881. Its Greek text underlies the King James Version of 1611, which in turn depended heavily upon Tyndale's work and several subsequent English translations, particularly the Great Bible and the Bishop's Bible. Indeed, it is well within the mark to say that the reverence accorded the *TR* verged on superstition to the degree that Greek manuscripts much older and better than those underlying the *TR* were regularly ignored for two centuries.

The English Revised Version of 1881 broke the juggernaut of the *TR* by using the critical edition of the Greek New Testament produced by Wescott and Hort of Cambridge University, a Greek text based on older and better manuscripts than were available to the compilers of the *TR*. In the process of time, more and older Greek manuscripts were continually coming to light so that by the early 21<sup>st</sup> century, there were between five and six thousand Greek manuscripts at the disposal of scholars, and standard critical editions of the Greek New Testament were now easily accessible to anyone who could read Greek.

### The Textus Receptus

The *TR* that underlies the KJV of the Bible is still available to those who wish to access it: **Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ** *The New Testament* (London: The Trinitarian Bible Society). Indeed, those Christians committed to the KJV as the only authentic English Bible transition champion the *TR* much as did their predecessors in the 18<sup>th</sup> century.

### **The UBS Greek New Testament**

Widely used in colleges, seminaries and universities, *The Greek New Testament*, 4<sup>th</sup> rev. ed. (Stuttgart: United Bible Societies) is a critical text, which is to say, it offers the Greek New Testament with a critical apparatus noting the most important textual variations within the various available Greek manuscripts. The variant readings are given ratings of A, B, C and D to estimate their likelihood of being the original text. An “A” rating means the text is certain, even though some variants may exist. A “B” rating means the text is nearly certain. A “C” rating means the committee had difficulty deciding which variant to choose, while a “D” rating means great difficulty and uncertainty. An insert is provided listing the various Greek manuscripts by their official nomenclature and their date (or century).

Especially helpful are indices of direct quotations from the Old Testament as well as allusions and verbal parallels from the Old Testament. Finally, a concise Greek-English dictionary lists all the Greek words in the New Testament with brief definitions. For the reader of the Greek New Testament with less than perfect vocabulary recall, this is immensely useful. Of course, such a dictionary presupposes that the reader is conversant with NT Greek grammar to the degree that he or she can decipher the lexical form of the words in spite of inflected spellings.

### **Nestle-Aland Greek-English New Testament**

Similar but not identical to the UBS Greek NT, the *Greek-English New Testament* 9<sup>th</sup> ed. (Stuttgart: Deutsche Bibelgesellschaft, 2001), edited by Barbara and Kurt Aland and other scholars, offers a critical Greek text side-by-side with the English text of the Revised Standard Version (1971). Like the UBS text, it has a critical apparatus listing major Greek variants and the manuscripts in which they appear. In addition, it contains an apparatus beneath the English text that shows variants among major English translations, including the KJV, the RSV, the RV and the ASV.

It also contains codices listing the major Greek and Latin manuscripts and their dates as well as several other indices of scholarly interest.

### **The SBL-Greek NT Online**

Available as a free download, the Society of Biblical Literature Greek New Testament (SBL GNT), edited by Michael W. Holmes, is a critical edition of the Greek New Testament available on-line at <http://sblgnt.com/>. The Society of Biblical Literature is the international academic society of biblical scholars, and together with Logos Bible Software has produced this edition of the Greek New Testament. The critical apparatus shows textual variants based on four important critical editions of the New Testament: Tregelles (pre-papyri but the first to break from the Byzantine juggernaut), Westcott and Hort (heavily dependent upon the great uncials but few papyri), the Greek text underlying the New International Version (using both uncials and papyri), and Robinson and Pierpont (heavily dependent upon the Byzantine textual tradition, i.e., *TR*). In addition, it notes those places where the NIV differs from the Nestle-Aland Text and/or the UBS Text.

### **Greek Parallels of the Synoptic Gospels**

Because of the striking similarity between the texts of Matthew, Mark and Luke and the intensive study of these parallels by scholars, a Greek harmony of the gospels is available in *Synopsis Quattuor Evangeliorum*, 15<sup>th</sup> ed. (Stuttgart: Deutsche Bibelgesellschaft, 1996). Like the UBS Text and the Nestle-Aland Greek-English NT, this is a critical edition with an apparatus for studying the textual variants in the various Greek manuscripts. The three Synoptics and John are arranged chronologically in parallel columns of Greek text so the scholar can easily move from one gospel to another in those instances where they parallel each other. Obviously, each gospel has material that is unique in itself, and in these cases, there are no columns. However, where there are parallels in two or more gospels, these are presented in columns side by side.

Appendices include the Coptic Gospel of Thomas as well as excerpts from the church fathers in Greek and Latin that are relevant to the Greek text of the gospels.

### **Text Criticism and the UBS Text**

New Testament textual criticism (sometimes called “lower criticism” to distinguish it from “higher criticism”) is the scholarly effort to discover the original Greek text of the New Testament despite the textual variations that have been handed down in the various Greek manuscripts. The compilers of critical editions of the Greek New Testament necessarily make choices between these variants, and the choices and their ratings in the UBS Text are discussed in Bruce Metzger’s *A Textual Commentary on the Greek New Testament* (London/New York: United Bible Societies). Intended as a companion volume to the UBS Text (3<sup>rd</sup> ed.), this explanation of the variants and how choices were made is especially helpful to the student who wishes to engage in textual criticism. It is particularly informative regarding the “A,” “B,” “C” and “D” ratings and how the scholars arrived at them.

### **Interlinears**

Many beginning Greek students have come to rely on interlinear Greek-English New Testaments. An interlinear is a text in one language that features a translation written underneath or alongside in a second language. Perhaps the oldest of these with regard to the English Bible, dating to about the 10<sup>th</sup> century AD, are the Lindesfarne Gospels produced at the monastery on Holy Island in northeastern England by the missionaries from Ionia. The primary text, which dates to about the 8<sup>th</sup> century AD, is Latin. The interlinear text, written between the lines by Aldred a couple centuries later, is a word-for-word translation of the Latin text into Anglo-Saxon.

After the time of Wyclif and Tyndale, various Polyglot Bibles were printed, featuring the New Testament in several languages. One of the most important was the London Polyglot edited by Brian Walton and published in London 1655-1657. The fifth volume contains the New Testament from ancient Greek, Latin, Syriac, Ethiopic, Arabic and Persian manuscripts along with a literal translation in Latin of each text.

Today, a variety of interlinears are available, both in print and on-line, usually featuring the Greek New Testament along with a literal English translation. Some of these are keyed to other resources, such as, *Strong’s Exhaustive Concordance*. Some also feature grammatical analyses of the various words.

## **THE ANCIENT GREEK NEW TESTAMENT**

Earlier, we looked at the Greek New Testament in its modern published form. Underlying these printed editions lies an ancient, handwritten text going back to the early centuries of Christianity. While the original documents actually penned by Luke, Paul, their amanuenses and the other New Testament authors have not survived (we call their original texts by the name “autographs”), early copies have survived (called “manuscripts”). It is to these early copies that we refer when we speak of the ancient Greek New Testament.

The “books” of the Greek New Testament were at first separate literary units, each composed independently of the others. The writing was in capital letters without spacing, punctuation or paragraphing. It was likely a considerable time before each early Christian community had access to more than a single Gospel. The circulation of copies of St. Paul’s letters as well as the other letters (cf. Col. 4:16), likewise, was a process occupying decades. The process of copying texts was painfully slow, travel was precarious and Christianity was an illegal religion whose texts were regularly confiscated and burned. We know that when Clement, a leader in Rome, composed a letter to the Corinthian church in about AD 95, copies of Paul’s letter to the Romans and what we know as 1 Corinthians already were in the Roman church’s possession. Clement includes citations from them both. And so, the process of copying, collection and circulation continued slowly and gradually.

What are known as “text types” also gradually emerged, that is, manuscripts with peculiarities characterizing a family of texts from the great centers of Christianity where they were copied. Today, scholars may speak of an Alexandrian Text (Egypt and North Africa), a Caesarean Text (Palestine), an Antiochan Text (Syria) and a Western Text (Italy).<sup>1</sup> Somewhat later, they also recognize a Byzantine Text (the Eastern Church in Asia Minor and Greece). This is only to say that the textual eccentricities in an exemplar (a text used as the original from which to make copies) were passed on to the copies made from it.

In time, early translations of the Greek text into other languages began, and further, the process of writing and writing materials were improved. After Christianity became legal in the early 4<sup>th</sup> century, a number of large and more

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<sup>1</sup> There is considerable debate about the actual existence of the so-called “Western Text”, and usually when references to it appear, they appear in quotation marks to acknowledge this debate.

enduring texts of the New Testament were produced, probably for use by important churches lying near the center of the greater concentration of Christian churches (at this early period, most individual Christians had no access to private copies of the Scriptures).

These witnesses to the ancient New Testament text, which underlie our modern printed editions, fall into six broad categories of manuscripts: papyri, uncials, minuscules, lectionaries, the early church fathers and early translations.

### The Papyri

Papyrus, a reed growing along rivers and swamplands, was cross-pressed and dried into a rough sort of “paper”. It was the earliest material of choice for NT writings. In 2 Timothy, Paul refers to the βιβλία (papyrus scrolls) and μὲμβράνας (parchments made from skins). The first of these was inexpensive and widely available, so naturally, it is likely that the autographs of the New Testament were written on such material. It is certain that the earliest copies were made on papyrus sheets. Small letters like Philemon and 2 and 3 John would just about fit on a single papyrus sheet. Further, the idea of a codex (a set of pages inscribed on both sides and bound on one edge into a book) was distinctively a Christian innovation. While we do not know if the autographs were so written, all extant copies appear as codices.

The earliest manuscripts of the New Testament all are written on papyrus. Scholars designate them by the letter “p”, followed by a number (i.e., p46). The most important of them date from about AD 200 to about AD 400, though there are some later papyri witnesses as well. Here are some of the most important:

p52 (early 100s AD)

p32, p 46, p64/67, p66 (about AD 200)

p90 (2<sup>nd</sup> century)

p77 (2<sup>nd</sup>/3<sup>rd</sup> century)

p1, p4, p5, p9, p12, p20, p22, p23, p27, p28, p29, p30, p39, p40, p45, p47, p48, p49, p53, p65, p69, p70, p75, p80, p87 (3<sup>rd</sup> century)

p13, p16, p18, p37, p38, p72, p78, p92 (3<sup>rd</sup>/4<sup>th</sup> century)



## The Uncials

After the legalization of Christianity under Constantine, the following period of peace was important for the production of additional copies of the New Testament. In particular, large volume copies were made of the New Testament on parchment, which was considerably more expensive than papyrus but much more enduring. As with the papyri, these newer copies on parchment were uniformly bound on one edge with the writing appearing on both sides of the pages.

Parchment is made from animal skins (usually sheep or goat), and lines were embossed with a metal stylus to enable scribes to write uniformly. A manuscript containing the books of the New Testament in average format, about 200-250 folios, would require the hides of approximately 50-60 sheep or goats. Large format texts, approximately 14.5" x 16.5" (e.g., Codex Sinaiticus), would require even more.

These copies of the New Testament were all written in uncial text, as their title implies. Scholars encode them with alphabetic letters and numbers, beginning with zero (i.e., B 03), or simply numbers (i.e., 048), and for a handful of the most important, they also are commonly known by names. Altogether, we have more than 250 extant uncials. Some of the most important are:

- Ⲡ 01 Codex Sinaiticus (4<sup>th</sup> century)
- A 02 Codex Alexandrinus (5<sup>th</sup> century)
- B 03 Codex Vaticanus (4<sup>th</sup> century)
- C 04 Codex Ephraemi Syri Rescriptus (5<sup>th</sup> century)
- D 05 Codex Bezae Cantabrigiensis (5<sup>th</sup> century)

## Minuscules

In about the 9<sup>th</sup> century AD, a new form of Greek text began to appear called the minuscule. Written in lower case cursive, these New Testament Greek texts number more than 2700. In the last quarter of the 20<sup>th</sup> century, some minuscules have come to play a significant role in textual criticism, whereas they sometimes had been neglected previously when the emphasis lay with the papyri and uncials,

which were earlier. Scholars also encode them with a number but without the preface of a zero, which distinguishes them from the Uncials. Some of the more important minuscules are:

33 (9<sup>th</sup> century)

28 (11<sup>th</sup> century)

81 (11<sup>th</sup> century)

1, 118, 131, 209 (12<sup>th</sup> – 14<sup>th</sup> centuries)

13, 69, 124, 230, 346, 543, 788, 826, 828, 983, 1689 (11<sup>th</sup> – 15<sup>th</sup> centuries)

### Lectionaries

The church eventually divided up the text of the New Testament into collections of lessons, called lectionaries, which were appointed for readings on Sundays and the days of the year. There are roughly 2200 such extant lectionaries, and in the Eastern Church, these lectionaries followed the Greek New Testament and represent what is known as the Byzantine Text type. By their very nature, these productions were not continuous New Testament texts, but they do provide an additional witness to the Greek text.

### Patristic Quotations

The writings of the Church Fathers contain copious quotations from the New Testament, and since many of them are in Greek, these, also, provide a witness to the text of the New Testament.

### Translations

Early translations (called “versions”) began to appear about the close of the 2<sup>nd</sup> century AD. Latin, Syriac, Coptic, Armenian, Georgian and Ethiopic translations, all made from Greek NT texts, continue to provide insight into early text types.

## **CONCORDANCES** **(an abbreviated survey)**

Concordances are verbal indices of the Bible. They list biblical words alphabetically, followed by the biblical passages where these words can be found.

Originally invented by Dominican Friars, who based their early concordances on the Latin Vulgate, the first concordance was completed in AD 1230. For the English Bible, concordances began to be produced in the mid-16<sup>th</sup> century in consonance with the advance of English Bible translation. In these early days prior to the use of computers, the production of a concordance to any work as large as the Bible was no small undertaking! Today, digital databases have made concordances a much simpler task.

### **Cruden's Complete Concordance**

The concordance produced by Alexander Cruden, first published in 1738 for the King James Version of the Bible, is almost certainly the most important, having passed through various editions, abridgements and reprintings. Though titled a "complete" concordance, it is not fully complete, since it omits some extremely common entries that are unlikely to be helpful. Still, it contains most words in the KJV.

### **Other English Bible Concordances**

With the proliferation of modern English translations, other concordances have become available which are translation-specific. The most important of these are:

***The NIV Complete Concordance (Zondervan).*** Just as Cruden did for the KJV of the Bible, this concordance lists the major words in the *New International Version* of the Bible, currently the most widely used English translation.

***Catholic Bible Concordance for the Revised Standard Version, Catholic Edition.*** Since the final version of the RSV also contains the apocryphal books, and is therefore the only current English version equally usable by all three major branches of the Christian church (Eastern Orthodox, Roman Catholic and Protestant), this concordance lists the words in both the Old and New Testaments as well as the deuterocanonical books.

### **English Concordances Keyed to Hebrew and Greek Words**

Two other concordances based on the KJV of the Bible have become widely known. In both, the English words are linked to the underlying Hebrew and Greek words in the original text. This is possible because the KJV falls under the category

of a “word-for-word” translation (formal equivalence). Of course, some words in English, which are present in order to make acceptable English syntax in translation, will not be found, since there is no underlying Hebrew or Greek equivalent, but on the whole, most English words have a Hebrew or Greek equivalent. The two widely known such concordances are:

***Young’s Analytical Concordance to the Bible.*** Produced by Robert Young in the 1880s, this concordance was the product of many years work. It lists the words of the KJV in alphabetical order, and linked to each entry is the Hebrew or Greek word and its transliteration in English.

***Strong’s Exhaustive Concordance of the Bible.*** Similar to Young’s work, James Strong also produced a KJV concordance in the late 19<sup>th</sup> century but with a different method of linking the English words to the original languages. Strong follows each English word with a numerical code that references an appended dictionary of Hebrew and Greek words.

With the advent of contemporary English translations in the modern period, two other concordances are noteworthy that link the English words to their underlying Hebrew and Greek equivalents. These are also translation specific, which is to say, they function only for a particular English translation. They are:

***New American Standard Concordance of the Bible.*** Following the format of Strong’s concordance, this concordance lists the words in the *New American Standard Bible* translation. Each word is followed by a numerical code for the dictionaries at the end.

***Zondervan NIV Exhaustive Concordance.*** Following the same format but based on the *New International Version* of the Bible, this concordance not only provides Hebrew and Greek Dictionaries at the end, it also offers a Key for linking the numerical codes in Strong’s Concordance with those in the NIV Concordance.

### Concordances in Hebrew and Greek

Some concordances have been produced that are especially useful for those who have a rudimentary knowledge of either Hebrew or Greek.

***Mandelkern's Concordance of the Bible.*** Building on the work of predecessors, Mandelkern produced a concordance based on the ancient Masoretic text of the Hebrew Bible in 1896. Use of this concordance requires full knowledge of biblical Hebrew, and all the biblical words listed as well as the scriptural citations are in Hebrew.

***The New Englishman's Hebrew/Aramaic Concordance to the Old Testament.*** Initially produced by George Wigram in 1839 (but revised and edited in later editions), this concordance lists the words of the Hebrew Old Testament, first in Hebrew square text which is then followed by an English transliteration. The lists of biblical citations are all in English, so the person with limited knowledge of Hebrew can follow them easily. This concordance is based on the KJV of the Bible and the underlying *Textus Receptus*, e.g., the Hebrew text available to the translators in 1611.

***The New Englishman's Greek Concordance of the New Testament.*** Also produced by George Wigram, this concordance first made its appearance in 1840 and has been edited and reprinted many times since. As with his concordance of Hebrew words, this one lists all the Greek words of the New Testament, first in Greek followed by transliterations in English. It, also, is based on the KJV of the Bible, and like the previous concordance, it is based on underlying *Textus Receptus*.

***Moulton and Geden's Concordance to the Greek New Testament.*** Because of the limited manuscript base underlying the KJV, Greek concordances that took into account textual variations evident in the earliest manuscripts of the Bible became important for Greek students of the New Testament. The most important of these is the work of Moulton and Geden, first produced in 1897 and based on the critical text of Wescott and Hort. Here, marginal or disputed readings are also listed, and thus, this concordance is not dependent upon any particular English translation of the Bible.

***A Concordance to the Septuagint.*** The standard concordance to the Hebrew Bible as translated into Greek (the Septuagint) is by Edwin Hatch and Henry Redpath. The listing of words is in Greek, and all the scriptural citations are in Greek. Hence, full knowledge of the NT Greek language is assumed.

The above cited works by no means exhaust the various published concordances to the Bible, but these will put the student in touch with some of the more important ones.

### **NT GREEK GRAMMARS (an abbreviated survey)**

A grammar is a linguistic analysis of the properties, rules and conventions of a given language. NT Greek grammars are those works that address the Koine (Common) Period of the Greek language (330BC – AD 330), and in particular, its application for the study of the documents of the New Testament and other early Christian literature. They should be distinguished from grammars that primarily address Attic (classical) Greek, which was used prior to the conquests of Alexander, for even though there certainly is considerable continuity between this earlier period and the time of St. Paul, there also are some differences. Language never remains static.

Such works may be roughly divided into basic grammars and exegetical (or advanced) grammars. The first category, basic grammars, treats the mechanics of the language. Beginning students must start here, learning vocabulary, the noun and verb structures, declensions, tenses and all the other formal aspects of the language. The second category, exegetical grammars, address more nuanced and sophisticated aspects of the language, especially those areas that require familiarity with linguistic conventions and the art of distinguishing between optional renderings.

#### **Basic Grammars**

A number of excellent basic grammars are available, including:

J. Gresham Machen, *New Testament Greek for Beginners* (New York: Macmillan 1951). Though an older work and now available in reprinted editions as well as an updated edition (2<sup>nd</sup> edition, 2003, updated by Dan McCartney), Machen's grammar still retains its value and is used by various Greek teachers.

Eugene Van Ness Goetchius, *The Language of the New Testament* (New York: Scribners, 1965). This is another popular grammar with frequent interplays between current English grammar and ancient Greek grammar.

James Allen Hewitt, *New Testament Greek: A Beginning and Intermediate Grammar* (Peabody, MA: Hendrickson, 1989). Written by a former student of F. F. Bruce and used by a number of Greek teachers.

William D. Mounce, *Basics of Biblical Greek* (Grand Rapids: Zondervan, 1993). Currently widely used in seminaries, this text has the benefit of accompanying vocabulary cards and laminated grammar sheets available separately as well as an accompanying workbook.

### **Exegetical (Advanced) Grammars**

Exegetical grammars may cover some or even much of the basic features of Koine Greek that one finds in basic grammars, but they focus on features of the language that go beyond merely mechanics and aim for proper biblical interpretation based upon sound grammatical principles as well as familiarity with the more subtle nuances of the language. This means distinguishing between, for instance, difference types of genitives (subjective, objective, source, quality, possession, etc.), special nuances of verbal tenses (iterative, inceptive, conative, periphrasis, etc.), and such things as the various kinds of participles (condition, concession, cause, means, manner, etc.). These more sophisticated aspects of the language are not usually indicated by specific spellings in declension or parsing, but rather, they require of the reader a sympathy with the language that is beyond mechanics.

As with the basic grammars, a number of excellent exegetical grammars are available, including:

William Douglas Chamberlain, *An Exegetical Grammar of the Greek New Testament* (rpt. Grand Rapids: Baker, 1979). This is an older exegetical grammar, now available by reprinting.

H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1927). Again, an older grammar that still retains its value.

A. T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (Nashville, TN: Broadman, 1934). Definitely a tome, this work of nearly 1500 pages ranks high as one of the most important of the advanced grammars.

F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. Robert Funk (Chicago: University of Chicago, 1961). This tome is also generally considered one of the most authoritative and important of the advanced grammars.

Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996). One of the clearer exegetical grammars, Wallace offers a thorough treatment of the syntactical aspects of NT Greek.

### **LEXICONS and WORD STUDIES** **(an abbreviated survey)**

Lexicons are dictionaries. For the student of NT Greek, several kinds of lexicons exist for English speakers, ranging from the more traditional alphabetical listing of words moving from Greek to English to more sophisticated treatments of parsing, word studies and specialized treatments of certain periods of the language.

#### **For Basic Word Definitions**

For those using *The Greek New Testament* published by the United Bible Societies (currently in its 4<sup>th</sup> edition), a concise Greek-English dictionary is appended which offers brief definitions. This dictionary is extremely helpful for general reading of the Greek New Testament.

A still brief but more complete treatment can be found in F. Wilbur Gingrich's *Shorter Lexicon of the Greek New Testament* (Chicago and London: The University of Chicago Press). This work is an abridgment of a larger and even more complete lexicon (see immediately below).

The standard work in the field is *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago and London: The University of Chicago Press) based on Walter Bauer's *Griechisch-deutsches Worterbuch zu den Schriften des Neuen Testaments und der fruhchristlichen Literatur*, 6<sup>th</sup> edition, by



Arndt, Gingrich and Danker. The 3<sup>rd</sup> edition of this work was revised and edited by Frederick William Danker, and it has come to dominate the field of available lexicons so that it has attained a standard abbreviation used by scholars worldwide (BDAG).

### **For Analyzing the Inflectional Forms of NT Greek Words**

A standard work for many decades has been George Wigram's (1805-1879) *Analytical Lexicon of the Greek NT*. Containing a short introductory grammatical section on Greek declensions, this work then lists alphabetically the inflected spelling forms for every word in the New Testament, followed by its description with respect to case, number and gender (nouns), person, number, voice, tense and mood (verbs) and so forth. The lexical root form of each word is listed as well. Along the same lines but even better is the up-to-date *Analytical Lexicon of the New Testament* by Mounce, Goodrich and Kohlenberger. Several others of the same type are available as well.

For most NT Greek students, the inflectional analysis of verbs presents the greatest challenge, and Nathan Han's *A Parsing Guide to the Greek New Testament* (Herald Press, 1971) is helpful. It lists and parses by book, chapter and verse in canonical order all the verbs in the NT with their inflected spellings.

For internet users, the following website is helpful: [www.greekbible.com/](http://www.greekbible.com/). This free site will allow the reader to type in any NT passage (e.g., Mt. 5:1) which then will display the text of that passage in Greek. By clicking on any word in the displayed passage, a box will appear that analyzes the various aspects of the word, whether noun, verb, adjective or otherwise and its parsing or declension.

Biola University also has a free web site in which you can type in a word in Greek letters (without typing in the biblical passage), and it will be analyzed in the same way:

<http://unbound.biola.edu/index.cfm?method=greekSearch.showSearchForm>.

This site not only is useful for the NT, it also has a component for the Greek vocabulary in the Septuagint. The downside is that you will need to use a Greek keyboard (provided on the website) in which all the letters are uncials.

Yet another on-line source is the On-Line Greek Interlinear Bible.

[http://www.scripture4all.org/OnlineInterlinear/Greek\\_Index.htm](http://www.scripture4all.org/OnlineInterlinear/Greek_Index.htm) This resource

will allow you to click on the biblical passage, which then will appear in uncial text in which each word is identified and analyzed along with a one word definition.

A similar resource, but one that uses minuscule text, and therefore seems more generally applicable for most students, is:

<http://www-users.cs.york.ac.uk/~fisher/gnt/chapters.html>

### **For Looking At Special Periods of the Language**

Some lexicons focus on special periods of the Greek language. The standard lexicon for classical Greek (900-330 BC) is Liddell & Scott's *A Greek-English Lexicon*, rev. H. Jones and R. McKensie (Oxford: Clarendon Press). At well over 2000 pages with small type and double columns, this is definitely a tome!

A useful lexicon for analyzing words from non-biblical texts of the Koine Period (330 BC-330 AD) and how they offer insight into NT words is Moulton and Milligan's *The Vocabulary of the Greek New Testament* (Grand Rapids: Eerdmans). This work sheds light on the meaning of NT words by comparing their usage with the rich examples found in contemporary papyri, most of which have been discovered relatively recently.

### **For Word Studies**

Sometimes the student may wish to explore more deeply the background and usage of some particular Greek word. Several types of resources are available, though it should be born in mind that these works do not attempt to treat every word in the NT.

Long a popular work among English readers of the Bible who have wanted insight into various NT Greek words, *Vine's Expository Dictionary of New Testament Words* (first published in 1940) is a cross reference of English words in the KJV keyed to the original words in the Greek NT. The entries are also keyed with the numbering system of *Strong's Exhaustive Concordance* so that readers can move from one resource to the other easily.

For those with at least a modicum of Greek understanding, Richard Trench's *Synonym's of the New Testament* (Grand Rapids: Eerdmans) is an older but still valuable work that treats word pairs of similar meaning, for instance, the shades of meaning between various NT words for "love," etc.

Two similar works on NT Greek syntax, word meanings and exegesis are A. T. Robertson's *Word Pictures in the New Testament*, 6 volumes (Grand Rapids: Baker) and Marvin Vincent's *Word Studies in the New Testament*, 4 volumes (Grand Rapids: Eerdmans). Both works are arranged by biblical book order, Matthew to Revelation, treating key passages in each book of the Bible, analyzing idioms and in various other ways illuminating the Greek text.

A major translated work on NT Greek words, which appeared first in German but now has been available in English for about three decades, is *The New International Dictionary of New Testament Theology*, 3 volumes (Grand Rapids: Zondervan). Words are listed in English followed by the underlying Greek word and then discussions of classical literature, the Septuagint and NT usage. Indices at the back list major Greek words, as well as Hebrew and Aramaic words, in transliteration.

The "big kahuna" of word studies is the 10-volume *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans), edited by Gerhard Kittel, translated into English from German and informally dubbed "Kittel." All entries are listed in their Greek form. The analyses begin with secular and classical Greek, move to the Septuagint and Judaism and finally the NT. Often words are addressed in cognate groups (related nouns and verbs). Volume 10 is entirely given to indices, first of English key words, then Greek words, then biblical passages (Genesis through Revelation) and finally a list of the members of the international team of scholars-contributors.

Commonly known as "Little Kittel," Kittel's multi-volume and highly technical work has been reduced to its essential insights in a convenient, one volume edition by Geoffrey W. Bromiley. This *Theological Dictionary of the New Testament (Abridged in One Volume)* is more manageable for most Greek students, both in terms of budget and readability.

### **For Readers**

For those who want to read the Greek NT but have some gaps in their vocabulary, they may wish to consult a "readers lexicon." Several are available, including *A Reader's Greek-English Lexicon of the New Testament* by Sakai Kubo (Zondervan), and *A Reader's Greek New Testament, 2<sup>nd</sup> Edition* by Goodrich and Lukaszewski and *A New Reader's Lexicon of the Greek New Testament* by Burer and Miller.

These works offer in canonical order definitions for those words appearing less than 50 times in the Greek NT, saving the reader from having to look up words. They assume, of course, that the reader has a reasonably well-developed vocabulary and knows the grammar.

## **COMMENTARIES AND TRANSLATION GUIDES**

For the reader of the Greek New Testament, a variety of scholarly works offer textual and analytical commentaries based directly on the Greek text. These are nearly always verse by verse or even phrase by phrase commentaries, and while they may address the larger issues of cultural and theological context, they also offer direct information about translational issues that arise in the original Greek. Some of these works may cover a single book of the New Testament, and several are offered in series that include the whole New Testament.

### **Full NT Greek Translations and Commentaries**

Four series, especially, should be acknowledged, since they offer independent full translations and commentaries on the Greek text by various scholars for each of the New Testament books.

The Hermeneia series, published by Fortress (Philadelphia), is designed to be a critical and historical set of commentaries. Each of the scholarly authors engages in both textual criticism as well as tradition criticism along with interpretative commentary. The series is designed to be international and interconfessional with no assumed theological preferences. Some of the volumes originally are written in languages other than English (e.g., German), but full English translations are available.

The Anchor Bible series, published by Doubleday (New York), is considered the cream of historical-critical scholarship. The theological spectrum of the authors is wide-ranging, and it is fair to say that while the scholars involved generally are not evangelically-oriented, their scholarship with respect to the Greek text is valuable, theological preferences notwithstanding.

The Word Biblical Commentary series, on the other hand, published by Word (Waco, Texas), is generally more aligned with classical positions of Christian

theology. These commentaries not only offer independent translations of the Greek text with accompanying textual commentary, they also provide extensive genre analyses of the biblical texts with special attention given to form, structure and setting.

Finally, the New International Greek Testament Commentary series, published by Eerdmans (Grand Rapids, Michigan), is a tome of linguistic scholarship with copious notes accompanying the translations. While the series is still in the process of being written and published, the current 14 volumes (as of 2015) are directly intended to serve the needs of students of the Greek text. In more than one instance, the particular volumes produced may well serve as the *magnum opus* of their authors.

### **Other Important Commentaries on the Greek New Testament**

The International Critical Commentary series, published by T & T Clark (Edinburgh), has been one of the most important resources for scholarly study of the Greek text for the past century. The various volumes bring together linguistic, textual, archaeological, historical, literary and theological disciplines. While the series is ongoing (i.e., new volumes are being written to replace older volumes), the older commentaries, which have passed their copyright date, are now available free online. The commentaries of the scholarly authors are directly based on the Greek text without a full English translation, hence assuming that the reader is conversant with NT Greek.

A similar series of older scholarly works on the Greek text, the Thornapple Commentaries, has been reprinted by Baker Book House (Grand Rapids, Michigan, originally published by Macmillan). This series, also, interacts directly with the Greek text of the NT without an accompanying English translation. The advantage of some of these older works, at least for evangelicals, is that they were written far enough in the past that they frequently avoid the more avant-garde theologies that characterize some contemporary scholars.

Yet another set of commentaries on the Greek text worthy of note are the works of J. B. Lightfoot as reprinted by Hendrickson (Lynn, Massachusetts). Lightfoot was a superb 19<sup>th</sup> century Pauline scholar, and his commentaries on the Greek text of Galatians, Philippians and Colossians are among the best of his generation.

A standard source in many seminaries is Cleon Rogers Jr. and Cleon Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* published by Zondervan in Grand Rapids, Michigan. This work covers the whole New Testament with grammatical explanations of tenses, participles, infinitives and a whole range of other grammatical analyses.

### Translation Guides

A particularly valuable series is the “Helps for Translators” series produced by the United Bible Society (New York, London, Stuttgart). These translator’s handbooks are available for every book in the New Testament (for English translation) as well as several volumes in other languages (for French and Spanish translation). The guides for translators can be ordered at:

[http://www.ubs-translations.org/cat/helps\\_for\\_translators/handbooks/english\\_series/](http://www.ubs-translations.org/cat/helps_for_translators/handbooks/english_series/)

The analyses covers syntactical nuances as well as word choices and grammatical issues for each biblical passage.

## TRANSLATION THEORY

Translation, the art of moving articulated expressions from one language to another, is very old. The first instance in the Bible occurred just after the return from exile, when Ezra read the Torah aloud to the assembled congregation of Israel during the festival of the seventh month (Ne. 8:2ff.). During their decades in Babylon, the people gradually seemed to have adopted Aramaic as their *lingua franca*, and by the time of the return, some (perhaps many) could no longer fully understand the Hebrew text. Ezra, therefore, was assisted by a number of Levites who verbally clarified the Torah for the ones having difficulty (Ne. 8:7-8, the Hebrew word *parash*, which means “to inform precisely”, may very well mean to translate). Of course, in time the Hebrew Bible was translated into Greek in about 250 BC at Alexandria, Egypt. Still later, the Scriptures were rendered in Aramaic in what are known as Targums. Relatively early in the Christian era, translations of both the Hebrew Bible and the documents of the New Testament were translated into various other languages, such as, Old Latin, Syriac, Coptic, Armenian, Georgian and Ethiopic. If the language of Jesus was Aramaic, as seems nearly

certain, then the Greek form of the canonical gospels would have required recasting his Aramaic teachings into Koine Greek.

From the time of Jerome (5<sup>th</sup> century AD), the Latin Vulgate was the standard text of the Bible in western Christendom for a millennium, while the Eastern Church retained, to a large degree, the Bible in Greek. With the rise of the Reformers, however, concerted efforts to translate the Scriptures into vernacular tongues, such as, German, English and other European languages, became the order of the day due to the linguistic efforts of Wyclif, Luther, Tyndale and others. Today, this translation effort is ongoing, and major modern versions not only cast the text of the Bible into modern languages, they continually are in the process of revising themselves as the language itself changes.

### **Interpretation Begins with Translation**

Any time ideas and thoughts move from a first to a second language, the reader is to greater or lesser degrees at the mercy of the translator. Translators make choices about what word or expression in the second language best captures what is intended in the first language. Because all language is idiomatic, a word in the original language sometimes cannot be translated by a single equivalent in the second language, depending upon nuance and context. Semantics differ from language to language. Figures of speech in one language may not reproduce in the second. It would be a fundamental mistake to assume that one can simply exchange words from language to language like numbers with precise, unambiguous values. Hence, it is entirely appropriate to speak of the “art” of translation, because the process requires sensitivity on the part of the translator to recognize nuances and find appropriate equivalents.

If, for instance, one translates Paul’s words in the Philemon Letter, “The intestines of the saints have been refreshed through you, brother” or “This man is my intestine” or “refresh my intestines in Christ” (Phlmn 7b, 12b, 20b), the essential meaning for the English reader is grossly distorted. The older KJV “bowels” is not very much better, but an idiomatic rendering of “heart” captures more adequately Paul’s intent, even though the Greek text reads *σπλάγχνα* and not *καρδία*. Of course, it may be argued that translating the word as “heart” (so NIV) misses an important idiom in Greek, that is, that in 1<sup>st</sup> century Greco-Roman culture the bowels were believed to be the seat of human emotion. Unfortunately, one cannot have it both ways. In any case, the point stands:

translators make decisions, and their decisions are the initial steps toward interpretation.

It is precisely here that the translator runs a significant risk. If not careful, he/she can import ideas into a translation that are absent in the original. Take, for instance, Wuest's rendering of Paul's words, *And now you know with a positive assurance that which [namely, the departure of the Church, the saints being assembled together to the Lord] is preventing his being disclosed [as to his true identity]* (2 Th. 2:6, *Wuest's Expanded Translation*). Wuest's commitment to dispensational theology has intruded into the text. Worse are some of the translations in the Jehovah's Witnesses Bible (1961), such as, *...by means of him all [other] things were created in the heavens and upon the earth. ...all [other] things have been created by him and for him. Also, he is before all [other] things and by means of him all [other] things were made to exist*. The intrusion of the word "other" several times in the rendering of Colossians 1:16-17 is a shameless effort to buttress a theology about Christ being a created being, a theology that the Greek text simply does not support. Worse yet are some of the renderings in the *Good as New Bible* (2004), with its unabashed commitment to sexual license. It renders Paul's advice thus: *Some of you think the best way to cope with sex is for men and women to keep right away from each other. That is more likely to lead to sexual offenses. My advice is for everyone to have a regular partner* (1 Co. 7:1-2). The translation "everyone [is] to have a regular partner" is quite obviously not the same as the Greek text, which reads, "Let each man have his own wife, and let each woman her own husband."

### **The Two Poles of Translation**

Translation method ranges between two theoretical poles, Formal Equivalence (sometimes called "literal" or "word-for-word") translation and Functional Equivalence (sometimes called "dynamic equivalency" or "concept-for-concept") translation. The older English versions, dating from the time of Tyndale, tended toward word-for-word renderings insofar as they were possible. This method works to keep as close as reasonable to the form of the original language with respect to wording and grammar. Often, translators try to find a single word in the second language to represent a single word in the original language. They also try to retain the syntax of the original language to a considerable degree. The more a translation tends toward formal equivalence, the more the reader must



be familiar with ancient culture and idiomatic language in order to properly understand the meaning of the text.

English versions that generally follow this approach include: *King James Version* (1611), *American Standard Version* (1901), *Revised Standard Version* (1952), *New American Standard Bible* (1960), *New King James Version* (1982) and *English Standard Version* (2001). The advantage of formal equivalence is that it remains closely tied to the text in the original language. The risk of formal equivalence is that readers who do not understand ancient idioms and syntax may actually misinterpret passages, because they attribute to them a modern meaning that is different than the ancient meaning.

Functional equivalence, the other translational pole, works to maintain the meaning of the original language by putting it into the idiom of the second language (i.e., the way one might say the same sort of thing in English). Here, a single word in the original language might require several words in the second language. A metaphor in Greek might require a different metaphor in the second language. The more a translator tends toward functional equivalence, the less the reader is expected to be familiar with ancient culture and idiomatic language, and further, the more the reader depends upon the translator's expertise to provide such nuance.

English versions that generally follow this approach include: *The New Testament in Modern English* [J. B. Phillips] (1958), *Good News Bible* [formerly, *Today's English Version*] (1966), *The New English Bible* (1970), *The Living Bible* [Kenneth Taylor] (1971), *The Message* [Eugene Peterson] (2002), *Good as New* (2004) and *The Voice* (2012). The advantage of functional equivalence is the readability of the text in contemporary language form. The risk is that translators can more easily inject theological bias into the translations (whether intentional or not), and readers may be unaware of such biases.

Several translations attempt to maintain a middle ground between formal equivalence and functional equivalence. Here, translators try to find balance, using word-for-word renderings where they will be clearly understood and resorting to functional equivalence where necessary for a clear understanding. To guard against theological bias, translators often work in translation committees drawn from different denominational confessions.

English versions that strike for such a middle ground include: *New Testament in Modern Speech* [Richard Weymouth] (1909), *The New Testament in Plain English*

[Charles Williams] (1963), *New Jerusalem Bible* (1966, 1967, 1968), *New American Bible* (1971), *New International Version* (1978), *New Revised Standard Version* (1989, 1995) and *New Living Translation* (1996). The advantage of this approach is that it seeks the best of both worlds. The disadvantage is that the reader without knowledge of Hebrew, Aramaic and Greek cannot tell what rendering is more word-for-word and what is more concept-for-concept.

### ADVANCED STUDIES

In these advanced studies, we will work at some of the more nuanced elements of Greek syntax in the context of longer translation exercises. Words in and of themselves can mean various things. For instance, the familiar verb λύω can mean loose or break or destroy or pull down or allow. Without a context, the reader is at a loss to know which. Similarly, even complete sentences can be ambiguous if there is no context. A sentence beginning with a pronoun for which there is no antecedent is mysterious. Even paragraphs need larger frames of reference for full understanding. Hence, in reading the Greek text of the New Testament, the translator faces probabilities and possibilities, not merely certainties. Just because something is possible does not make it likely.

Human language is capable of all sorts of subtle nuances, and while such nuances may be affected by grammar, they cannot always be unpacked by grammar alone. Irony, rhetorical style, hyperbole and the like all demonstrate that the reader must constantly be in sympathy with an author in order to properly understand what he or she intends. Further, multi-cultural writers can often use language in ways that are shaped by one cultural background even though they may be writing within another cultural background. Since Greek was the second language of several writers in the NT (with Aramaic or Hebrew being their first language), one must always keep in mind that the influence of the Hebrew Bible stands not far in the background. Many scholars have pointed out, for instance, that when Paul uses the word ψυχή, one must consider the meaning of the comparable word in the Hebrew Bible as well as its meaning in Greek.

In the end, while there is every reason to study these finer points of syntax, the task also calls for intellectual humility. Here, we will not attempt to address everything that can be addressed, but we shall seek to examine some of the major syntactical advances that have been made over the past several decades.

Also, the student is encouraged to continue to listen for the voices of various scholars as they continue to grapple with the text. The study of syntax is ongoing.

### **THE SYNTAX OF CASES**

The four most frequent cases in NT Greek are: *nominative*, *genitive*, *dative* and *accusative* (the vocative case is infrequent).<sup>2</sup> Here we will look more closely at these cases and how they may be translated.

#### **NOMINATIVE CASE**

By far the most common use of the nominative case is to designate the subject of a sentence. The nominative case is used in other ways, also.

##### *Predicate Nominative:*

We learned to identify predicate nominative constructions using the “to be” verb. In addition to εἶμί, other verbs also can be used in predicate nominative constructions, such as:

γίνομαι (...Ἰησοῦς...ἀρχιερεὺς γενόμενος... = “...Jesus...becoming a high priest...”, He. 6:20)

ὑπάρχω (...Ἕλληγν ὁ πατήρ αὐτοῦ ὑπῆρχεν. = “...his father was a Greek,” Ac. 16:3).

##### *Nominative Absolute:*

Here, the nominative is used independently of any verbal relationship. It is especially apparent in the titles of books, and hence, does not occur in a sentence.

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<sup>2</sup> Some grammarians insist on eight cases, and while it is beyond the scope of this set of lessons to argue the point, the forms of the major four cases we covered will quite suffice along with the additional vocative case. According to Daniel Wallace in *Greek Grammar: Beyond the Basics* (Zondervan, 1996), the appearances of these cases in the Greek NT are as follows:

- Nominative (24,218 instances)
- Genitive (19,633 instances)
- Dative (12,173 instances)
- Accusative (23,105 instances)
- Vocative (317 instances)

Παῦλος δοῦλος Χριστοῦ Ἰησοῦ... = “Paul, a slave of Christ Jesus...”  
(Ro. 1:1).

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ = “[The] beginning of the  
gospel of Jesus Christ” (Mk. 1:1).

#### *Parenthetic Nominative:*

Here, the nominative occurs as the subject of a clause inside a sentence, more or less like the use of parenthetical statements in English.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. = “There was a man sent from God (his name was John)” (Jn. 1:6).

Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. = “The one coming after me existed before me (because he was first of me)” (Jn., 1:15).

#### *Exclamatory Nominative:*

Here, the nominative is used without a verb to express some sort of outburst or intense emotion.

Ταλαίπωρος ἐγὼ ἄνθρωπος = “[O] wretched man that I [am]!” (Ro. 7:24).

Ὡ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ = “O, [the] depth of [the] riches and wisdom and knowledge of God” (Ro. 11:33)!

#### **Vocative Case**

The vocative case, which appears only infrequently in the Greek NT, is the case of direct address. Here, a noun has vocative case endings that usually are obvious from the context.

In plural nouns, the vocative is always identical to the nominative plural.

Ἄνδρες Ἀθηναῖοι... = “Men, Athenians...” (Ac. 17:22)

In 1<sup>st</sup> declension singular nouns, the vocative is the same as the nominative singular.

Ἐρῶ τῇ ψυχῇ μου· ψυχή, ἔχεις πολλὰ ἀγαθά... = “I will say to my soul, ‘Soul, you have many good [things]...” (Lk. 12:19).

In 2<sup>nd</sup> declension singular nouns, the vocative ending usually is an epsilon.

Οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. = “But they said, ‘Lord, look, here [are] two swords.” (Lk. 22:38).

In 3<sup>rd</sup> declension singular nouns, the vocative ending usually is the bare stem of the word, sometimes with the stem vowel being changed.

Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ... = “Father, if you will, take this cup from me...” (Lk. 22:42).

## GENITIVE CASE

The genitive case more-or-less corresponds to English constructions using the word “of,” which is to say it is a case of description or possession. In addition, we learned about the special function of the genitive absolute (Lesson 27). However, genitives are capable of a wide range of nuances beyond the simple preposition “of”. Following are some of the most important of these nuances. As you digest them, it may occur to you that in a number of cases the categories may seem to overlap, which in fact they do.

### Adjectival Genitives

#### *Genitive of Possession*

This is the most common usage that corresponds to English constructions using the word “of”. However, it is quite permissible to use words other than “of”, such as, “belonging to” or “possessed by” or “owned by”, depending upon the context.

...τις τῶν Φαρισαίων... “...a certain [man] belonging to the Pharisees...” (Lk. 7:36)

...τό δοῦλος τοῦ ἀρχιερέως... “...the slave owned by the high priest...” (Mt. 26:51)

#### *Genitive of Apposition*

Here, the word “of” can be replaced with the words “namely” or “which is”, or if referring to a person, with the words “who is”.

...ἡ ἑορτὴ τῶν ἀζύμων... “... the feast, namely, unleavened bread...” (Lk. 22:1)

...σημείον ἔλαβεν περιτομῆς... “he received [the] sign which is circumcision...” (Ro. 4:11)

### *Genitive of Relationship*

Here, the genitive describes some genealogical or marital relationship. Words like “son of” or “husband of” or “brother of” are often appropriate, depending on context.

...Ἰούδας Ἰακώβου... “...Judas, [brother] of Jacob...” (Ac. 1:13)

...Δαυὶδ τὸν τοῦ Ἰεσσαί... “...David, the [son] of Jesse...” (Ac. 13:22)

### *Partitive Genitive*

Here, the genitive construction indicates the whole of which the noun is a part. Occasionally, the words “which is a part of” may sometimes be substituted for “of”, though often the word “of” is still sufficient.

...τινες τῶν κλάδων... “...some of the branches...” (Ro. 11:17)

...ἕως ἡμίσεως τῆς βασιλείας μου. “...as much as half of my kingdom” (Mk. 6:23).

### *Hebraic Genitive*

This genitive, fairly common in the NT, is used to render Hebrew idioms. The translator may need to resort to a dynamic equivalency in order to achieve clarity for the reader.

...τοὺς ἄρτους τῆς προθέσεως... “...the loaves of the consecrated bread...” (Mk. 2:26). If we render this more literally, “...the loaves of the presentation...”, the contemporary reader may have little or no idea what is meant.

Τῷ δὲ βασιλεῖ τῶν αἰώνων... “Now to the king of the ages...” (1 Ti. 1:17). Here, we might wish to use “eternal king” as an alternative.

### *Genitive of Quality*

Here, the genitive describes a quality of the primary noun, and alternatives to the word “of” might be “characterized by” or “subject to”.

...τὸ σῶμα τῆς ἁμαρτίας... “...the body characterized by sin...” (Ro. 6:6).

...τῆς δωρεᾶς τῆς δικαιοσύνης... “...of the gift characterized by righteousness...” (Ro. 5:17)

### *Genitive of Material*

Here, words like “made out of” or “consisting of” may be substituted for the word “of”.

...ἐπιβλημα ῥάκους ἀγνάφου... “...a patch [made out] of unshrunk cloth... (Mk. 2:21).

...γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου... “...a cargo [consisting] of gold and silver and precious stone...” (Rv. 18:12)

### *Genitive of Content*

Here, the genitive indicates the content of the word to which it is related, either noun, verb or adjective.

...τὸ δίκτυον τῶν ἰχθύων... “...the net [full] of fish...” (Jn. 21:8)

...ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ... “...all in the synagogue were filled with anger...” (Lk. 4:28)

### *Genitive of Purpose*

Here, the genitive construction describes where the primary noun is going or moving. The words “for the purpose of” or “destined for” or “toward” or “for” may be substituted for the word “of”.

...ἐλογίσθημεν ὡς πρόβατα σφαγῆς. “...we were regarded as sheep [destined for] slaughter” (Ro. 8:36).

...πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας... “I have been entrusted with the gospel [for the] uncircumcision...” (Ga. 2:7)

### *Genitive of Subordination*

This genitive indicates some type of subordination to the primary noun. Words like “over” instead of “of” are usually appropriate.

...τῷ ἄρχοντι τῶν δαιμονίων... “...the ruler over the demons...” (Mt. 9:34).

...ὁ βασιλεὺς Ἰσραήλ... “...the king over Israel...” (Mk. 15:32)

### *Genitive of Production*

In this instance, the genitive “produces” the primary noun, and alternatives to the preposition “of” include “produced by” or “brought about by”.

...τῇ ἐνότητι τοῦ πνεύματος... “...the unity produced by the Spirit...” (Ep. 4:3).

...θανάτου δὲ σταυροῦ... “...but death brought about by the cross...” (Phil. 2:8)

### *Genitive of Product*

Here, the genitive is just the opposite of the previous example; it is the product of the noun to which it is related. An alternative to “of” includes “which produces”.

...ὁ θεὸς τῆς ἐλπίδος... “...the God who produces hope...” (Ro. 15:13)

Ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. “Now may the God who produces peace [be] with you all” (Ro. 15:33).

### *Predicate Genitive*

Here, the genitive substantive makes an assertion about another genitive substantive (similar to a predicate nominative). The verb appears as a participle in the genitive case.

...νεανίου καλουμένου Σαύλου. “...a young man called Saul” (Ac. 7:58).

...ὄντος ἀκρογωνίου αὐτοῦ Χριστοῦ Ἰησοῦ... “...Jesus Christ himself being [the] cornerstone...” (Ep. 2:20)

### **Ablative Genitives (the idea of separation)**

#### *Genitive of Separation*



Here, the genitive indicates separation, and alternatives to the preposition “of” are “from” or “out of” or “away from”.

...τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. “...the dust from your feet” (Mt. 10:14).

...πέπαυται ἁμαρτίας... “...has ceased from [doing] sin...” (1 Pe. 4:1).

### *Genitive of Comparison*

When the genitive occurs after a comparative adjective, it is used to indicate a comparison. Often the word “than” is appropriate.

Οὐχὶ ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς; “Is not life worth more than food?” (Mt. 6:25).

...ὁ πατὴρ μείζων μου ἐστίν. “...the Father is greater than me” (Jn. 14:28).

### *Genitive of Source*

Here, the genitive describes the source from which the primary noun derives or depends. Words like “out of” or “derived from” or “dependent on” may be substituted for the word “of”.

...τρίχας καμήλου... “...hair from a camel...” (Mk. 1:6)

...τὴν τοῦ Θεοῦ δικαιοσύνην... “...the righteousness [that comes from] God” (Ro. 10:3)

## **Verbal Genitives (genitives related to verbal nouns)**

### *Subjective and Objective Genitives*

Genitives can both produce the action as well as receive the action. If the substantive in the genitive is the agent, it is a subjective genitive. If the substantive in the genitive is the recipient of the action, it is an objective genitive. Sometimes it can be difficult to determine whether a construction is a subjective or an objective genitive, and it takes sensitivity to the context to reach a conclusion.

...τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; “...who will separate us from Christ’s love?” (Ro. 8:35) Here, the “love of Christ” refers to the love Christ has for us, hence, a subjective genitive. Christ is the one who loves.

...οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. “...so will be the coming of the Son of Man” or “so it will be when the Son of Man shall come” (Mt. 24:27). Here, the Son of Man is the one who produces the action of coming, hence, a subjective genitive.

...τοῦ πνεύματος βλασφημία... “...the blasphemy against the Spirit...” (Mt. 12:31). Here, the action of blaspheming is toward the Holy Spirit, not the Holy Spirit committing the action of blaspheming; hence, it is an objective genitive.

...καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν... “...just as the witness about Christ was confirmed in you...” (1 Co. 1:6). Here, the “testimony of Christ” is not something Christ himself does, but rather, something the Christian believers were doing, hence, an objective genitive.

...διὰ πίστεως Χριστοῦ... “...the faithfulness of Christ...” or “...faith in Christ...” (Phil. 3:9). Here, translators debate whether the construction is a subjective genitive (the faithfulness by which Christ himself lived) or an objective genitive (the faith of the believer toward Christ). Both make sense in the context, and it is difficult to decide between them.

Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται... “For a righteousness from God is revealed in it” or “For the righteous character of God is revealed in it” (Ro. 1:17). Here, once again, grammar alone cannot solve the dilemma. Is it the gift of righteousness God gives a sinner that is in view or is it God’s righteous action that is in view? Martin Luther argues for the former, while N. T. Wright argues for the latter.

### *Plenary Genitive*

Given the occasional difficulty of deciding between subjective and objective genitives, some scholars argue that in some cases both the subjective and objective ideas may be in view at the same time in a kind of double entendre.

While some grammarians are uncomfortable with such intentional ambiguity, others perceive a deliberately pregnant meaning on the part of the writer.

Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς... “For the love of Christ impels us...” (2 Co.5:14). Here, it sometimes is argued that Paul intentionally wants to bring together both Christ’s love for us and our love for Christ into the same construction.

Ἀποκάλυψις Ἰησοῦ Χριστοῦ... “[The] revelation of Jesus Christ...” (Rv. 1:1). Is this a revelation about Jesus Christ or the revelation that Jesus Christ himself gives—or both? Again, some argue that there is intentional ambiguity in order to suggest both.

## **Adverbial Genitives**

### *Genitive of Means*

Here, the genitive construction shows instrumentality by which an action is accomplished. Words like “by means of” or simply “by” can be substituted for “of”.

...τῆς δικαιοσύνης τῆς πίστεως... “...the righteousness by [means of] faith...” (Ro. 4:11)

...ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν... “...for God is not tempted by evil...” (Ja. 1:13)

### *Genitive of Reference*

Sometimes the genitive is used with adjectives to describe their qualifying force. They may be rendered as adverbial constructions or with words like “with reference to”.

...καρδία πονηρὰ ἀπιστίας... “...an evil heart with reference to unbelief...” (He. 3:12)

...ἄπειρος λόγου δικαιοσύνης... “...without experience with respect to the word of righteousness...” (He. 5:13)

### *Genitive of Agency*

Here, the genitive indicates a personal agent by whom some action is done. The word “by” is often an appropriate substitute for “of”.

...γνωστός τοῦ ἀρχιερέως... “...known by the high priest...” (Jn. 18:16)

...ἐν διδακτοῖς πνεύματος... “...in [words] taught by the Holy Spirit...” (1 Co. 2:13)

### *Genitive of Value*

Here, the genitive indicates the price paid for something or the assessed value of something. It answers the question, “How much?” Words like “for” are usually appropriate.

Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; “Are not two sparrows sold for an assarion?” (Mt. 10:29)

...χοῖνιξ σίτου δηναρίου... “...a quart of wheat for a denarius...” (Rv. 6:6)

### *Genitive of Time*

The significance of the genitive here is about the kind of time rather than a point or duration in time.

...οὗτος ἦλθεν πρὸς αὐτὸν νυκτός. “...this [one] came to him in the night” (Jn. 3:2).

...νηστεύω δις τοῦ Σαββάτου... “...I fast twice per week...” (Lk. 18:12).

### *Genitive of Place*

Here, alternatives to the preposition “of” are “in” or “at”.

...οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσας τῆς Ἀσίας... “...not only at Ephesus but almost all in Asia...” (Ac. 19:26)

Προσεύχεσθε δέ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος... “But pray that your flight does not happen in winter...” (Mt. 24:20)

### *Genitive of Association*

This genitive concerns association, and alternatives to the preposition “of” are “with” or “in association with”.

...συμπολιται τῶν ἁγίων... “...fellowcitizens with the saints...” (Ep. 2:19)

...συγκληρονόμοι δὲ Χριστοῦ... “...but fellow-heirs with Christ...” (Ro. 8:17).

## Special Instances

### *Genitive Direct Object*

Certain verbs take a genitive substantive as a direct object, usually verbs expressing sensation, emotion, volition, sharing or ruling.

...κρατήσας τῆς χειρὸς τοῦ παιδίου... “...taking the hand of the child...” (Mk. 5:41)

...καλοῦ ἔργου ἐπιθυμῇ. “...he desires a good work” (1 Ti. 3:1).

### *Genitive Chains*

Genitive constructions can be linked in series so that each succeeding genitive depends upon the one that precedes it. Chaining is especially apparent in the writings of St. Paul, and often it is appropriate for the translator to convert one or more of the chained genitives into adjectives.

...τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. “...the glorious freedom of God’s children” (Ro. 8:21). We could, of course, maintain the Greek syntax by translating, “...the freedom of the glory of the children of God,” but in English we tend to avoid such repetitive chains.

## DATIVE CASE

As was true for the genitive case and the English preposition “of”, the dative case, also, has a wider range of nuances than can be captured by the English preposition “to”. The primary nuances of the dative are three, the idea of personal interest (which answers the question, “To whom or for whom?”), the idea of place (which answers the question, “Where?”) and the idea of instrument (which answers the question, “How?”). Occasionally, it can be difficult to ascertain which question is being answered. Already, we have looked at the dative direct object (Lesson 25). Following are some of the most important of these additional nuances.

## Personal Interest

### *Dative of Interest*

This dative indicates either the advantage or disadvantage to the person concerned with the action. Alternatives to the English preposition “to” include “for the benefit of” and “in the interest of” or “to the detriment of” and “against”.

**Καρπὸς δὲ δικαιοσύνης...σπείρεται τοῖς ποιοῦσιν εἰρήνην.** “But [the] fruit of righteousness...is sown for the benefit of the ones making peace” (Ja. 3:18).

...μαρτυρεῖτε ἑαυτοῖς... “...you testify against yourselves...” (Mt. 23:31).

### *Dative of Limitation*

This dative is used in reference to something in order to qualify it, limit it or contextualize it. Alternatives to the English preposition “to” include “with reference to”, “concerning”, “about” and “in regard to”.

...πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου... “...all the things written by the prophets concerning the Son of Man...” (Lk. 18:31)

...λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ Θεῷ. “...reckon yourselves to be dead, indeed, in regard to sin but alive in regard to God” (Ro. 6:11).

### *Dative of Viewpoint*

Here, the dative expresses someone’s feelings or point of view. Idiomatic alternatives to the English preposition “to” include “as far as I am concerned”, “as I see it” and “in my opinion”.

...ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστέιος τῷ Θεῷ... “...Moses was born and was beautiful in the eyes of God...” (Ac. 7:20)

...ἐμοὶ γὰρ τὸ ζῆν Χριστός... “...for as I see it, to live [is] Christ...” (Phil. 1:21)

### *Dative of Destination*

Used with intransitive verbs, this dative is similar to an indirect object and indicates the final point of the verb. Often, it is used with the verb ἔρχομαι.

...ὁ βασιλεύς σου ἔρχεταιί σοι... “...your king comes to you...” (Mt. 21:5)

...ἤγγισεν τῇ οἰκίᾳ... “...he approached the house...” (Lk. 15:25)

### *Dative of Recipient*

Appearing in constructions with no verb, this dative functions like an indirect object and is usually used with titles, salutations or constructions in which the dative is related to a verbal noun.

...πᾶσιν τοῖς ἁγίοις... “...to all the saints...” (Phil. 1:1)

...τῇ ἐκκλησίᾳ τοῦ θεοῦ... “...to the church of God...” (1 Co. 1:2)

### *Dative of Possession*

Similar to a genitive of possession, this dative shows ownership and is usually used with an equative-type verb.

...καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις... “...and joy and gladness will be yours...” (Lk. 1:14)

...ὄνομα αὐτῷ Ἰωάννης. “...his name [was] John” (Jn. 1:6).

### *Dative of Apposition*

Here, the dative is used as an appositive to another substantive in the same case.

...ἠγαλλίασεν τὸ πνεῦμα μου ἐπὶ τῷ θεῷ τῷ σωτῆρι μου. “...my spirit exulted in God my Savior” (Lk. 1:47).

...παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι... “...they handed [him] over to Pilate, the governor” (Mt. 27:2).

### *Predicate Dative*

Similar to a predicate nominative, this dative asserts something about another dative substantive. The equative verb will be a participle.

...ἡμῖν...ῚΡωμαίοις οὖσιν. “...for us...being Romans” (Ac. 16:21).

...ἔδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς. “...you served as slaves to the [ones who] by nature [are] not gods” (Ga. 4:8).

## Location

### *Dative of Place or Sphere*

Here, the dative indicates the sphere or realm to which the primary word (usually a verb) is related takes place or exists. Alternatives to the English preposition “to” may include “in the sphere of” or “in the realm of”.

...τῷ πλοιαρίῳ ἦλθον... “...they came in a little boat...” (Jn. 21:8)

...ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς... “...I indeed baptize you in water...” (Lk. 3:16)

### *Dative of Time*

Here, the dative indicates the time when the action occurs. It suggests a point of time, answering the question, “When?”

...τῇ τρίτῃ ἡμέρᾳ ἐγερθησεται. “...on the third day he will be raised” (Mt. 17:23).

...ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν... “...on this night they will demand your soul...” (Lk. 12:20)

### *Dative of Rule*

This dative indicates the rule or standard of conduct to which a person conforms. Alternatives to the English preposition “to” include “according to” and “in conformity with”.

...ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν... “...as many as will live in conformity with this rule...” (Ga. 6:16)

Ἐῖασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. “He allowed all the nations to walk according to their [own] ways” (Ac. 14:16).



## Instrument

### *Dative of Association*

This dative specifies the person or thing with whom one associates. Often, the dative will be related to a compound verb involving the prefix *συν*. The primary alternative to the English preposition “to” is “with”.

...νεανίσκος τις συνηκολούθει αὐτῷ. “...a certain young man followed with him” (Mk. 14:51).

...συνεζωοποίησεν τῷ Χριστῷ... “...he made us alive together with Christ...” (Ep. 2:5).

### *Dative of Manner*

This dative indicates the method or manner in which an action is performed. It answers the question, “How?” Typically, the prepositions “in” or “with” are appropriate, and often the construction can be converted into an adverb.

...προφητεύουσεν ἀκατακάλυπτον τῇ κεφαλῇ. “...prophesying with the head unveiled,” or “...prophesying with unveiled head.” (1 Co. 11:5).

...ἴδε παρρησίᾳ λαλεῖ... “...look, he speaks with openness,” or “...look, he speaks openly” (Jn. 7:26).

### *Dative of Means*

This is the most often used dative in the NT, and it is used to express the means or instrument by which the action is performed. Alternatives to the English preposition “to” include “by means of” or “with”.

...ἐξέβαλεν τὰ πνεύματα λόγῳ... “...he expelled the spirits by means of a word...” (Mt. 8:16)

...ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς... “...wiping off his feet with her hair...” (Jn. 11:2)

### *Dative of Agency*

Here, the dative is used to indicate the personal agent by whom the action of the verb is performed. The primary alternative to the English preposition “to” is “by”.

When there is no preposition, the verb will be in the passive or middle voice. This usage is rare in the NT.

...οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. "...nothing worthy of death is done by him" (Lk. 23:15).

...ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα... "...because all [things] were created by him..." (Col. 1:16)

#### *Dative of Time or Degree of Difference*

While this dative is used primarily regarding time, occasionally it also is used to express a degree of difference. For the latter, typically the word πολλῷ will be followed by μᾶλλον.

...ἱκανῷ χρόνῳ ταῖς μαγίαις ἐξεστακέναι αὐτούς. "...for a long time he had amazed them by his sorceries" (Ac. 8:11).

...ὑπηκούσατε...πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου... "...you obeyed much more in my absence..." (Phil. 2:12)

#### *Dative of Cause*

This common usage employs the dative to describe the basis for the action. It answers the question, "Why?" Alternatives to the English preposition "to" include "because of" and "on the basis of".

...φόβῳ θανάτου...ἐνοχοὶ ᾔσταν δουλείας... "...because of a fear of death...they were involved in slavery..." (He. 2:15)

...εἰς δε τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ... "...but he did not decide against the promise of God because of unbelief..." (Ro. 4:20)

#### *Cognate Dative*

This construction is when the noun (which is dative) and the verb have the same root. This construction tends to intensify the verbal action. The same syntax occurs in Hebrew and may be an indication of a writer who composes in a second language with holdover syntax from the first language.

...ἐπιθυμία ἐπεθύμησα... “...I desired with desire...” or perhaps, “...I earnestly desired...” (Lk. 22:15)

...καὶ προσευχῇ προσηύξατο... “...and he prayed a prayer” or “...he prayed earnestly...” (Ja. 5:17)

### *Dative of Material*

Here, the dative indicates the material used in accomplishing a verbal action. The noun in the dative will usually be a quantitative word.

...ἀλείψασα τὸν κύριον μύρω... “...she anointed the Lord with oil...” (Jn. 11:2)

...ἐγγραμμένη οὐ μέλανι... “...written not with black [ink]...” (2 Co. 3:3)

### *Dative of Content*

Here, the noun in the dative indicates the content of the verb “fill”. The alternative to the English preposition “to” is “with”.

...πεπληρωμένους πάσῃ ἀδικίᾳ... “...having been filled with all wickedness...” (Ro. 1:29)

...πεπλήρωμαι τῇ παρακλήσει... “...I have been filled with comfort...” (2 Co. 7:4)

### **Special Instances**

Certain verbs, like ὑπαντάω (= I meet), take datives after them, and a few adjectives and prepositions are followed by datives. See the lexicons for prepositions that use datives.

### **ACCUSATIVE CASE**

The basic definition of the accusative case is that it corresponds to the English direct object. To expand on this definition, the accusative case carries three ideas, the end, the direction or the extent of an action, limiting that action to the object stated. Usually, it answers the question, “How far?” Normally, this case follows transitive verbs. As with the other cases, various subtle nuances can be discerned.

## Substantival Uses

### *Double Accusative Type 1*

NT Greek has two types of double accusatives. The first is the double accusative of person and thing, where some verbs take two direct objects, the thing being the nearer object and the person the more remote object. Usually, the person receives the thing.

...γάλα ὑμᾶς ἐπότισα... “...I gave you milk to drink...” (1 Co. 3:2)

...ἐρωτήσω ὑμᾶς κάγω λόγον ἓνα... “...I also will ask you one thing...” (Mt. 21:24)

### *Double Accusative Type 2*

The second double accusative is of an object and its complement. Often enough, the two accusatives are practically in apposition to each other. Words such as “namely” or “as” or “to be” are sometimes appropriate between the two accusatives.

...οὐκέτι ὑμᾶς λέγω δούλους... “...no longer do I call you slaves...” (Jn. 15:15)

...ποιήσω ὑμᾶς ἀλείς ἀνθρώπων... “...I will make you fishers of men...” (Mt. 4:19)

### *Cognate Accusative*

Here, the accusative has the same root as the verb, and as with the cognate dative, this form occurs in Hebrew and may be an indication of a writer who composes in a second language with holdover syntax from the first language.

...μὴ θησαυρίζετε ὑμῖν θησαυρούς... “...do not treasure up for yourselves treasures...” (Mt. 6:19)

Τὸν καλὸν ἀγῶνα ἡγώνισμαι... “...the good struggle I have struggled...” (2 Ti. 4:7)

### *Predicate Accusative*

Here, some type of equative verb joins an accusative to another accusative, similar to a predicate nominative.

...ὑμᾶς ὄντας νεκροῦς τοῖς παραπτώμασιν... “...you being dead in trespasses...” (Ep. 2:1)

...τὴν ρύμην τὴν καλουμένην Εὐθείαν... “...the street, the [one] called Straight...” (Ac. 9:11)

### *Accusative Subject of the Infinitive*

Here, the accusative serves as the subject of an infinitive. When the accusative is a pronoun, sometimes it should be translated as though it were a nominative.

...ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με... “...let the children come to me...” (Lk. 18:16)

...ἐν δὲ τῷ ἄρξασθαι με λαλεῖν... “...but in the [moment] I began to speak...” (Ac. 11:15)

### *Accusative in Simple Apposition*

Here, two adjacent accusatives refer to the same person or thing.

...Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος... “...Andrew, the brother of Simon...” (Mk. 1:16)

...πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν... “...believe on the Lord, Jesus...” (Ac. 16:31)

## **Adverbial Uses**

### *Accusative of Manner*

Here, the accusative functions like an adverb, qualifying the action of the verb.

Δωρεὰν ἔλαβετε, δωρεὰν δότε. “You received freely, [so] give freely” (Mt. 10:8).

...ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ... “...but seek first the kingdom of God...” (Mt. 6:33)

### *Accusative of Time or Space*

This accusative indicates the extent of a verbal action, either how long (time) or how far (space).

...ἦλθον ἡμέρας ὁδόν... “...they went a day’s journey...” (Lk. 2:44)

Τι ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; “Why have you stood here idle the whole day?” (Mt. 20:6).

### *Accusative of Respect or Reference*

Here, the accusative qualifies a statement. Words such as “with reference to” or “concerning” are sometimes appropriate.

...Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου... “...for Moses writes [concerning] the righteousness which [is] from the Torah...” (Ro. 10:5)

...ἵνα φθαρτὸν στέφνον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. “...in order that they may receive a corruptible crown, but we an incorruptible [one]” (1 Co. 9:25)

### *Accusative in Oaths*

Verbs of swearing indicate the person or thing by which one swears, and the word “by” is added.

Ἐνορκίζω ὑμᾶς τὸν κύριον... “I adjure you by the Lord...” (1 Th. 5:27)

...ὀρκίζω σε τὸν θεόν... “...I adjure you by God...” (Mk. 5:7)

## **PRAXIS OF TEXTUAL CRITICISM**

While textual criticism is a multifaceted and technical discipline requiring treatment far beyond what is possible in this series, some of the fundamental skills can be learned and appreciated.<sup>3</sup> Textual criticism is important precisely because we have no extant autographs. The ancient copies we do possess are not completely identical but have variations, and it is the task of textual criticism to

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<sup>3</sup> For a more thorough introduction to Textual Criticism, see J. Harold Greenlee, *Introduction to New Testament Textual Criticism* (Grand Rapids, MI: Eerdmans, 1964).

attempt to find the “original” wording insofar as this is possible. Still, it must be conceded that this is a matter of probabilities rather than certainties.

Textual variations occurred in different ways. Mostly they were unintentional, though sometimes a scribe might make a change deliberately.

## **Unintentional Changes**

### *Errors in Word Division*

In our earliest manuscripts, there was no division between words, no punctuation, no paragraphing, etc. When words came to be divided, sometimes more than a single possibility existed for dividing them. For instance, consider 1 Ti. 3:16, which reads (with undivided words in the uncial texts):

**ΟΜΟΛΟΓΟΥΜΕΝΩΣΜΕΓΑ**

There are two possible word divisions:

ὁμολογοῦμεν ὥς μέγα (= “we acknowledge how great...”)

ὁμολογουμένως μέγα (= “confessedly great...”)

### *Confusion of Letters*

Since several Greek letters resemble some other letter in the alphabet, especially in uncial texts, a scribe might mistake one letter for another. Again looking at 1 Ti. 3:16, we find the following textual variation:

Ὅς ἐφανερώθη ἐν σαρκί... (= “...who was manifested in flesh...”)

Θς (abbreviation for θεός) ἐφανερώθη ἐν σαρκί... (“...God was manifested in flesh...”)

### *Similar Endings (called Homoioteleuton)*

Here, when looking back and forth between the exemplar and the manuscript he is writing, the scribe’s eye moves from one group of letters in the exemplar to a later similar group of letters while inadvertently skipping a section in the middle. Consider Mt. 5:19-20, which contains τῶν οὐρανῶν three times. Some manuscripts omit the middle part, apparently because a scribe accidentally

resumed his reading of the exemplar by locating the incorrect occurrence of these words.

Also, sometimes a scribe might write a word or a letter once when it should have been written twice (called haplography) or twice when it should have been written once (called dittography). He might inadvertently drop a letter, changing a word into another word, such as in 1 Th. 2:7, where we find the following variation:

...ἐγενήθημεν νήπτιοι... (= "...we became infants...")

...ἐγενήθημεν ἥπτιοι... (= "...we became gentle...")

### *Errors in Hearing*

Since manuscripts sometimes were produced by reading them aloud, with the scribe(s) writing down what he heard, the scribe might write a similar sounding word incorrectly. An example is in Ro. 5:1, where the variants appear:

...εἰρήνην ἔχομεν πρὸς τὸν θεὸν... (= "...we have peace with God...")

...εἰρήνην ἔχωμεν πρὸς τὸν θεὸν... (= "...let us have peace with God...")

### *Errors of Memory*

Sometimes a scribe might remember the meaning but forget the precise word, substituting a synonym. Also, he might invert the word order or unconsciously be influenced by a parallel passage. For instance, observe the variations in Matthew 20:34:

...Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν. ("...Jesus touched their eyes.")

...Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν. ("...Jesus touched their eyes.")

### *Errors of Judgment*

Here, a scribe might inadvertently include in the text a marginal note that was not originally part of the text or fail to include something that had been inadvertently omitted in the exemplar but noted in the margin. This is likely how the explanation about the "troubling of the water" found its way into later texts of John 5:3-4 and perhaps the famous interpolation in 1 John 5:7. An error of



judgment might also include mistaking a word for another similar word. Notice the variants in Luke 6:42:

...τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου... (= "...the speck in your brother's eye...")

...τὸ κάρπος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου... (= "...the fruit in your brother's eye...")

### **Intentional Changes**

Though less numerous than unintentional changes, occasionally a scribe might attempt to improve the text in some way.

#### *Grammatical and Linguistic Changes*

These might include "corrections" for verbal endings or other alterations a scribe might consider to be incorrect. In Mark 6:29, for instance, one finds variants for 1<sup>st</sup> and 2<sup>nd</sup> aorist endings as ἦλθον and ἦλθαν. Note the variants in Romans 3:29, each of which yields a slightly different grammatical sense:

Ἦ Ἰουδαίων ὁ θεὸς μόνον; (= "Or [is he] the God of Jews only?")

Ἦ Ἰουδαίων ὁ θεὸς μόνος; (= "Or [is he] the only God of Jews?")

Ἦ Ἰουδαίων ὁ θεὸς μόνων; (= "Or [is he] the God of only Jews?")

#### *Liturgical Changes*

Here, a scribe might slightly alter the form to conform to a liturgical expression. The doxology to the Lord's Prayer in Matthew 6:13, which in some manuscripts is longer, likely came about in this way. Note the following variants at the end of the prayer:

...πονηροῦ. (= "...evil.")

...πονηροῦ. Ἀμήν. ("...evil. Amen.")

...πονηροῦ, ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ δόξα εἰς τοὺς αἰῶνας. Ἀμήν. ("...evil, because yours is the kingdom and the power and the glory unto the ages. Amen.")

...πονηροῦ, ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος εἰς τοὺς αἰῶνας. Ἀμην. (“...evil, because yours is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit unto the ages. Amen.”)

### *Elimination of Apparent Discrepancies*

Here, a scribe might correct a perceived discrepancy, such as what might be a conflict of fact. For instance, the opening of Mark’s Gospel has Isaiah saying something that is partly in Malachi and partly in Isaiah. Notice the variants:

...ἐν τῷ Ἡσαΐα τῷ προφήτῃ. (= “...in Isaiah the prophet.”)

...ἐν τοῖς προφήταις. (= “...in the prophets.”)

### *Harmonization*

Especially in parallel writings like the Synoptic Gospels, a scribe might “assist” one gospel in order to bring it into line with another in a parallel passage. Mark 10:18 has Jesus saying, “Why do you call me good?” Matthew 19:17 has variations at this point, one of which might have arisen out of the attempt to bring it into harmony with Mark. Observe the variants:

Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; (= “Why do you ask me concerning the good?”)

Τί με λέγεις ἀγαθόν; (= “Why do you call me good?”)

### *Conflation*

Conflation is bringing two variants into a single reading. Notice the following variants in Romans 3:22:

...εἰς πάντα... (= “...in all...”)

...ἐπὶ πάντα... (= “...upon all...”)

...εἰς πάντα καὶ ἐπὶ πάντα... (= “...in all and upon all...”)

### *Attempts to Correct a Perceived Manuscript Error*

Here, a scribe may correct what he thought was an error in his exemplar. In Romans 8:2 variants appear with respect to the pronoun, and since none of the

pronouns sound similar, it seems likely that a scribe changed the pronoun which he thought was in error. Note the variants:

...ἡλευθέρωσεν σε... (= "...freed you...")

...ἡλευθέρωσεν με... (= "...freed me...")

...ἡλευθέρωσεν ἡμᾶς... (= "...freed us...")

### *Changes for Theological Reasons*

In general, these sort of changes usually happen when a scribe thinks that a text is theologically weak and needs to be strengthened. Usually such changes are in the direction of orthodoxy. Notice the variants in Mark 9:29, where the words "and fasting" were likely added to prayer:

...προσευχῇ. (= "...prayer.")

...προσευχῇ καὶ νηστείᾳ. (= "...prayer and fasting.")

### **Principles for Deciding Between Variants**

At the beginning, I indicated that textual criticism was more a matter of probabilities than certainties. Some readings might be more probable than others, but even at best there is no absolute guarantee of any particular reading in the absence of an autograph. Hence, some basic principles have been formulated by textual scholars to guide the textual decision-making. These principles should never be considered as absolute rules never to be broken. Rather, they are more on the order of what is generally more likely as opposed to what is less likely. Here we will list these basic principles and the logic behind them.

#### *A shorter reading is often to be preferred*

If a change is intentional, it is more likely to be by an addition rather than an omission. An unintentional change, on the other hand, could equally be by addition or omission.

#### *A harder reading is often to be preferred*

It seems generally more likely that a scribe would make a change in order to make a reading easier to understand.

*A reading from which other readings could most easily have developed is often to be preferred*

This principle may include the first two, since either a short reading or a difficult reading might have given rise to other readings.

*A reading which seems more characteristic of a particular author is often to be preferred*

If, for instance, a particular reading fits an author's literary style or vocabulary, it may be more likely to be preferred. However, a word of caution is in order: one must not assume that an author will always follow his form.

### **Geographical Textual Families**

As the autographs of St. Paul, the Evangelists and other writers in the New Testament were copied and disseminated throughout the ancient world, it is easy to see why they would develop into textual "families". Texts would be received in one part of the world, probably in the churches of larger metropolitan areas, and used as exemplars to create copies for local surrounding churches. The characteristics of these exemplars would be passed on to the copies, creating in time a family of texts for that area of the world, resulting in a geographical "pedigree" of a textual family not unlike a family tree.

Four textual families are generally recognized in the different parts of the Greco-Roman world. They are:

#### *Alexandrian Text*

This text is often regarded as the best of the families, which is to say, the one most likely to have the greatest fidelity to the autographs. Still, this family should not be accepted uncritically.

#### *Western Text*

"This text," as Greenlee puts it, "is often unique among the text-types." It contains some synonyms for single words and many instances of shorter readings than the other textual families. Nonetheless, most scholars are reluctant to choose a reading if it is based upon the Western Text alone.

[illegible]

	579 718 850 892	1071 1604		
	1241			
ACTS	p8 p45 p50 p74	p45	p29 p38 p41 p48	
	⌘ A B C Ψ 048 076	I?	D E 066	H L S P
	096			
	6 33 81 104 326	1?	257 383 440 614	
	1175		913 1108 1245 1518	
			1611 1739 2138 2298	
PAUL	p10 p13 p15 p16			
	p27 p32 p40 p46 p65			
	⌘ A B C H I M P Ψ		D E F G 048	K L
	048 081 088 0220			
	6 33 81 104 326 424 <sup>c</sup>		88 181 915 917 1836	
	1175 1739 1908		1898 1912	
GENERAL	p20 p23 p72		p38	
	⌘ A B C P Ψ 048 056		D E	H K L S
	0142 0156			
	33 81 104 323 326			42 398
	424 <sup>c</sup> 1175 1739 2298			
REVELATION	p18 p24 p47			
	⌘ A C P 0207 0169		F?	046
	61 69 94 241 254			82 93 429 469 808
	1006 1175 1611			920 2048
	1841 1852 1854 2040			
	2053 2344 2351			

## The Relative Importance of Dating

Modern critical editions of the Greek New Testament not only list the manuscript evidence for variant readings, they also contain an index for dating the various manuscripts, dates usually indicated by a Roman numeral, which refers to the century in which it was copied. If the process of copying an autograph by a biblical author led to variants, then copies of this copy will include any variants in it plus likely some other variants. This means that any manuscript that is many copies removed from the autograph will contain more variants from the original than a manuscript that is only a few copies removed from the autograph.

Hence, a general principle to follow is that earlier is better, which is to say, that a manuscript from the 3<sup>rd</sup> century has a greater probability of being correct than a manuscript from the 9<sup>th</sup> century. This principle, however, must be given with a caveat. Usually, it is impossible to tell how many copies might lie between some given manuscript and the autograph by a biblical author. It is quite possible, for instance, that a 9<sup>th</sup> century manuscript might be only four or five copies removed from the autograph, while a 5<sup>th</sup> century manuscript of the same text could be eight or ten copies removed. Still, given this caution, it is generally conceded that earlier manuscripts carry more weight than later ones.

## A Place to Start

Textual criticism attempts to take into account all the above factors, both date, geographical family (where known) and the various possibilities for intentional or unintentional changes. For any given variant, a good place to start is to organize the dating and geographical evidence so that it can be easily observed. Consider the following chart which is based on the textual variants for Acts 8:37. I have omitted the textual support for the various readings from the early versions, lectionaries and church fathers for simplicity's sake. I also have provided dates by century in superscript Roman numerals.

### *Variant A*

Εἶπε δὲ αὐτῷ ὁ φίλιππος, Ἐὰν πιστεύεις ἐξ ὅλης τῆς καρίας σου, σωθήσῃ· ἀποκριθεὶς δὲ εἶπε, Πιστεύω εἰς τὸν Χριστὸν τὸν υἱὸν τοῦ Θεοῦ. (= "But Phillip said to him, 'If you believe with your whole heart, you

will be saved.’ And answering, he said, ‘I believe in the Christ, the Son of God.’”)

ALEXANDRIAN CAESAREAN WESTERN BYZANTINE ?

E<sup>vi</sup>

### Variant B

Εἶπε δὲ αὐτῷ, Εἰ πιστεύεις ἐξ ὅλης καρίας σου, ἔξεστιν· ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι Ἰησοῦν Χριστόν. (= “But he said to him, ‘If you believe with your whole heart, you will be permitted.’ And answering, he said, ‘I believe Jesus Christ to be the Son of God.’”)

ALEXANDRIAN CAESAREAN WESTERN BYZANTINE ?

36<sup>xii</sup> 307<sup>x</sup> 453<sup>xiv</sup> 610<sup>xii</sup>

1739<sup>x</sup>

945<sup>xi</sup> 1678<sup>xiv</sup> 1891<sup>x</sup>

### Variant C

Omit verse altogether

ALEXANDRIAN CAESAREAN WESTERN BYZANTINE ?

p45<sup>iii</sup>

p74<sup>vii</sup>

℞<sup>iv</sup> A<sup>v</sup> B<sup>iv</sup> C<sup>v</sup> Ψ<sup>ix/x</sup>

33<sup>ix</sup> 81<sup>xi</sup> 1175<sup>x</sup>

614<sup>xiii</sup>

181<sup>x</sup> 1409<sup>xiv</sup> 2344<sup>xi</sup>

In assessing the above textual evidence, several things about Acts 8:37 immediately stand out. The earliest witnesses for both versions of this verse in Variants A and B are from a single textual family, the Western Text, and none are earlier than the 6<sup>th</sup> century. Several witnesses supporting the inclusion of this verse are from unknown textual families dating from the 10<sup>th</sup> century and later. On the other hand, the witnesses for omitting this verse, Variant C, are quite early, beginning in the 3<sup>rd</sup> century, and they are diversified between both the



Alexandrian and the Caesarean Texts as well as a text of unknown family. Several witnesses that omit this text are roughly contemporaneous with Variants A and B.

Given this evidence, most scholars regard Acts 8:37 as a Western addition and not original to the Book of Acts. To be sure, it is included in earlier English Versions, such as the KJV and its modern revision, the NKJV. Other modern English Versions, such as the ASV, RSV, NRSV, NEB, NAB, JB, NIV and ESV omit it from the text.

If, then, we regard Acts 8:37 as an interpolation not originally part of Luke's autograph, how do we account for its existence beginning in about the 6<sup>th</sup> century? It does not seem likely that any scribe would have intentionally omitted this reading were it present in his exemplar, since it is such a clear expression of Christian orthodoxy. Probably the best solution is that this was an intentional change for theological or liturgical reasons. The expression to "believe in Jesus Christ, the Son of God" was certainly part of the early Christian baptismal confessions, such as found in the Rule of Faith and the Apostles' Creed. Perhaps a scribe thought it inappropriate to describe a baptism without a confession of faith. That the Ethiopian made a confession of faith was certainly part of early Christian tradition and is directly mentioned by Irenaeus in the latter part of the 2<sup>nd</sup> century (*Against Heresies* III.xii.8). So, the probability is that this verse, though not originally part of Luke's *Acts of the Apostles*, was intentionally added in the 6<sup>th</sup> century by a well-meaning scribe.

### THE SYNTAX OF VERBS

When studying basic Greek grammar, you learned that verbs are words expressing action, and this action primarily concerns two aspects, the time of action and the kind of action. The *time* of action is either past, present or future, and it only directly is conveyed in the indicative mood, but *this is a minor consideration*. More importantly, you learned that the *kind* of action is by far the more crucial of these two aspects, which is to say, that the primary function of a Greek verb is to denote its progress of action. So important is this feature that most scholars adopt a German term, *aktionsart* (= kind of action), to describe the character of the Greek verb. This kind of action may be defined in one of three ways, as *continuous* (present and imperfect tenses), *undefined* (aorist and future

tenses) or *complete* (perfect and pluperfect tenses). Further, these three kinds of action can be placed variously in the three periods of time. Consider the following diagram of these relationships:

	<i>Present</i>	<i>Past</i>	<i>Future</i>
<i>Linear Action</i>	Present Tense	Imperfect Tense	Occasionally by Future Tense
<i>Undefined Action</i>	Occasionally by Future Tense	Aorist Tense	Future Tense
<i>Completed Action</i>	Perfect Tense	Pluperfect Tense	Future Tense

## THE SYNTAX OF TENSE

### The Present Tense

The basic significance of the present tense is linear, but this aspect is not its exclusive significance, and the present tense must do service both for linear and punctiliar action. Hence, we can translate λύω as “I loose” or “I am loosing”. There are several varieties of the present tense in which the idea of progress is especially apparent as well as those occasions when the aspect of the verb is punctiliar.

#### *Immediate Present*

Here, the action is completed at the moment of speaking. This usage will occur only in the indicative mood.

...τέκνον, ἀφίενται σου αἱ ἁμαρτίαι. “...child, your sins are forgiven.”  
(Mk. 2:5)

Αἰνέα, ἰᾶταί σε Ἰησοῦς Χριστός. “Aenas, Jesus Christ heals you!”

#### *Progressive Present*

This is the most basic sense, indicating action in progress at the time of writing or speaking.

...αἱ λαμπάδες ἡμῶν σβέννυνται. "...our lamps are going out." (Mt. 25:8) (The KJV is quite incorrect in rendering this as "...our lamps are gone out.")

...ἐν ᾧ δὲ ἔρχομαι... "...but while I am coming..." (Jn. 5:7)

### *Customary Present*

Here, the present tense describes what occurs habitually or may reasonably be expected to occur. Words like "customarily" or "habitually" or "continually" may be added in translation to help express this nuance.

...πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος. "...for every house is built by someone." (He. 3:4)

Νηστεύω δις τοῦ σαββάτου. "I [customarily] fast twice a week." (Lk. 18:12)

### *Iterative Present*

Here, the present tense describes an event that repeatedly happens, and frequently it is found in the imperative mood. Words like "repeatedly" or "continuously" are sometimes appropriate in translation.

Αἰτεῖτε, καὶ δοθήσεται ὑμῖν. "Ask (or, "keep on asking"), and it will be given to you." (Mt. 7:7)

Καθ' ἡμέραν ἀποθνῄσκω... "Daily I die..." (1 Co. 15:31)

### *Gnomic Present*

Here, the present tense is used to describe a general, timeless action. It does not so much say that something *is* happening, but that something *does* happen.

...τὸ πνεῦμα ὅπου θέλει πνεῖ... "...the wind blows where it wills..." (Jn. 3:8)

...ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός. "...for God loves a cheerful giver." (2 Co. 9:7)

### *Present Perfect*

This usage refers to an action that began in the past but continues into the present. The emphasis is on present time, and often the translation will call for an English present perfect verb.

...πάντα οὕτως διαμένει ἀπ’ ἀρχῆς κτίσεως. “...all [things] thus continue [as they have] from [the] beginning of creation.” (2 Pe. 3:4)

...ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. “...the devil has been sinning (lit. “sins”) from the beginning.” (1 Jn. 3:8)

### *Historical Present*

Sometimes called the “dramatic present”, this usage occurs frequently in narratives to describe a past event but with the dramatic nuance “you are there”. Often, it is found in conjunction with past tense verbs, and therefore, it often will be translated by an English past tense verb.

...ἥψατο καὶ λέγει αὐτῷ... “...he touched [him] and said (lit. “says”) to him...” (Mk. 1:41)

Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ... “And he went out from there and came (lit. “comes”) into his homeland...” (Mk. 6:1)

### *Present Future*

Here, the present tense denotes an event that has not yet occurred but which is certain to occur, and so certain that it can be considered as already having happened.

...ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι... “...the son of Man is delivered to be crucified...” (Mt. 26:2)

...οἶδα ὅτι Μεσσίας ἔρχεται... “...I know that Messiah comes...” (Jn. 4:25)

### *Tendential Present*

Sometimes called the conative, this use of the present tense depicts the subject as desiring or attempting to do something that either has not yet begun or has begun but is not yet completed. Sometimes the English expressions “intending to” or “trying to” are appropriate

...διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; “...for which work of these are you intending to stone me?” (Jn. 10:32)

...ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι. “...in [so] little [time] you are trying to persuade me to make a Christian [of myself]!” (Ac. 26:28)

### **The Future Tense**

The future tense, as the name implies, is oriented toward the future from the standpoint of the writer or speaker, but like the aorist tense, it generally is undefined since all future events implicitly contain uncertainty inasmuch as they have not yet occurred. Still, there are several nuances to be recognized in future tense constructions:

#### *Predictive Future*

This use of the future anticipates an event which is expected to occur, and it is by far the common usage in the New Testament.

Οὗτος ὁ Ἰησοῦς...ἐλεύσεται... “This Jesus...will come [again]...” (Ac. 1:11)

...ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει. “For sin will not lord it over you.” (Ro. 6:14)

#### *Imperative Future*

Sometimes the future tense expresses a command, since commands implicitly anticipate the future.

...καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. “...and you shall call his name John.” (Lk. 1:13)

...οὐκ ἔσθε ὡς οἱ ὑποκριταί... “...you shall not be like the hypocrites...” (Mt. 6:5)

#### *Deliberative Future*

Questions of uncertainty in which there is doubt concerning the response sometimes are expressed in the future tense. They may be real questions or rhetorical questions.

...πῶς ἡμεῖς ἐκφευξόμεθα... “...how shall we escape...” (He. 2:3)

**Κύριε, πρὸς τίνα ἀπελευσόμεθα;** “Lord, to whom shall we go?” (Jn. 6:68)

### *Gnomic Future*

Here, the future tense expresses what may be expected as a generic event. No particular event is in view, but such events are generally true.

**Ἅκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.** “For each man will bear his own burden.” (Ga. 6:5)

**Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται...** “For hardly in behalf of a righteous [man] someone will die...” (Ro. 5:7)

### *Progressive Future*

Occasionally, the context or the idea behind the verb calls for a future tense that denotes the idea of progress in future time. Sometimes the word “continually” can be added to underscore this nuance.

**...καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι...** “...and in this I am rejoicing; yet also I will [continually] rejoice...” (Phil. 1:18)

**...ὃ παραγγέλλομεν καὶ ποιεῖτε καὶ ποιήσετε.** “...what [things] we command both you are doing and will [continually] do.” (2 Th. 3:4)

## **The Imperfect Tense**

As you learned in Lesson 13A, the imperfect tense denotes continuous action in incomplete past time, emphasizing the progress of an event. Also in Lesson 13A, it was observed that the imperfect has four primary nuances regarding incomplete past action, the progressive, the conative, the iterative and the inceptive. Here, we will look at some examples of these nuances.

### *Progressive Imperfect*

Most imperfects in the New Testament fall into this category, where they denote a process but without indicating whether or not the process was completed.

**...αὐτὸς δὲ ἐκάθευδεν.** “...but he was sleeping.” (Mt. 8:24)

**Βαρναβᾶς δὲ ἐβούλετο συμπαραλαβεῖν καὶ τὸν Ἰωάνναν...** “But Barnabas was wishing to take along also John...” (Ac. 15:37)

### *Conative Imperfect*

Also called the tendential imperfect, this usage denotes an action as something desired or attempted or almost happening. English expressions like “trying to” or “going to” are sometimes appropriate.

...ἠνάγκαζον βλασφημεῖν... “...I was trying to compel [them] to blaspheme...” (Ac. 26:11)

...καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ... “...and they were going to call him by the name of his father...” (Lk. 1:59)

### *Iterative Imperfect*

Here, the imperfect denotes a recurring action. Often, the English phrase “kept on” is appropriate.

...ἔλεγον, Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων... “...they kept on saying, ‘Hail, king of the Jews...’” (Jn. 19:3)

...ἐχέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο... “...he was noting how they kept on choosing the places of honor...” (Lk. 14:7)

### *Inceptive Imperfect*

Often, the imperfect is used to emphasize the beginning of an action with the assumption that it went on for some time. The English expression “began to” is often appropriate.

Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα... “Then Jerusalem began to go out to him...” (Mt. 3:5)

...καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς... “...and opening his mouth, he began teaching them...” (Mt. 5:2)

## **The Aorist Tense**

The aorist is the tense most used in the New Testament. As we learned in Lesson 16, the aorist tense treats the action as a unified whole. Unlike the present and imperfect tenses, which denote action in progress, the aorist denotes the occurrence of action but leaves undefined any sense of its progress. Except in the indicative mood, when the augment indicates action in the past, and in the

participle, which denotes action antecedent to the main verb, it has no necessary temporal framework.

Most of the time, an aorist verb will have one of three nuances, a simple snapshot of the entire action, an emphasis on the beginning of an action or an emphasis on the conclusion of an action (again, such nuances often are referred to by the German term *aktionsart*). Unlike the various spelling changes for verbs that we encountered in basic grammar, it is the context, not spelling, that plays the deciding role in deciphering these three nuances. Several additional but less frequent nuances of the aorist are to be observed as well.

### *Constative Aorist*

This nuance is a snapshot of the action; it is undefined and simply denotes the action as a whole.

Οἱ πατέρας ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν. “Our fathers worship in this mountain.” (Jn. 4:20)

...ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως... “But death reigned from Adam until Moses...” (Ro. 5:14)

### *Ingressive Aorist*

Also called the inceptive aorist, the emphasis here is the beginning of an action or entrance into a state of being. Sometimes, words such as “began to do” or “became” are appropriate to bring out the nuance.

...ἠκολούθησαν δύο τυφλοὶ... “...two blind [men] began to follow...” (Mt. 9:27).

...δι’ ὑμᾶς ἐπτώχευσεν... “...on account of you, he became poor...” (2 Co. 8:9).

### *Consummative Aorist*

Also called the culminative aorist, the emphasis here is on the end of an action. Certain verbs by their lexical meanings call for such a nuance.

...τὸ παιδίον οὐκ ἀπέθανεν... “...the child has not died...” (Mk. 5:39)



Ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι. “I have learned in whatever [conditions] I am to be content” (Phil. 4:11).

### *Gnomic Aorist*

Occasionally (but rarely), the aorist is used to denote a timeless, general fact. Here, it can be translated by a simple present tense.

...ἐπὶ τῆς Μωϋσέως κατέδρας ἐκάθισαν... “...they sit upon Moses’ seat...” (Mt. 23:2).

...ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν... “...the grass dries and the flower falls...” (1 Pe. 1:24).

### *Epistolary Aorist*

Here, the writer puts himself at the viewpoint of his reader(s) and describes an act that is present or still future to himself. It can be translated with a simple present tense or even a future tense.

...σπουδαιοτέρως οὖν ἔπεμψα αὐτον, ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε... “...therefore, I will send him more quickly, so that seeing him again you may rejoice...” (Phil. 2:28).

Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. “You see in how large letters I am writing to you in my [own] hand” (Ga. 6:11).

### *Dramatic Aorist*

Here, the aorist is used of a recently occurring event, and idiomatic words like “just now” are sometimes appropriate.

...ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν... “...my daughter has just now died...” (Mt. 9:18).

...ἴδε νῦν ἠκούσατε τὴν βλασφημίαν... “...see, just now you heard the blasphemy...” (Mt. 26:65).

### *Proleptic Aorist*

Though not very common, this type of aorist is used to describe an event not yet past as though it were already completed.

...νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.  
 “...now the Son of Man is glorified and God is glorified in him” (Jn. 13:31).

...ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ...  
 “...when he is about to trumpet, even the mystery of God is finished...” (Rv. 10:7).

## The Perfect Tense

As we learned previously (Lesson 18), the perfect tense describes action completed in the past but with continuing results. It denotes the present state of affairs resulting from past action. Though used less frequently than most other tenses, the perfect may be the most exegetically significant, because it describes the abiding results of a completed action.

### *Intensive Perfect*

In this common Greek NT usage (but one which does not exist in English), the emphasis is on the result of an action, that is, the focus is upon the present state of affairs derived from what was done in the past. Because of this emphasis, this type of perfect may sometimes be translated as a present tense.

...δι’ οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν... “...through whom also we have access by faith into this grace in which we [now] stand... (Ro. 5:2).

Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως... “...for by grace you are saved through faith...” (Ep. 2:8).

### *Consummative Perfect*

Here, the emphasis is on the completed action from which the present state of affairs has come about. Normally, this should be translated into English by a present perfect.

...πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν. “...you have filled Jerusalem with your teaching” (Ac. 5:28).

...ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν... “...the love of God has been poured out in our hearts...” (Ro. 5:5).

## Pluperfect Tense

As indicated in our study of basic grammar (Lesson 19), the pluperfect verb, like a perfect verb, speaks of action in the past, but unlike a perfect verb it offers no information about whether any results continue into the present. As with the perfect, there are two primary nuances of the pluperfect verb. In many cases, it serves the purpose of English translation to render these as simple past tenses.

### *Intensive Pluperfect*

Here, the emphasis is upon the reality of the fact in past time.

Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι... “But seeing the crowds, he was filled with compassion concerning them, because they were troubled and helpless...” (Mt. 9:36).

...καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ὠκοδόμητο αὐτῶν... “...and they led him to the brow of the hill on which their city was built...” (Lk. 4:29).

### *Consummative Pluperfect*

There is little difference between the intensive pluperfect and the consummative pluperfect except for an added emphasis on the completion of a past action. Here, based on context, one can usually translate the pluperfect in English by “had” plus the perfect passive participle.

...ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι... “...for already the Jews had agreed...” (Jn. 9:22).

Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν... “For his disciples had gone into the city...” (Jn. 4:8).

## SYNTAX OF PARTICIPLES AND INFINITIVES

Two types of verbal constructions can appropriately be called hybrids, the verbal adjectives (participles) and the verbal nouns (infinitives). Each has characteristics drawn from two basic forms of language. Participles and infinitives are similar in

that both are verbal substantives that can be used with or without an article. They are different in that the participle is more closely related to subjects and objects, while the infinitive is more closely related to verbs.

## THE PARTICIPLE

The participle is a declinable verbal adjective, which is to say, it has tense and voice but also gender, number and case. It can be used as a noun, an adjective, an adverb or a verb. Context has more influence on participles than any other part of Greek grammar. Hence, in order to properly translate participles, one must look beyond the structure to the semantic possibilities within a given context. In general (though this is a debated point among grammarians), participles may be divided into two broad classes, the participle as an adjective and the participle as a verb.

### Adjectival Participles

This use of the participle emphasizes the adjectival nuance over the verbal nuance. If the participle has a definite article, it will be adjectival. If it does not have a definite article, it may or may not be adjectival. Hence, the first clue is to look for the definite article.

#### *Adjective Types*

Here, the participle functions just like an adjective, and it may appear in either of the attributive positions (very common) or either of the predicate positions (more rare). (*See Lesson 7 for the attributive and predicate positions of adjectives.*)

...τῇ ὑγιαίνουσῃ διδασκαλίᾳ. "...the wholesome teaching" (Tit. 2:1).

Note that this structure is in the 1<sup>st</sup> attributive position (article/participle/noun).

Πόθεν...ἔχεις τὸ ὕδωρ τὸ ζῶν; "From where...do you have living water?" (Jn. 4:11) Note that this structure is in the 2<sup>nd</sup> attributive position (article/noun/article/participle).

Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ... "For the word of God [is] living..." (He. 4:12). Note that this structure is in the 1<sup>st</sup> predicate position (participle/article/noun).

Ἰδοῦ θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους... “Look! I see the heavens being opened...” (Ac. 7:56). Note that this structure is in the 2<sup>nd</sup> predicate position (article/noun/participle).

### *Substantive Types*

Here, the participle functions like a noun as subject, object or indirect object. This use is frequent in the NT. If it has a definite article (which is usual), the article may be translated as “the one who/the thing which” with the participle then translated like a finite verb.

Καὶ μακαρία ἡ πιστεύσασα... “And blessed [is] the [one who] believed...” or “And blessed [is] the [one] believing...” (Lk. 1:45).

Τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με... “But this is the will of the [one who] sent me...” or “But this is the will of the [one] sending me...” (Jn. 6:39).

### **Verbal Participles**

This use of the participle emphasizes the verbal nuance over the adjectival nuance. It modifies the main verb and fills out the verbal idea in the sentence. Fortunately for the Greek student, this use of the participle is very similar to English usage.

### *Circumstantial Types*

Circumstantial participles are adverbial. As before, context is important for determining the nuance, and much of the time, the verbal participle will appear in the nominative case.

### *Temporal*

Here, the participle answers the question, “When?” Aorists are generally antecedent to the time of the main verb. Presents are generally contemporary with the main verb. Futures are subsequent to the main verb. Additional English words like “when”, “after” or “while” are often appropriate in translation.

Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν... “But when they saw the star, they rejoiced” (Mt. 2:10).

*Cause*

Here, the participle denotes the ground of the main verbal action and answers the question, “Why?” English words such as “since” or “because” are often appropriate.

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν... But Joseph, her husband, because he was a just [man]... (Mt. 1:19).

*Manner*

Here, the participle denotes the manner of the main verbal action and answers the question, “How?”

Οἱ μὲν οὖν ἐπορεύοντο χαίροντες... “Therefore, they left rejoicing...” (Ac. 5:41).

*Means*

Here, the participle denotes the means by which the main action is accomplished. The English word “by” is often appropriate.

...λέγων· ἥμαρτον παραδοῦς αἷμα ἀθῶον. “...saying, ‘I sinned by betraying innocent blood’” (Mt. 27:4).

*Condition*

Here, the participle functions as the protasis of a conditional sentence. Typically, the word “if” is used.

...ἐξ ὧν διατηροῦτε ἑαυτοῦς εὖ πράξετε. “...from which, if you keep yourselves, you will do well” (Ac. 15:29).

*Concession*

Here, the participle denotes a concession, and the English word “though” or “although” is often appropriate.

...ὃν οὐκ ιδόντες ἀγαπᾶτε... “...whom, although you have not seen [him], you love [him]... (1 Pe. 1:8).

*Purpose*

Here, the participle denotes the purpose of the main verbal action. Unlike other participles, this type can be translated like an English infinitive or with the English words “for the purpose of”.

**Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν...** “And, see, a certain lawyer stood up to test him...” (Lk. 1:25).

#### *Result*

Here, the participle denotes the outcome of the main verbal action. Words like “so that” or “with the result that” are often appropriate.

**...πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.** “...he was saying [that] God [was] his own Father, so that he made himself [equal] with God” (Jn. 5:18).

#### *Attendant Circumstance*

Here, the participle expresses some additional fact or thought best translated into English with the conjunction “and” and with the participle translated as a finite verb.

**Ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ...** “But those [disciples] went forth [and] preached everywhere...” (Mk. 16:20).

#### *Special Cases*

Occasionally, participles are used in other ways.

##### *As an Imperative*

Here, based on context, the participle functions like an imperative.

**Ὅμοίως γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν...** “Likewise, wives, be submitted to your own husbands...” (1 Pe. 3:1).

##### *In Indirect Discourse*

Here, a participle in the accusative case denotes indirect discourse following a verb about communication or mental conception.

**...ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν...** “...deeming others as having more value than yourselves...” (Phi. 2:3).

### *As a Periphrastic*

Here, a participle is used with a “to be” verb to form a compound verbal expression, and the construction commonly employs present and perfect participles.

**Καὶ ἦν διδάσκων** τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ... “And he was teaching daily in the temple...” (Lk. 19:47).

## **THE INFINITIVE**

The infinitive is an indeclinable verbal noun, which is to say, it has some features of the verb and some of the noun. It has tense and voice, like a verb. It can have case functions, take an adjective and take an article like a noun (though the majority of infinitives in the NT are anarthrous). The infinitive often occurs after prepositions, and when it does, it will have a definite article.

### **Adverbial Infinitives**

#### *Purpose*

Here, the infinitive denotes the aim of the main verbal action. It answers the question, “Why?”

...καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. “...and we came to worship him” (Mt. 2:2).

#### *Result*

Here, the infinitive denotes the outcome of an action.

...καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάναι... “...and if I have all faith so as to remove mountains...” (1 Co. 13:2).

#### *Temporal*

Here, the infinitive denotes some aspect of time.

...ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνήσαι... “...in this night before the rooster crows twice...” (Mk. 14:30).

#### *Cause*



Here, the infinitive looks back to the reason for an action, and usually the infinitive will have the preposition *διά*.

...καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. “...and because it had no root, it was withered” (Mk. 4:6).

#### *Means*

Here, the infinitive denotes the way in which an action is accomplished. The English word “by” is often appropriate followed by a gerund.

...θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν. “...God sent his Servant to bless you by turning each [one] from your iniquities” (Ac. 3:26).

#### *Complementary*

Here, the infinitive is used with helper verbs to complete a thought. Several verbs, because of their definition, take a complementary infinitive, such as, *ἀρχομαι*, *βούλομαι*, *δύναμαι*, *ἐπιτρέπω*, *ζητέω*, *θέλω*, *μέλλω* and *ὀφείλω*.

Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. “You are not able to serve God and money” (Mt. 6:24).

### **Substantival Infinitives**

#### *Subjects*

Here, the infinitive functions as the subject of a finite verb. It may or may not have an article.

Ἔμοι γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. “For to me to [go on] living [is] Christ, and to die [is] gain” (Phi. 1:21).

#### *Direct Objects*

Here, the infinitive functions as the direct object of a finite verb. It may or may not have an article.

...θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. “For God is the [one] working in you, both to will and to work for [his] good pleasure” (Phi. 2:13).

#### *Indirect Discourse*

Here, the infinitive follows a verb of communication or mental perception. It is especially characteristic of certain verbs with definitions of knowing, asking, speaking, urging and so forth, such as, δοκέω, ἐρωτάω, κελεύω, κρίνω, λέγω, νομίζω, παραγγέλλω and παρακαλέω.

...ὁμοῖς δὲ τίνα με λέγετε εἶναι; “...but who do you say I am?” (Mk. 8:29).

#### *Appositions*

Here, the infinitive stands in apposition to a noun, pronoun or some other substantive. The English word “namely” is often appropriate in translation.

...ὅτι ὑμῖν ἐχαρίσθη...οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν... “...because to you it was given... [namely] not only to believe in him but also to suffer in his behalf...” (Phi. 1:29).

#### *Epexegetical*

Here, the infinitive clarifies or explains a noun or adjective.

‘Ο δὲ εἶπεν αὐτοῖς, Ἐγὼ βρωσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. “But he said to them, ‘I have food to eat which you do not know’” (Jn. 4:32).

### **SYNTAX OF PREPOSITIONS AND CONJUNCTIONS**

In additions to nouns and verbs, two small elements in the Greek New Testament deserve special attention, prepositions and conjunctions. While these may seem to be comparatively insignificant, they have some syntactical nuances that should be recognized.

## THE PREPOSITION

In English, prepositions are words that show a relationship between two other words. For instance, if we use the expression “the girl from the market”, the preposition “from” links the noun “girl” to the noun “market”. Prepositions have objects, so in the above phrase, the object of the preposition is the word “market”. In NT Greek, prepositions function much the same way except that they may appear in the genitive, dative or accusative cases, depending upon what the author wishes to say.

Prepositions are important if for no other reason than they appear so frequently (more than 10,000 times in the Greek NT, the most frequent being ἐν and εἰς). Early on in our vocabulary, we discovered that prepositions are related to cases. Some prepositions with their objects occur in primarily one case, as in the preposition ἀπό, which is used only with the genitive case. Other prepositions will occur with objects in two or even three cases, and they may have different definitions, depending upon the case. For instance, the preposition διά means “through” when used with the genitive case, but it means “because of” when used with the accusative case. Since genitives are usually linked to nouns, those prepositions that take a genitive case usually function adjectivally. Since the accusative and dative cases are usually linked to verbs, those prepositions that take a dative or accusative case usually function adverbially.

In the Greek case system, it is quite possible to express prepositional ideas without a preposition. For instance, consider the following:

...Δαμασκῷ... (This might mean “in Damascus” or “near Damascus” or “beside Damascus”. The fact that the word is in the dative case expresses a prepositional idea, even though no preposition is present.)

However, when a preposition is added, the intent of the author immediately becomes clearer:

...ἐν Δαμασκῷ... (Here, the meaning is clearly “in Damascus” rather than any of the other options, cf. Ac. 9:10.)

Grammarians sometimes speak of two types of prepositions, “improper” and “proper”. These designations are not especially intuitive, but they denote, on the one hand, those words that can function either as adverbs or prepositions, that

stand alone and are not compounded with verbs (e.g., ὀπίσσω), and on the other hand those that are joined to verbs to make a single word (cf., εἰσέρχομαι = εἰς + ἔρχομαι).

### *Improper Prepositions*

Forty-two prepositions stand alone and are not compounded with verbs. Note that several have –ω endings and could easily be confused with 1<sup>st</sup> person singular verbal forms. As you can see, almost all of them call for the genitive case. These prepositions and their cases are:

ἅμα “together with” (uses the dative), cf. Mt. 13:29

ἄνευ “without” (uses the genitive), cf. Mt. 10:29

ἄντικρυς “over against” (uses the genitive), cf. Ac. 20:15

ἀντίπερα “opposite” (uses the genitive), cf. Lk. 8:26

ἀπέναντι “before” or “opposite” (uses the genitive), cf. Mt. 27:24

ἄπερ “without” (uses the genitive), cf. Lk. 22:35

ἄχαι “until” (uses the genitive), cf. Ac. 1:22

ἐγγύς “near” (uses the genitive or dative), cf. Jn. 3:23; Ac. 9:38

ἐκτός “outside of” (uses the genitive), cf. 2 Co. 12:2

ἐμπροσθεν “in front of” (uses the genitive), cf. Mk. 9:2

ἔναντι “before” (uses the genitive), cf. Ac. 7:10

ἐναντίον “in the presence of” (uses the genitive), cf. Lk. 20:26

ἐνεκα “on account of” (uses the genitive), cf. Mt. 10:18

ἐντός “within” (uses the genitive), cf. Mt. 23:36

ἐνώπιον “in the sight of” (uses the genitive), cf. Lk. 1:19

ἔξω “outside” (uses the genitive), cf. Mt. 10:14

ἔξωθεν “from without” (uses the genitive), cf. Rv. 14:20

- ἐπάνω “above” (uses the genitive), cf. Mk. 14:5
- ἐπέκεινα “beyond” (uses the genitive), cf. Ac. 7:43
- ἔσω “within” (uses the genitive), cf. Mk. 15:16
- ἕως “as far as” (uses the genitive), cf. Lk. 10:15
- κατέναντι “over against” (uses the genitive), cf. Mk. 11:2
- κατενώπιον “before the face of” (uses the genitive), cf. Col. 1:22
- κυκλόθεν “from all sides” or “around” (uses the genitive), cf. Rv. 4:3
- κύκλῳ “in a circle” (uses the genitive), cf. Rv. 4:6
- μέσον “in the midst of” (uses the genitive), cf. Phil. 2:15
- μεταξύ “between” (uses the genitive), cf. Mt. 23:35
- μέχοι “as far as” or “until” (uses the genitive), cf. Mt. 13:30
- ὀπισθεν “from behind” or “after” (uses the genitive), cf. Mt. 15:23
- ὀπίσω “behind” (uses the genitive), cf. Mt. 10:38
- ὀψέ “after” (uses the genitive), cf. Mt. 28:1
- παραπλήσιον “near to” (uses the genitive), cf. Phil. 2:27
- παρεκτός “except for” or “apart from” (uses the genitive), cf. Ac. 26:29
- πέραν “on the other side” (uses the genitive), cf. Mk. 3:8
- πλήν “besides” or “except” (uses the genitive), cf. Ac. 8:1
- πλησίον “near” (uses the genitive), cf. Jn. 4:5
- ὑπεράνω “above” (uses the genitive), cf. Ep. 4:10
- ὑπερέκεινα “beyond” (uses the genitive), cf. 2 Co. 10:16
- ὑπερεκπερισσοῦ “much more than” (uses the genitive), cf. Ep. 3:20
- ὑποκάτω “underneath” (uses the genitive), cf. Mk. 6:11
- χάριν “for the sake of” (uses the genitive), cf. Ga. 3:19

χωρίς “apart” or “without” (uses the genitive), cf. Ro. 3:21

### *Proper Prepositions*

Seventeen proper prepositions not only stand alone but also become prefixes to verbs so as to create new verbs. Here, there is much more variety in the cases used. These are:

ἀνά “each” or “in the midst of” (uses the accusative), cf. Mt. 20:9; compounded with verbs, it denotes “upward motion”. Examples of compounded verbs include: ἀναβάλλω (= I defer, postpone); ἀναβλέπω (= I look up); ἀναγγέλλω (= I report).

ἀντι “in place of” or “instead of” (uses the accusative), cf. Mk. 10:45; compounded with verbs, it denotes “face-to-face” or “against”. Examples of compounded verbs include: ἀντικαλέω (= I invite in return); ἀντιλέγω (= I speak against); ἀντιπίπτω (= I resist, oppose).

ἀπό “out from” (uses the genitive), cf. Mt. 5:29; compounded with verbs, it denotes “separation”. Examples of compounded verbs include: ἀποβάλλω (= I throw off, throw away); ἀποδέχομαι (= I receive favorably); ἀποδίδωμι (= I give away).

διά “through” (when used with the genitive) or “because of” (when used with the accusative), cf. Jn. 4:4; Mt. 27:18; compounded with verbs, it denotes “agency” or “cause”. Examples of compounded verbs include: διακρίνω (= I make a distinction, differentiate); διαλαλέω (= I discuss); διαλογίζομαι (= I consider, ponder).

εἰς “into” or “toward” (uses the accusative), cf. Mt. 2:11; compounded with verbs, it denotes “motion toward” or “purpose”. Examples of compounded verbs include: εἰσέρχομαι (= I come in); εἰσπορεύομαι (= I go in); εἰσφέρω (= I bring in, lead in).

ἐκ “out of” or “away from” or “from within” (uses the genitive), cf. Mt. 3:17. Examples of compounded verbs include: ἐκβάλλω (= I drive out, expel); ἐκγαμίζω (= I marry, give in marriage); ἐκδιώκω (= I persecute severely).

ἐν “in” or “within” or “by” (uses the dative), cf. Mt. 3:1. Examples of compounded verbs include: ἐνδείκνυμι (= I show, demonstrate); ἐνισχύω (= I grow strong, regain strength); ἐνοικέω (I live in, dwell in).

- ἐπί** “on” (when used with the genitive) or “at” (when used with the dative) or “up to” (when used with the accusative), cf. Mk. 12:14; 1:22; Mt. 3:13. Examples of compounded verbs include: **ἐπιβάλλω** (= I throw over); **ἐπιγινώσκω** (= I know completely); **ἐπιγράφω** (= I inscribe).
- κατά** “down from” or “against” (when used with the genitive) or “according to” or “throughout” (when used with the accusative), cf. Mt. 5:11; Ac. 11:1. Examples of compounded verbs include: **καταγγέλλω** (= I proclaim); **καταγινώσκω** (= I condemn); **κατάγω** (= I lead, bring down).
- μετά** “with” (when used with the genitive) or “after” (when used with the accusative); Lk. 22:59; Mt. 17:1. Examples of compounded verbs include: **μεταδίδωμι** (= I impart, share); **μετακαλέω** (= I summon); **μεταλαμβάνω** (= I receive my share).
- παρά** “from” (when used with the genitive) or “near” or “with” (when used with the dative) or “by” (when used with the accusative); cf. Ga. 1:12; Ro. 2:11; Mk. 4:1. Examples of compounded verbs include: **παράγω** (= I pass by); **παραδίδωμι** (= I hand over, betray); **παρακαλέω** (= I call to my side, invite).
- περί** “concerning” (when used with the genitive) or “near” (when used with the accusative), cf. Lk. 3:15; Ac. 10:3. Examples of compounded verbs include: **περιβλέπω** (= I look around); **περιέρχομαι** (= I wander); **περιπατέω** (= I go about, walk around).
- πρό** “before” (used with the genitive); cf. Ep. 1:4. Examples of compounded verbs include: **προάγω** (= I lead forward); **προακούω** (= I hear beforehand); **προγινώσκω** (= I know beforehand).
- πρός** “toward” (used mostly with the genitive); cf. Mk. 1:33. Examples of compounded verbs include: **προσαιτέω** (= I beg); **προσδέχομαι** (= I receive, take up); **προσέρχομαι** (= I approach).
- σύν** “with” (uses the dative); cf. Phil. 1:23. Examples of compounded verbs include: **συνακολουθέω** (= I accompany); **συναποθνήσκω** (= I die with); **συναποστέλλω** (= I send at the same time).
- ὑπέρ** “on behalf of” (when used with the genitive) or “over” (when used with the accusative), cf. He. 2:9; Ep. 1:22. Examples of compounded verbs include: **ὑπερβάλλω** (= I go beyond, surpass); **ὑπερέχω** (= I have power over); **ὑπεροράω** (= I overlook, disregard).

ὑπό “by” (when used with the genitive) or “under” (when used with the accusative), cf. Ga. 1:11; Col. 1:23. Examples of compounded verbs include: ὑποδέω (= I tie beneath, put on footwear); ὑπομένω (= I stay behind); ὑποστέφω (= I turn back, return).

## THE CONJUNCTION

Conjunctions are particles that connect words, clauses, phrases, sentences and paragraphs. Two primary types of conjunctions should be recognized, *coordinating conjunctions* (those that coordinate equal elements together, i.e., subject to subject, sentence to sentence, etc.) and *subordinating conjunctions* (those that link a dependent clause to either an independent clause or another dependent clause). Conjunctions may connect verbal elements without producing any additional meaning, but they also may be the turning point in expanding or redirecting a thought. Observe the following examples:

...εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ...  
*He saw Jacob the [son] of Zebedee and John his brother...* (Mk. 1:19). Here, the conjunction καὶ is a simple connective producing no new meaning.

Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν... *For God thus loved the world so that he gave [his] one and only Son in order that the [one] believing in him...* (Jn. 3:16). Here, the first conjunction (*coordinating*) links this sentence to what precedes it. The second conjunction (*subordinating*) introduces the result of God’s love. The third conjunction (*subordinating*) introduces the purpose for which God gave his Son.

Keep in mind that grammatical and lexical sources are not entirely consistent in their listing of conjunctions. Some words may be listed as conjunctions in one source and as particles or adverbs in another, for many of these words do double duty. Also, bear in mind that some of these conjunctions are synonyms or nearly so, and there is a great deal of overlapping meaning.

### *Coordinating Conjunctions*



Following are the most common coordinating conjunctions. There are a few others, but these account for more than 90% of NT usages of this type, and of these, *καί* is used more than half the time.

*ἀλλὰ* “but” or “rather” or “however” (This is a strong contrasting conjunction, often emphatic. Sometimes the word “certainly” may be appropriate to convey this emphasis.)

...οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. ...*I did not come to destroy, but to fulfill* (Mt. 5:17)!

Εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι. *If I am not an apostle to others, yet I [most certainly] am to you!* (1 Co. 9:2).

*διό* “therefore” or “for this reason” (This is the strongest inferential conjunction.)

...ἐπιστευσά, διό ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διό καὶ λαλοῦμεν... *I believed, therefore I spoke; we also believe, therefore we also speak...* (2 Co. 4:13).

Διό οὐδὲ ἐμαυτὸν ἡξίωσα πρὸς σὲ ἐθεῖν... *Therefore, I did not reckon myself worthy to come to you...* (Lk. 7:7).

*γάρ* “for” (A postpositive, this conjunction usually introduces a reason or an explanation.)

...καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ... *you will call his name Jesus, for he will save his people...* (Mt. 1:21).

Ἵνα τί ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; τί γὰρ ἐστὶν εὐκοπώτερον εἰπεῖν... *Why do you think evil [things] in your hearts? For which is easier to say...* (Mt. 9:4-5).

*δε* “but” or “and” or “now” (A postpositive, this conjunction can show contrast, but it also is commonly used as a transitional or explanatory particle.)

Εἶπεν δε ὁ Ἰησοῦς πρὸς αὐτούς... *And Jesus said to them...* (Lk. 6:9).

Αὕτη δε ἐστὶν ἡ κρίσις... *Now, this is the judgment...* (Jn. 3:19).

*καί* “and” or “even” or “also” (While capable of several translations, the meaning of this conjunction must be decided on the basis of context.)

...τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. ...*for the Spirit searches all [things], even the deep things of God* (1 Co. 2:10).

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ...

*Blessed [be] the God and Father of our Lord Jesus Christ...* (Ep. 1:3).

οὖν “therefore” or “then” or “now” (A postpositive, the sense of this conjunction is inferential and transitional. The meaning varies with context.)

Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας... *Now, he comes into a city of Samaria...* (Jn. 4:5).

Τί οὖν ἐστὶν Ἀπολλῶς; *What, therefore, is Apollos?* (1 Co. 3:5).

πλὴν “only” or “nevertheless” or “however” (This conjunction denotes contrast to the thought with which it is connected.)

...καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει· πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν. ...*and God will reveal this to you; only let us walk in the same [standard] toward what we have just reached.* (Phil. 3:16)

...μετανόησαν· πλὴν λέγω ὑμῖν... ...*they would have repented; nevertheless, I say to you...* (Mt. 11:21-22).

τε “and” (A postpositive, this conjunction is similar to καί but weaker in force.)

...κατενύγησαν τὴν καρδίαν, εἶπον τε πρὸς τὸν Πέτρον... ...*they were stung in the heart, and they said to Peter...* (Ac. 2:37).

...τῇ τε γυναικὶ ἔλεγον... ...*and to the woman they said...* (Jn. 4:42).

### Subordinating Conjunctions

ἐάν “if” or “whatever” (As a combination of εἰ + ἄν, this conjunction denotes uncertainty and usually is used with the subjunctive mood.)

...κύριε, ἐάν θέλῃς, δύνασαι με καταρίσαι... *Lord, if you are willing, you are able to cleanse me...* (Mt. 8:2).

...καὶ ἐάν ἀπολύσω αὐτοὺς νήστες εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ. ...*and if I dismiss them hungry into their home[s], they will faint in the road* (Mk. 8:3).

εἰ “if” or “whether” or “that” (Like ἐάν, this word denotes uncertainty—but somewhat more certain than ἐάν. Usually it is used with the indicative mood. When introducing direct questions, it is not translated.)

Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνεκεν... *But Pilate marveled that he already had died...* (Mk. 15:44).

...κυριε, εἰ πατάξομεν ἐν μαχαίρῃ; ...*Lord, [omit] shall we strike with a sword?* (Lk. 22:49)

ἕως “until” (This temporal conjunction denotes the time of action. It is usually used with the subjunctive mood.)

...ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. ...*until the restraining [one] is out of the way just now* (2 Th. 2:7).

...ὁ ἀστήρ...προῆγεν αὐτοῖς ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. ...*the star...went before them until coming it stood over where the child was* (Mt. 2:9).

ἵνα “in order that” or “that” (This conjunction denotes purpose and usually is used with the subjunctive mood.)

...ἀπεστείλεν πρὸς τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ. ...*he sent a slave to the farmers so that they would give him from the vineyard's fruit.* (Lk. 20:10)

...ὃν ἔμπεμψα πρὸς ὑμᾶς...ἵνα γνῶστέ τὰ περὶ ἡμῶν... ...*whom I sent to you...in order that you might know the [things] concerning us...* (Ep. 6:22).

καθὼς “just as” or “as” (This comparative conjunction denotes an analogy between connected ideas or describes how something is to be done. Usually it is used with the indicative mood.)

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ καθὼς γέγραπται... *The beginning of the gospel of Jesus Christ, just as it has been written...* (Mk. 1:1-2).

...χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. ...*forgiving each other just as also in Christ God forgave you.* (Ep. 4:32)

μή “lest” or “that” (This conjunction denotes a negative intent. Usually, it is used with the subjunctive mood.)

Βλέπετε μή τις ὑμᾶς πλανήσῃ. See lest anyone should lead you astray. (Mk. 13:5)

...ἐπισκοποῦτες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ...  
...*looking lest anyone is falling short of the grace of God...* (He. 12:15).

μήποτε “lest” or “that” (Virtually a synonym for μή, usually it is used with the subjunctive mood.)

Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ... *But pay attention to yourselves lest your hearts become burdened with dissipation...* (Lk. 21:34).

Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας... *Look out, brothers, lest in anyone of you is an evil heart of unbelief...* (He. 3:12).

ὥπως “in order that” or “so that” (This conjunction indicates purpose. Usually it is used with the subjunctive mood.)

...ὁ κύριος ἀπεσταλκέν με...ὥπως ἀναβλέψης... *The Lord has sent me...in order that you may receive [your] sight...* (Ac. 9:17).

...καὶ ἀνορθῶσω αὐτήν, ὥπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον... *...and I will erect it again so that the rest of men may seek the Lord...* (Ac. 15:16-17).

ὅταν “whenever” or “as often as” (This conjunction is temporal and usually used with the subjunctive mood.)

Μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς... *You are blessed when they reproach you...* (Mt. 5:11).

Ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. *For whenever I am weak, then I am strong!* (2 Co. 12:10)

ὅτε “when” or “while” or “as long as” (This conjunction is also temporal. Usually, it is used with the indicative mood.)

Ὅψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος... *But evening came, when the sun set...* (Mk. 1:32).

...οὐ μὴ ἴδητέ με ἕως ἥξει ὅτε εἴητε... *...you will certainly not see me until [the time] shall come when you say...* (Lk. 13:35).

ὅτι “that” or “because” (This conjunction can express result as well as introduce an indirect statement, often after verbs of knowing, seeing, feeling, saying, etc. Usually, it is used with the subjunctive mood.)

...ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὥντως ὅτι προφήτης ἦν. *For all [people] held that John really was a prophet.* (Mk. 11:32)

Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμᾶς, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπεσταλκεν ὁ θεὸς εἰς τὸν κόσμον. *The love of God was manifested by this in us, because God has sent his one and only Son into the world...* (1 Jn. 4:9).

ὥς “as” or “like” (This conjunction introduces a comparison or analogy.

Usually, it is used with the indicative mood.)

...ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ὥς Σάρρα ὑπήκουσεν τῷ

Ἀβραάμ... *...submitting to their own husbands, like Sarah obeyed*

*Abraham...* (1 Pe. 3:6).

...ὢν υἱός, ὥς ἐνομίζετο, Ἰωσήφ... *being a son, as was supposed, of Joseph...* (Lk. 3:23).

### Correlative Conjunctions

Certain conjunctions are paired in order to express relationships, either similar, alternative or adversative. These are:

ἢ...ἢ	(Translate as “either...or”, cf. Mt. 12:33.)
εἴτε...εἴτε	(Translate as “either...or”, cf. 1 Co. 3:22.)
ἐάν τε...ἐάν τε	(Translate as “either...or” or “whether...or if”, cf. Ro. 14:8.)
καί...καί	(Translate as “both...and”, cf. Mk. 4:41.)
μεν...δε	(Translate as “on the one hand...on the other hand” or “indeed...but” or simply omit, cf. Mt. 3:11.)
μεν...ἀλλὰ	(Translate as “to be sure...but”, cf. Mk. 9:12-13.)
μή...μηδέ	(Translate as “neither...nor”, cf. Jn. 4:15.)
μηδέ...μηδέ	(Translate as “neither...nor”, cf. Mt. 10:10.)
μηδέ...μήτε	(Translate as “neither...nor”, cf. 2 Th. 2:2.)
μήτε...μήτε	(Translate as “neither...nor”, cf. Mt. 5:35.)
οὐδέ...οὐδέ	(Translate as “neither...nor”, cf. Rv. 9:4.)
οὐδέ...οὔτε	(Translate as “neither...nor”, cf. Ga. 1:12.)
οὐκ...οὐδε	(Translate as “neither...nor”, cf. Ac. 8:21.)
οὔτε...οὔτε	(Translate as “neither...nor”, cf. Ac. 24:12.)
τε...τε	(Translate as “both...and”, cf. Ro. 1:26-27.)
τε...καί	(Translate as “both...and”, cf. Ac. 5:24.)

## SYNTAX OF CLAUSES

A clause is a group of words that express a meaning one cannot easily convey with a single word. Most language grammars do not have a separate treatment of clauses, but in Koine Greek, since the clause has such precise syntactical force, it is helpful to examine its general character.

### CLASSES OF CLAUSES

Clauses come in three syntactical classes:

*Substantival Clauses*, where the clause functions like a noun and can serve as the subject or object of a verb

Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται... “The [one] believing in him is not judged; the [one] not believing is already judged...” (Jn. 3:18). Note that the two clauses “the one believing in him” and “the one not believing” function as subjects of the verbs.

*Adjectival Clauses*, where the clause functions like an adjective, modifying a noun, a noun phrase or some other substantive

...ἐστὲ ἐπιστολὴ Χριστοῦ...ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζώντος... “...you are a letter from Christ...having been inscribed not with ink but by [the] Spirit of a living God...” (2 Co. 3:3). Note that the entire clause “having been inscribed not by ink but by [the] Spirit of a living God” functions like an adjective modifying the word “letter”.

*Adverbial Clauses*, where the clause functions like an adverb, modifying a verb

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεόν... “Therefore, having been justified by faith, we have peace with God...” (Ro. 5:1). Note that the entire clause “having been justified by faith” functions like an adverb and modifies the verb “we have”.

## TYPES OF CLAUSES

Fundamentally, there are two types of clauses, independent and dependent.

*Independent Clauses* are NOT subordinate to another clause, which is to say that theoretically they could stand alone. When two or more independent clauses are connected, they form a *compound sentence* with the two clauses linked by a coordinating conjunction.

Καθέειλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς... “He has pulled down rulers from thrones, and he has exalted [the] humble...” (Lk. 1:52). Note that the two independent clauses, each of which could function as a sentence in its own right, are linked by the conjunction “and”.

*Dependent Clauses* ARE subordinate to some other clause, and the common practice in the Greek language was for each subordinate clause to be connected to what precedes it by some connective word. When so connected, they form a *complex sentence*.

Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφηῆται... “But in these days, prophets from Jerusalem came down...” (Ac. 11:27). Note the temporal dependent clause “but in these days”, which is subordinate to the main sentence and cannot stand alone.

*Asyndeton* is the term used when clauses are NOT introduced by a conjunction, though the connection may be implied. Asyndeton is used for emphasis, solemnity or rhetorical value, and sometimes, for an abrupt change in topic. One finds asyndeton in various places in the NT, but quite often in the writings of John

Ἔγειρε ἄρον τὸν κράβατόν σου... “Rise, take up your pallet...” (Jn. 5:8).

## STRUCTURE OF DEPENDENT CLAUSES

Dependent clauses appear in four kinds of constructions:

*Infinitival Clauses* contain an infinitive construction.

**Βούλομαι οὖν προσεύχασθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ...**

“Therefore, I want the men to pray in every place...” (1 Ti. 2:8). Note that the infinitive construction “the men to pray” is accusative and functions like a direct object to the verb “I want”.

*Participial Clauses* contain a participle.

...καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας... “...and mark the [ones] thus walking...” (Phil. 3:17). Note that the participial construction “thus walking” functions like an adjective modifying the substantive “the [ones]”.

*Conjunctive Clauses* are introduced by a subordinate conjunction, such as, ὅτι, διότι, καθότι, ἐπεὶ, ἐπειδὴ and ὅθεν.

...ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. “Because I live, you also will live” (Jn. 14:19). Note that the dependent clause is introduced by the particle ὅτι.

*Relative Clauses* are introduced by relative pronouns (ὅς), relative adjectives (οἷος or ὅσος) or relative adverbs (ὅπου or ὅτε).

...οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἶκον ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς... “There is no one who has left home or brothers or sisters or mother or father or children or fields...” (Mk. 10:29). Note that the entire clause “who has left home or brothers or sisters or mother or father or children or fields” functions as a relative clause introduced by the relative pronoun ὅς.

## SYNTACTICAL NUANCES OF CLAUSES

In addition to what has been discussed so far, clauses have a wide range of additional nuances.

*Causal Clauses* indicate the reason for something. The inferential particle γάρ is typical for independent clauses, while the particle ὅτι or δία + the infinitive is typical for dependent clauses.

**Μάρτυς γάρ μού ἐστὶν ὁ θεός...** “For God is my witness...” (Ro. 1:9). Note that the word γάρ introduces Paul’s proof for his claim in



the preceding passage. Here, the clause is independent and not subordinated to what follows.

**Οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς.** “You have not because you ask not” (Ja. 4:2). Note the use of δία + the infinitive to indicate cause. Here, as with other infinitive constructions (see Lesson 29), you cannot translate the clause word-for-word. The clause “because you ask not” is subordinate to the main clause.

*Comparative Clauses* introduce an analogy intended to describe or emphasize. They appear frequently in the NT, using particles like ὥς, καθώς and κατά.

**...ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα.** “...in order that all [people] may honor the Son even as they honor the Father” (Jn. 5:23). Note the introduction of the analogy with the particle καθὼς.

*Local Clauses* are introduced by a relative adverb indicating a location.

**Καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρώδες ὅπου οὐκ εἶχεν γῆν πολλής...** “And other [seed] fell upon rocky [ground] where it did not have much soil... (Mk. 4:5). Notice the dependent clause introduced by the particle ὅπου.

*Temporal Clauses* introduce an element of time, using particles that describe antecedent time (πρίν), contemporaneous time (ἕως, ὅτε or ὥς) or subsequent time (ἔως).

**Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους...** “And it was when Jesus ended these sayings...” (Mt. 19:1). Note the particle ὅτε defines this dependent clause in contemporaneous time.

*Manner/Means Clauses* answer the question, “How?” and use relative pronouns like ὅς or constructions like ἐν τῷ.

**...Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὁν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.** ...Jesus, the [one] having been taken up from you into heaven, will come in the same way you saw him going into heaven”

(Ac. 1:11). Note that the particle *ὧν* coupled with the particle *οὕτως* (= “thus...which”) usually is translated as “in just the same way” or “in just the same manner”.

*Purpose Clauses* indicate intent by using particles like *ἵνα*, *ὅπως*, *ἵνα μή* and *μή* along with various infinitive constructions

...ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς... “...in order that I may impart to you some spiritual gift to the end that you may be established... (Ro. 1:11). Note here that Paul’s intent is indicated both by the particle *ἵνα* and also by the infinitive construction (*εἰς* + infinitive).

*Result Clauses* indicate what is consequent from the action of the main verb. The most common way of expressing this is by using the particle *ὥστε* followed by an infinitive.

**Καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν...** “And if I have all faith so as to remove mountains...” (1 Co. 13:2). Note the use of *ὥστε* with the infinitive to express result.

*Concessive Clauses* are like conditional clauses except that in conditional clauses the apodosis attains reality by the protasis, while in concessive clauses, reality is attained in spite of the protasis (for conditional sentences, see Lesson 14 and 28). Concessive clauses are introduced by *εἰ καί*, *ἐάν* καί, καὶ ἐάν and καὶ εἰ.

**Ἀδελφοί, ἐάν καὶ προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι... καταρτίζετε τὸν τοιοῦτον...** “Brothers [and sisters], if indeed a person is overtaken in some trespass...restore such a one...” (Ga. 6:1). Note that *ἐάν* καί introduces the concession as a possibility coupled with the subjunctive mood.

*Indirect Discourse* typically uses verbs of saying, hearing or thinking in which the speaker references the statements of another person. Such discourse can consist of indirect declarations, questions or commands, and typically, they are introduced by the particles like *ὅτι* or *τίς* or some form of the infinitive. Usually, the tense and mood used by the original speaker will also be used by the one quoting the statement indirectly (though there

are exceptions). For instance, if the original speaker used an indicative aorist tense, the same tense will usually be found in the indirect discourse.

...ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. “...they came saying they also had seen a vision of angels, who say that he lives” (Lk. 24:23). Notice the infinitive indicates indirect discourse, and as is typical with such infinitives, the clause must be translated idiomatically, not word-for-word.

...ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ... “...I have believed that you are the Christ, the Son of God...” (Jn. 11:27). Note that the indirect discourse is introduced by the particle ὅτι. Here, the intensive perfect (see Lesson 37) is translated by a present tense, and the present tense also is used in the indirect discourse.