

Series Addendum

**Pumpkin Cottage
Commentary series on
the Greek text of the New Testament**

Bryan Findlayson

Pumpkin Cottage Publications

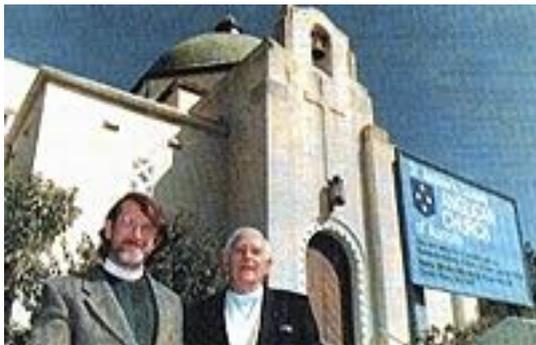
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Pumpkin Cottage Publications
Commentary Series on the New Testament Greek text
Series Addendum
2023

Contents

Preface	1
Publication Notes	3
Commentary Series	5
The 5 by 5 Gospel Tract	7
Guiding Thesis	11
Principles of Biblical Interpretation	15
Abbreviations	25
Greek Glossary	33
A Note on the Genitive	69
Maps	71

Preface



My final appointment as a priest of the Anglican church was to the Parish of Cronulla. Cronulla is a wonderful seaside town south of Sydney and so it was a joy to serve at the old *Elephant House*. Of course, that's a rather strange nickname for an Anglican church named after Saint Andrew, but it was built in

the 1930's in an Eastern style, and looked somewhat similar to the elephant houses at Taronga Park zoo. Anyway, it was a privilege to serve there for the last ten years of my public ministry. I actually began my training under the then Rector of St. Andrews, Rev. Fred Camroux. He had ministered to the church for some thirty years after the war, a former POW and a wonderful man of God.

On retiring in the year 2000, I decided on a writing project. I have always struggled to exegete the Greek New Testament, with little around to help. Published commentaries tended to focus on the complex grammatical issues and didn't touch the simple stuff. Zerwick was a help, as was Rogers Linguistic and Exegetical key, but their touch was too light. So, I set out to fill the gap and provide an aid for those of us who find the task of mastering Greek burdensome. Of course, others, more capable than I soon took on the challenge as well, although using different formats. Murray Harris was first off the mark with his Exegetical Guide to the Greek New Testament, followed by Culy and his Handbook on the Greek Text. I have found these publications invaluable aids, particularly for correcting my flawed Greek. Anyway, I pressed on with my exegetical notes, and for some twenty years uploaded them to my web page lectionarystudies.com.

It's now over twenty years since I started this project, with only a few New Testament books awaiting completion, although, given my increasing age, completion may well be a *bridge too far*. Of course, since I started this project the world has changed. Digital Bible aids have exploded on the scene, and AI is about to transcend all our efforts. None-the-less, I thought it was now time to format the notes as single Bible Commentaries on the Greek New Testament.

This Addendum to the commentary series contains a number of introductory articles: a well-tested gospel presentation, the unifying thesis of the commentaries, and notes on Biblical interpretation. As well, all the abbreviations used in the commentaries are listed, along with a detailed Greek Glossary.

I hope these commentaries aid you in coming to grips with the mind of Christ.

Bryan Findlayson, 2023.

Publication Notes

Commentary Intention: This exegetical commentary series aims to provide a foundation for expository preaching, assisting fellow pastors with *rusty* Greek to come to grips with the text. The Greek level is college years 2/3, with a focus on syntax to aid an understanding of the text - accents are only used where necessary. Highly technical issues are avoided, with the exposition primarily guided by the expressed views of respected published commentators. Where possible, the commentary is structured to conform with the readings of the Revised Common Lectionary.

Format: RCL study units - synopsis, context, structure, interpretation, homiletical suggestion and exegesis: the Greek word or phrase; a limited parsing; the English text (NIV and/or NIV11); a literal English translation (TNGEI, Accordance, Louw & Nida); syntax where necessary; comment, often with a published translation.

Citing: No copyright provision covers these commentaries, nor is citing expected. Where citing is required for academic purposes; Findlayson; A Commentary on the Greek Text.

eBook: Published as PDF A5 eBooks.

Greek: Nestle-Aland / UBS 4 Greek New Testament.

Inclusive language: Numerous older translations and paraphrases are used throughout the studies to enhance the meaning of the text. Latitude is given to sexist language, although alterations are sometimes made to the original text.

Primary English Text Bible: The New International Version, NIV, 1985, and / or NIV11, 2011, copyright by International Bible Societies and published by The Zondervan Corporation. All rights reserved worldwide. The full text is not provided under copyright requirements and it is recommended that a copy of the NIV be at hand for these notes.

Author: Findlayson, Bryan. Anglican Diocese of Sydney, Australia. b 1942. MTC. ThL 1970, MC Dip (Hons) 1971; P 1972 by Abp Syd; C Narrabeen 1971; C Cronulla 1972-1975; C Engadine. 1975-1978; CIC Helensburgh 1978-89; Sabbatical 1989-1990; R Cronulla 1990-1999; Retired.

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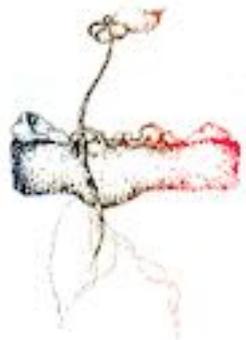
Dedication: To my family for their unflinching support.

Typos: Forgive me! I keep finding clangers.

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Commentary Series

1. The Gospel of Matthew, 953p.
2. The Gospel of Mark, 606p.
3. The Gospel of Luke, 1099p.
4. The Gospel of John, 788p.
5. The Acts of the Apostles - a 431p.
6. The Epistle of Paul to the Romans, 535p.
7. The First Epistle of Paul to the Corinthians, 548p.
8. The Second Epistle of Paul to the Corinthians, 458p.
9. The Epistle of Paul to the Galatians, 223p.
10. The Epistle of Paul to the Ephesians, 199p.
11. The Epistle of Paul to the Philippians, 137p.
12. The Epistle of Paul to the Colossians and to Philemon, 131p.
13. The First Epistle of Paul to the Thessalonians - *first draft*.
14. The Second Epistle of Paul to the Thessalonians - *first draft*.
15. The Epistles of Paul to Timothy and Titus, 286p.
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19. The Epistles of 2 Peter and Jude, 123p.
20. The Epistles of John, 171p.
21. The Book of Revelation, 473p.



The 5 by 5 Gospel Tract



Fact 1

There is a moral, loving, personal, all-powerful God.

He created the whole universe, our world and everything in it. He created it in perfection.

**"You Lord are God..... did create all things, and by your will they existed and were created",
*Revelation 4:11.***

We are a very special part of the creation.

Special because God created us to know him and to experience his gift of life.



Fact 2

The trouble is we have ignored our creator, either intentionally or unintentionally, so now he is distant from us.

We don't know him and are unable to experience his gift of life. There is a barrier between us and God.

In fact, our whole world is caught up in the mess; it is shattered because of our rebellion.

**"All have sinned and fallen short of the glory of God",
*Romans 3:23.***

The mess we find ourselves in will annihilate us.

**"Those who do not know God and those who do not obey the gospel of our Lord Jesus..... shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord",
*2Thessalonians 1:8-9.***

In fact, in the end, we face annihilation.



Fact 3



God has done the only thing you would expect him to do, he has set about to clean up the mess.

Our creator God has done this through Jesus Christ the Liberator.

Jesus came to this world some 2000 years ago.

He gave sight to the blind, hearing to the deaf, life to the dead.

He claimed to be the way to God, the font of truth and the source of life.

Although Jesus was caught up in evil times and crucified, on Easter morning he was raised to life.

"You can't keep a good man down."

Because he lives we may live also - set free for life.



Blessed be the God and Father of our Lord Jesus Christ.... By his great mercy we have been born anew to a living hope, through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable", *1Peter 1:3.*

Fact 4



So, right now we can experience life in all its fullness.

We can experience what it means to live as a child of God - here and now, and forever.

We can experience what it means to live the way we were created to live - not to just exist, but to possess life.

The experience of new life:

First. A new Friendship with God



It is possible right now to become an intimate friend with the creator of the universe.

We can develop a caring relationship with him, deeper than anything we have ever known. A friendship for eternity.

"Now this is eternal life: that (we) may know you, the only true God, and Jesus Christ, whom you have sent", John 17:3.

Second. A new lifestyle



Right now it is possible to become a new person in Jesus, to slowly experience a radical change in character.

The orientation is from self to others; we begin to become merciful as he is merciful.

"If anyone is in Christ they are a new creation, the old has gone, the new has come", 2Corinthians 5:17.

Third. A new freedom



Right now it is possible to find a freedom from guilt, self and fear.

Jesus has overcome all our enemies.

God is a merciful God and through Jesus we can experience that mercy, we can experience forgiveness, acceptance, and in that acceptance there is freedom.

"If the Son sets you free, you will be free indeed", John 8:36.



Fourth. A new community

Right now it is possible to become part of a new group of friends dedicated to Jesus and each other.

When the church meets, Jesus is present and so at that moment we can experience a unity, perception and power beyond the ordinary.

"If we walk in the light, as He (God) is in the light, we have fellowship with one another", *1John 1:7.*

Fifth. The hope of a new world



Right now it is possible to be assured of a place in God's new world.

The day will come when Jesus will return to a world in turmoil.

In that day he will gather all his followers.

This new age, this new dimension, can be ours for eternity. It is God's gift to us.

"I go and prepare a place for you, I will come back and take you to be with me that you may be where I am", *John 14:3.*

God's invitation

Fact 5



God calls on everyone to respond to this offer of new life in Jesus.

"God commands all people everywhere to turn back to him", *Acts 17:3.*

Put simply, this is what we must do:

Put our trust in Jesus. Rely on his promise that life eternal is ours for the asking.

Ask him for his gift of life.

Guiding Thesis

The full appropriation of God's promised blessings
are ours through faith
apart from law-obedience.

This commentary series is guided by Paul's thesis / gospel:

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS

This guiding principle is established in Romans and Galatians, and to a lesser extent in Paul's other letters, as he addresses the issue of nomism. Nomism (pietism), the heresy promoted by the members of the circumcision party, the Judaizers, is the belief that, although a person is justified by faith, law-obedience is essential both to restrain sin and shape holiness (sanctify) for the full appropriation of God's promised blessings. Against this, Paul contends that "the righteous out of faith will live", and this "apart from works of the law", Rom.3:28. For Paul, holiness / righteousness, and thus the full appropriation of the promised blessings of the covenant, is possessed in union with Christ on the basis of faith (Christ's faithfulness and our faith response), and this apart from law-obedience. Works / law-obedience is but the natural fruit of faith, and to this end Paul encourages us to be what we are in Christ.

Paul's thesis / gospel derives from the teachings of Jesus, such that Paul serves as the inspired exegete of Jesus. Although a matter of contention, this commentary series rests on the assumption that to properly understand the mind of Christ, it is necessary to interpret the whole of the New Testament in line with Pauline theology. So, for example, to properly understand the synoptic gospels, it is necessary to read back the above Pauline formula, particularly as it relates to the Law.

Paul's key Text: *"The righteous out of faith will live"*, Habakkuk 2:4.

The grace of God
realised in his righteous reign
(his setting all things right)
in justification
(in judging right / setting right a people before him),
out of FAITH
(based on Christ's faithfulness + our faith response),
establishes the RIGHTEOUSNESS of God's children
(covenant compliance),
facilitating God's promised covenant BLESSINGS
(the full appropriation of his promised new life through the Spirit),

and its fruit, the WORKS of the law
(the application of brotherly love).
cf. Rom.1:16-17

The Pauline synthesis:

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS.

Paul is not a libertine in stressing "apart from works", for he accepts that those in Christ naturally seek to live as Christ and to this end he exhorts believers to be what they are. Paul stresses "apart from works" in response to the nomist heresy of his opponents who taught that:

FAITH = RIGHTEOUSNESS + WORKS = BLESSINGS.

James' synthesis:

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS.

James is not giving undue weight to works of the law, as Luther thought, but is seeking to counter the argument of libertine believers who taught that:

FAITH = RIGHTEOUSNESS = BLESSINGS - (minus) WORKS .

Luther's synthesis:

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS.

Luther is Pauline in his view of justification, but his perspective is somewhat different to Paul because his opponents are not nomists, but legalists who taught that:

FAITH + WORKS = RIGHTEOUSNESS = BLESSINGS.

Luther focuses on how a person can be saved, but Paul focuses on how a person may fully appropriate the promised Abrahamic blessings / new life in Christ.

The New Perspective synthesis:

FAITH = RIGHTEOUSNESS - LAW = GENTILE INCLUSION.

This flawed synthesis proposes that Paul is not dealing with the issue of how a person fully appropriates the blessings of the covenant, but rather, how a Gentile can be included in God's covenant community, namely, by the removal of Jewish exclusivism, ie. works of the LAW.

Terms defined:

FAITH: **ἐκ πίστεως εἰς πιστὴν**, "from the faith / faithfulness of Christ toward our faith response." Faith entails the linkage of **εἰς Χριστὸν Ἰησοῦν ἐπιστευσάμεν**, "we have come to believe in Jesus Christ" (our faith / reliance upon the grace of God), and this operative **διὰ πίστεως Ἰησοῦ Χριστοῦ**, "through the faith of Christ" / by means of the faith / faithfulness of Christ,

Gal.2:16. So, FAITH = Our faith response in Christ's faith / faithfulness (his atoning sacrifice on our behalf).

RIGHTEOUSNESS: Right standing before God, "covenant compliance", Dumbrell, "uprightness", Fitzmyer; "(the state of) rectification", Martyn. Gaining the condition of righteousness is expressed by the verb "justified", *just-if-I'd never sinned*, which word takes one or all of the following shades of meaning:

- "confer a righteous status on", Cranfield;
- judge as covenant compliant, "judged in the right with God", Dumbrell, "count / treat as right/righteous", Barrett;
- "set right before God", Bruce, "rectify", Martyn. (NP = a divine declaration of covenant membership).

BLESSINGS: The promised blessings of the covenant / the fullness of new life in Christ.

WORKS: Paul, following Jesus' lead, uses the term to describe submission to the law of Moses, extending to God's law in general (NP = Jewish badges of covenant membership, eg. Sabbath law, circumcision), which law serves the following ends:

- to expose sin and so reinforce a reliance on divine grace expedited through faith;
- to guide the life of a child of God.

The Bias of Grace

A Christian is free from all things and over all things so that he needs no works to make him righteous and save him, since faith alone abundantly confers all these things. Should he grow so foolish, however; as to presume to become righteous, free, saved and a Christian by means of some good work, he would instantly lose faith and all its benefits", Martin Luther 1550.

There is an abiding truth upon which all Biblical truth rests. The Lord God our creator is a God of grace. Not only is our God a righteous God, right-acting, a God who keeps his covenant promises, but above all he shows covenant mercy. Our God forgives covenant members when a just condemnation would be more appropriate.

God's kindness towards us is realised in the life, death, resurrection and reign of Jesus Christ. We, who are totally unworthy of His kindness because of our sin, find in Jesus eternal approval and acceptance. In Jesus we stand without sin and are therefore righteous in God's sight. Because we are united to Christ, "in Christ", our sin becomes his, dying with him on the cross, and his righteousness becomes ours.

The instrument of this divine grace is faith - faith in the covenant mercy of God operative in the person and work of Jesus Christ. So, it is by divine grace that we stand eternally right in the sight of God, justified - *just-if-I'ed* never sinned.

All is of grace, and this particularly so when it comes to our justification. Justification is an eternal predetermination of the will of God to account us righteous in his sight, judge us right before him, and thus set us eternally right before him. This kindness is graciously granting on the basis of the faithfulness of Christ. So, right-standing before God is a gift of divine grace, a gift which rests on the faithfulness of Christ, and is appropriated through the instrument of faith. This truth, above all others, must frame our understanding of the scriptures.

Paul, the exegete of Jesus' teachings, leaves us in no doubt that "it is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery (ie., law-obedience)", Gal.5:1. "It is by grace you have been saved, through faith, and this not from yourselves, it is the gift of God, not by works, so that no one can boast", Eph.2:8,9.

This is certainly good news. "My righteousness is but filthy rags", yet when I put my hand in Jesus' hand, all my failings are nailed to the cross with Christ. From that moment on and for eternity, I am hidden in Christ and thus approved and made perfect in the sight of God - justified by grace through faith. With my past, present and future sins no longer accountable, my God smiles at me, smiles at me always.

To properly understand the Bible it is essential to apply *the bias of grace*.

Principles of Biblical Interpretation



St. James' Byaburra is situated on the Mid North Coast of New South Wales, Australia. It is a church I attended for some ten years. Sadly, it is no more, sacrificed to the belief that revival in Australia is not possible! The services were once a month and we were provided with a variety of preachers, all of varying degrees of competence. Country churches are a bit

like that. The worst example was a preacher whose interpretation of scripture was controlled by numerology, while the best was mind-blowing. He actually signed for his deaf mother while he preached. Knowing the mind of Christ is the preachers' task, but how do we do that?

The Bible is the revealed Word of God, made known to the various authors supernaturally, transcribed by them through the guiding hand of God, and preserved by Him through to our present time. It is accepted that the personality, or lack of education etc. of the author, as well as the entrance of some errors in transmission, may have affected the text, but in no way has this affected the truths which God seeks to reveal.

So, the Bible is the Word of God when rightly interpreted. The central task of interpretation is to discover the intention of the text, as constructed by the author. This means that the truths the author conveys in the text are, for the reader, the Word of God.

Of course, we accept that it is not possible to accurately assess the author's unstated intentions. We also accept that the reader's predilection does not overrule the plain meaning of the text, although it will influence the nuance of the truths revealed in the text.

Dangerous assumptions

Many a preacher has rested on 2 Timothy 3:16 for Biblical interpretation: "All scripture is profitable for teaching". It is commonly held that all we require is our Bible, prayerfully read, and the truth is ours through the power of the Holy

Spirit. It is also commonly held that all parts of the Bible, prayerfully approached, will release a truth for blessing.

A few moments reflection about the character of scripture will reveal the fallacy of these beliefs. The Bible is made up of many different types of literature, each with its own canons of interpretation. Clearly "all scripture is profitable for teaching", but not with the same directness, nor is the teaching gained by the same methods. So, it is quite clear that many parts are not profitable for teaching, or at least not as profitable.

It is for this very reason that the Holy Spirit has empowered "some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up, until we all reach unity in the faith and in the knowledge of the Son of God", Eph.4:11-13. This is not to suggest that the Bible is only for expert theologians, but it does mean that a right understanding and application of the scriptures demands competent and gifted ministers of the Word.

Dangerous methods

The Old Testament is prone to flawed interpretation. There are those who simply set it aside as if it has nothing to say. Yet, the Old Testament is scripture:

- Jesus used it as the Word of God.
- Jesus said that the whole of the Old Testament points to him, Lk.24:27, 44.
- Paul saw that it could "instruct you for salvation through faith in Christ Jesus", 2Tim.3:15.
- The New Testament writers were always quoting it.

At the same time, there are those who treat the Old Testament as scripture, but use it wrongly. If we accept the Old Testament as the Word of God we are faced with the problem of unlocking its relevance for us today. The two most favoured methods are analogy and association:

- Analogy. A New Testament truth (or a particular sectarian doctrine) is extended back to the Old Testament situation to unlock its relevance for us today. eg., Rahab was saved by the red cord she hung from her window in the city wall of Jericho. Our red cord is Jesus' blood. We can be saved at the day of Judgement if we cover ourselves with the blood of Jesus. True, but
- Association. By means of paralleling the situation of God's children in the past with our own, a set of moral conclusions are arrived at. eg., Moses was a man of faith who struggled against all odds. Let us therefore be men of faith like him (and fail like him?). Moralising is the most popular way of dealing with the stories of the Old Testament.

The above methods require a fertile imagination and little else. There is no control on the conclusions arrived at and therefore everyone ends up arriving at different conclusions.

Accepting the limitations of Biblical interpretation

1. Where the meaning cannot be stated with any certainty we have to be honest enough to simply set it aside and admit we do not know its meaning. To treat a difficult passage fairly, a preacher must admit this limitation, and say so plainly, otherwise they will lead themselves, and others, astray by manufacturing a word from God.

2. With narratives, we have to accept that the report of events in the Bible do not constitute in themselves a promise or command to us - a description is not necessarily a prescription. It's quite true that our God is the God who brings events to pass and clothes history with significance, but that significance would be completely lost without a theological overview, or a word to explain it. In general, common sense usually prevails when we handle narratives.

If we go to see the Prime Minister with a tricky request, we do not usually take a rod that will turn into a snake. Nor do we expect God to always deal with liars as he did with Ananias and Sapphira. An *is* is not an *ought*. That something happened does not in itself constitute a promise, or a command for us.

This is not to say that no narrative has any spiritual value in it; far from it. Truth is there, but it has to be unlocked. This is not always simple. The Bible exegete needs to be scrupulously careful if they are to avoid the charge of manufacturing a word of God by being clever.

There are teachers who will use any narrative they please to bind on our conscience what they allege is the Word of God. Thus, we are castigated for our weakness, joylessness, lack of enthusiasm etc., We are called to power, joy and zeal, and we are called to preach in the open air, to witness to strangers in chariots, and to sing hymns at midnight, all on the basis of what happened to a Bible saint in the past.

3. With promises and commands made to certain people at certain times, we must avoid the temptation of extending them uncritically beyond their time and situation. The promise or command given to that person/s may reveal how God deals with people in general, but often it does not. Often it simply tells us that God promised something to someone at a certain point of time in history. It may not have any bearing on us at all.

Jesus said this to His disciples, "these things I have spoken to you while I am still with you. But the counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that

I have said to you", Jn.14:25-26. Quite clearly, Jesus' promise that he will remind the disciples of what he said, is a promise to them only. The scriptures are the result of that promise being fulfilled. There are many other promises and commands that do not go beyond the time they were uttered.

Four steps in Biblical interpretation

The task for the Bible exegete is to lay bare the meaning of a text which the authors have in mind, for God speaks through these words. The methodology for unlocking these truths is not always straightforward; this is why we have theological colleges. The first step provides the ground / basis for discerning God's revealed truths, while the next three aid to sharpen the truths.

- Understand the sense of the passage;
- Search for truths which apply to all people at all times;
- Assess how Biblical theology may impact on the passage;
- Process the conclusions in light of God's grace.

1. Gramatico-historical exegesis

Miles Coverdale once suggested the following rules of interpretation. "It shall greatly helpe ye to understand scripture, if thou mark not only what is spoken or wrytten, but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth." In simple terms, we must analyse the literature.

The following steps define this process:

- Determine the exact text. There may be some difference in original manuscripts which make it difficult to decide on the translation of a certain verse. Variants can be troublesome.
- Determine the size of the unit and its place in the book - context.
- Assess the relevance of the background. ie., historical setting, authorship, authors presuppositions, readers, etc.
- Assess the idiom of the passage. ie. either prose, saying, song, poetry.
- Determine the literary type - form-critical analysis. The following are some examples:

Prose types - speeches, sermons and prayers. Legal records, poetic narratives (eg., myths, fables, etc.).

Historic narratives.

Sayings types - legal, cultic, prophetic, proverb, riddle.

Songs and Poem types - funeral dirges, mocking songs, royal and victory songs, cultic songs. Wisdom poems, songs of work, harvest marriage and love etc.

- Assess the structure of the passage and its possible literary development. Literary Criticism seeks to trace the development of a passage through oral transmission to the final editorial composition. The theory is that most of the Old Testament books are the product of many authors compiled into one unit by editors. The authors themselves used oral and written sources for the production of their work. J,E,P, and D are the four authorship stands to be found in the books up to the Psalms (or so the theory goes!).

- Assess the theology of the writer. This particularly applies to the authors of the gospels, each of whom had an *axe to grind*. The point the author is trying to make, is God's word to us. There was a time when theologians attempted to find the original words of Jesus in the gospels. They wanted to claim these words as original / pure revelation. Yet, God's Word to us is what the author is communicating. This particular form of study, when related to the synoptic gospels, seeks to compare author/editor with author/editor. Mark is usually regarded as the primary source. Matthew and Luke are then compared to Mark and the differences between the narrative, saying, parable, etc., are considered and conclusions drawn.

2. Propositional revelation

It helps greatly to identify any propositional statements that may be present in a passage of scripture. Propositional statements are the timeless statements of truth which are directed to all people of all ages in all situations. Consider the following:

The gospels. Jesus made such statements. eg., "For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life", John 3:16. The "whoever" makes this a timeless truth.

The epistles are full of propositional statements, although often mixed with a fair bit of local application. For example, in first Corinthians, when Paul deals with eating meat offered to idols, the question of eating or not eating is of little interest to us. The proposition upon which Paul bases his advice is of great interest. Not causing offence to a weaker brother (a pious legalist) and not linking ourselves to *the dark arts*, are obviously binding on us.

The Old testament prophets make some propositional statements, but their words are more often than not directed to Israel. So for example, a prophetic critique of Israel is more applicable to the church than a secular government.

Special care is required with narratives and specific promises and commands:

- Narratives. Propositional statements are rarely found in narrative. Narratives tend to illustrate Biblical truths. For example, The story of

Ananias and Sapphira illustrates the truth (gained elsewhere from propositional statements) that "God hates liars."

- Specific promises and commands. Promises and commands made to specific people are rarely propositional in themselves. They seem like clear propositional statements, but they aren't. It is often possible to discern an underlying propositional truth made clear elsewhere in the scriptures.

3. Biblical theology

Understanding the theological structure of the Bible can be very helpful in determining the mind of Christ. The revealed Word does not hang by itself, but fits within a given structure tied by historical events - God's acts. This theological structure is God's covenant (God's agreement with mankind through Abraham etc..) and its realisation in the kingdom of God. The Biblical theology of the kingdom of God finds its expression in the unfolding of God's covenant-promises from the creation, Noah, the Exodus through to the kingdom's formation under king David, and its later failure and final judgement through the hands of the Babylonians. This structure frames the words of the prophets, and frames the teachings of Jesus and the apostles as they proclaim the fulfilment of the covenant and the inauguration / realisation of the kingdom of God, both now and in the age to come. God's Word comes within this given structure to give unity and clarity.

When Jesus walked with the two disciples on the road to Emmaus, he spoke to them about the Old Testament and "interpreted" to them in all the scriptures the things concerning himself, Lk.14:27. Jesus treated the scriptures as a united revelation from God pointing to the coming of the messiah and the establishment of the kingdom. Therefore, once the theological structure of the scriptures is understood, the meaning of the individual events and statements become clear, especially Old Testament narratives.

The exegesis of a passage of scripture can be greatly aided by identifying its place in the theological structure of the kingdom of God. The following diagrams seek to illustrate the application of Biblical theology in the interpretive process:

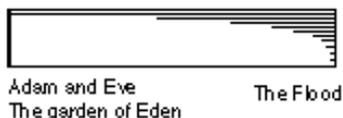
i] Identify to which mode of the kingdom of God the passage belongs

The story of the Bible is the story of humanity covenanted to God - "I am your God you are my people". It is the story of the creation of a kingdom, a community bound in fellowship under the Creator God. Although communities through history realise the kingdom in some form or other, they repeatedly fracture due to sin. Yet, God's covenant with his people cannot fracture. Ultimately, God, in and through the person of Jesus, realises the kingdom in perfection

As can be seen by the following illustrations, the kingdom of God is realised at different stages in Biblical history. The first step is to identify within which mode of the kingdom of God the passage falls. eg., If the passage was the story of David and Goliath, we would place it within the mode of the Historic Kingdom.

[Preliminary Events] The Kingdom of God Established]

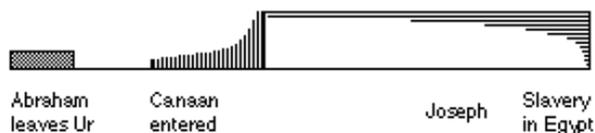
CREATION KINGDOM



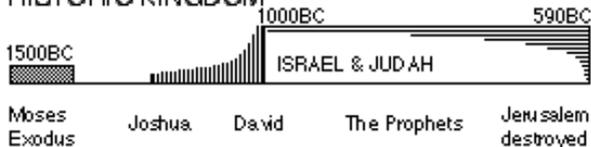
POST-FLOOD KINGDOM



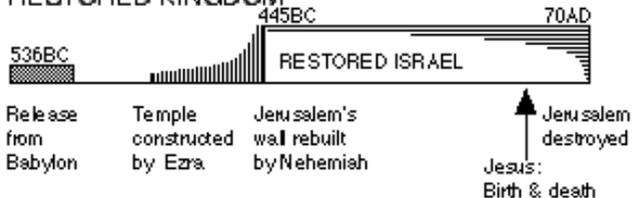
ABRAHAMIC KINGDOM

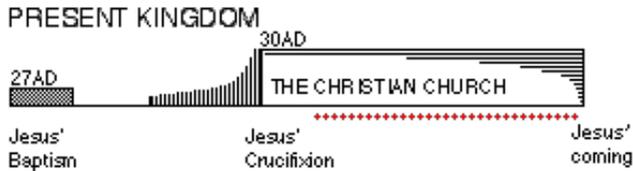


HISTORIC KINGDOM



RESTORED KINGDOM



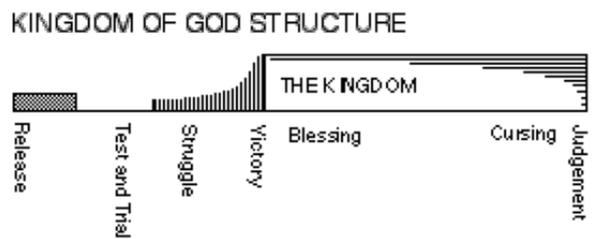


▣ This present age



ii] Identify the place of the passage in the structure of the kingdom of God

The illustration below shows that there is a repeated cycle of events common to each mode of the kingdom. In the preliminary events there is bondage, release, test and trial, struggle and victory. In the kingdom itself there is blessing, decline, cursing and judgement. It is necessary to place the scripture passage in its correct place within that cycle of events. eg., David and Goliath is a victory story. The enemy is destroyed and the kingdom established in power.



iii] Observe the parallels in the other modes of the Biblical Theology of the kingdom of God

Using the illustration below, note how the story, promise, command, etc., lines up with our position in the Present and Heavenly Kingdoms. Note carefully the overlap that occurs between the Present and Heavenly Kingdoms. At this moment in time, we are members of the Present Kingdom, awaiting the day of

toward the sinner expedited in and through the death and resurrection of Jesus. The doctrine of justification encapsulates the truth that right standing / eternal approval in the sight of God is a gift of God's grace appropriated through the instrument of faith, and is not by works of the Law; "It is by grace you have been saved, through faith - and this not from yourselves, it is the gift of God - not by works (of the Law), so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do", Eph.2:8-10.

So, for Paul, justification is the process by which a person is set-right / approved before God on the basis of Christ's faithfulness appropriated through faith. Paul does not deny the old Adam, and would happily concur with Luther who said "there is no sinless Christian" for "the old Adam retains his power until he is deposited in the grave." Yet, for a believer, righteousness is a present and eternally complete possession, and this apart from law-obedience - "God has raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus."

It is always dangerous to read into scripture an extraneous truth. Many sects do this and end up undermining a proper understanding of scripture. The process of reading a concept back into scripture which does not seem to be evident in the passage being studied, can only be justified if it is a foundational truth. The truth of God's grace is foundational, and when a passage of scripture is scanned through the lens of grace, it often helps to expose its intended meaning.

A good example of this approach is found in Jesus' teachings on the law. Left to themselves, these teachings provide an ethical perfection beyond the ability of any human. Yet, as the apostle Paul would remind us, "the law was put in charge to lead us to Christ", Gal.3:24. So, Jesus is not promoting ethical perfection, but the grace of God, and this by exposing the human condition. The parable of the Good Samaritan illustrates the point. No one can "go and do likewise" - we can't be *good Sams*; we are sinners in need of divine grace.

Understanding the mind of Christ is no easy task, but the four steps in Biblical interpretation can aid what is a worthy task.

Abbreviations

Bible Translations and Paraphrases

- AV.** Authorized Version = The King James Version. 1611.
- ASV.** American Standard Version, 1901.
- Barclay.** A New Translation, Vol. 1 & 2, NT. William Barclay, 1969.
- Berkeley.** Berkeley Version of the New Testament, Gerrit Verkuyl, 1945.
- Bruce, *Paraphrase.*** The Letters of Paul, an extended paraphrase. F.F. Bruce. 1965.
- Cassirer.** God's New Covenant, A New Testament Translation. 1989.
- CEB.** Common English Bible, 2011.
- CEV.** The Contemporary English Version. 1995.
- Goodspeed.** An American Translation, NT. Edgar J. Goodspeed. 1935.
- ESV.** The English Standard Version, The Standard Bible Society, 2001.
- HCSB.** Holman Christian Standard Bible, Holman Bible Publishers, 2004.
- JB.** The Jerusalem Bible. 1966.
- Junkins.** A Fresh Parenthetical Version of the New Testament, B.E. Junkins, 2002.
- Knox.** The New Testament in English. Ronald A. Knox. 1944.
- LB.** The Living Bible, Tyndale. 1971.
- LEB.** Lexham English Bible. Logos, 2011.
- Moffatt.** A New Translation, James Moffatt. Harper and Row. 1922.
- Montgomery.** Centenary Translation of the New Testament in Modern English, Helen Barrett Montgomery, 1924.
- NAB.** New American Bible. 1970/86.
- NASB.** New American Standard Bible. 1973.
- NCV.** The Word New Century Version of the New Testament. Sweet Publishing Co. Texas, 1984.
- NEB.** New English Bible. 2nd. Ed. 1970.
- NET.** New English Translation of the Bible, Biblical Studies Press, 2005.
- NJB.** New Jerusalem Bible. 1985.
- NKJV.** New King James Version, 1982, Harper and Collins.
- NIV.** New International Version. Zondervan, 1985. Updated, 2005 (TNIV), and 2011 (NIV11).
- NLT.** New Living Translation of the Bible, 1996.
- NRSV.** New Revised Standard Version, 1990.
- Peterson.** The New Testament in Contemporary English. Navpress. 1993.
- Phillips.** The New Testament in Modern English, J.B. Phillips, Bles/Collins, 1960.

Pilcher. St.Paul to the Romans, Charles Venn Pilcher, 1951.
REB. Revised English Bible, Cambridge, 1989.
Rieu. The Four Gospels, A New Translation from the Greek. E.V. Rieu, Penguin. 1958.
RSV. Revised Standard Version. 1946.
RV. Revised Version. 1884.
Scholars. The Scholars Bible / Version, Polebridge Press. 2000+.
Schonfield. The Authentic New Testament, edited and translated from the Greek by Hugh J. Schonfield, London, 1962.
TCNT. Twentieth Century New Testament, 1904.
TEV. Today's English Version = The Good News Bible. 1976.
TNT. The Translator's New Testament, British and Foreign Bible Society, 1973.
TNIV. Today's New International Version, Zondervan, 2005.
Torey. The Four Gospels. A New Translation. Charles Cutler Torey. 1933.
WEB. World English Bible. Public domain translation based on ASV 1901, 2000.
Weymouth. The New Testament in Modern Speech, NT. R.F. Weymouth. 1943.
Williams. A Private Translation in the Language of the People, NT. Charles Kingsley. Williams. 1937. Moody 1955.
Wuest. The New Testament, an expanded translation, 1961.

General Abbreviations

BEB. Baker Encyclopedia of the Bible, Grand Rapids, 1988.
cf. compare, confer.
DB. Dictionary of the Bible, Grant and Rawley, 1963.
eg. *exempli gratia*, "for example."
ET. The Expository Times.
Gk. Greek, the Greek text.
ie. *id est*, "that is."
JTS. The Journal of Theological Studies.
lit. literally.
LXX. Septuagint. The Greek Old Testament.
MSS. Manuscripts.
MT. Masoretic (Hebrew) text.
NT. The New Testament.
NTIQ. Novum Testamentum, International Quarterly for NT and Related studies, Netherlands.
NTS. New Testament Studies. Cambridge University Press.

OT. The Old Testament.

poss. Possibly.

RTR. Reformed Theological Review, Australia.

TDNT. Theological Dictionary of the New Testament, ed. Kittel and Friedrich. Eng. ed. Eerdmans, 1964-76.

TH. A Translators Handbook - Helps for Translators. United Bible Societies.

Greek Technical Sources, [Gk.].

* J.P. Louw and E. A. Nida, Greek-English Lexicon of the New Testament Based on Semantic Domains. New York: United Bible Societies 1988/89.

BAGD. A Greek English Lexicon of the New Testament and other Early Christian Literature. Arndt and Gingrich, Chicago University Press. 1955.

BDAG. A Greek English Lexicon of the New Testament and other Early Christian Literature, *Revised*, Danker. Chicago University Press. 2000.

BDF. Blass and Debrunner. A Greek Grammar of the New Testament and Other Early Christian Literature. Trans. Funk. 1961.

Brooks & Winbery. Syntax of New Testament Greek, James Brooks and Carlton Winbery, University Press of America, 1979.

Burton. Syntax of Moods and Tenses in New Testament Greek. 3rd Ed. 1898, T&T Clark.

Charmerlain. An Exegetical Grammar of the Greek New Testament. 1941.

Dana and Mantey. A Manual Grammar of the Greek New Testament. 1944.

Doudna. The Greek of the Gospel of Mark. Society of Biblical Literature 12, 1961.

Harris. Prepositions and Theology in the Greek New Testament. Zondervan, 2012.

Kenyon. Textual Criticism of the New Testament, Frederic Kenyon. Macmillan, 1912.

Levinsohn Acts. Textual Connections in Acts, Stephen Levinsohn, Society of Biblical Literature 31, 1987.

Levinsohn. Discourse Features of New Testament Greek, 2nd ed. Dallas: SIL, 2000.

LN. Lexical Semantics of the Greek New Testament, Louw & Nida, Society of Biblical Literature, 1992.

Metzger. A textual commentary of the Greek New Testament. United Bible Societies. 1971.

McKay. A New Syntax of the verb in New Testament Greek: an aspectual approach. Lang, NY, 1994.

Moule IB. An Idiom Book of the New Testament Greek. C.F.D. Moule. 2nd. Ed. 1959.

- MHT I.** A Grammar of New Testament Greek: Prolegomena, J.H. Moulton. T & T Clark, 1906.
- MHT III.** A Grammar of New Testament Greek: Syntax. Nigel Turner. T & T. Clark. 1963.
- MM.** The vocabulary of the Greek New Testament. Moulton and Milligan. London. 1930.
- Nunn.** A Short Syntax of New Testament Greek. H.P.V. Nunn, CUP, 1965.
- Plummer DDG.** Web based Daily Dose of Greek, Robert Plummer.
- Porter.** Verbal Aspect in the Gk., NT, 1989; Idioms of the Gk., NT. 1992.
- Robertson *grammar*.** A Grammar of the Greek New Testament in Light of Historical Research, A.T. Robertson, 1934.
- Rogers.** The New Linguistic and Exegetical Key to the Greek NT. Revision of Fritz Rienecker's original work, 1982. Zondervan, 1998.
- Runge.** Discourse Grammar of the Greek New Testament, Bellingham, 2010.
- Smyth.** Greek Grammar, Herbert Werner Smyth, Cambridge, Harvard University Press, 1984.
- TDNT.** Theological Dictionary of the New Testament, Kittel, trans. G.W. Bromiley, 1964-76.
- TNGEI.** The New Geek-English Interlinear New Testament, Brown and Comfort, Tyndale, 1990.
- Thrall Pt.** Greek Particles in the New Testament, Margaret Thrall, Eerdmans, 1962.
- Turner.** Grammatical insights into the New Testament. T & T. Clark. 1965.
- Wallace.** Greek Grammar Beyond the Basics. An Exegetical Syntax of the New Testament, Daniel Wallace, Zondervan, 1996.
- Zerwick.** A Grammatical Analysis of the Greek New Testament, Max Zerwick (trans. Mary Grosveror) 1981.
- Zerwick #.** Biblical Greek illustrated by examples, Max Zerwick (Trans. Joseph Smith), 1963.
- Greek text,** UBS 4th Corrected Edition, Bruce Metzger. Ref. translation, Robert Brown and Philip Comfort, Greek-English NT. Tyndale, 1990.

Greek Textual Classifications:

Western text. The Western text refers to a group of texts (Uncials, Papyri, Minuscles [scriptural quotations in other literature]) best represented by the bilingual (Greek and Latin) codex **D** (Bezae), and going back to the middle of the second century. Its many additions in the Gospels and Acts are often viewed as amplifications of earlier texts, but this is disputed by many.

Byzantine text. The Byzantine text refers to a large group of texts going back to the early fourth century in Syrian Antioch when different textual traditions were

reworked into an agreed text. This text was accepted in the Eastern Roman Empire (Byzantium) and became the main source for the Authorized Version of the Bible, 1611.

Alexandrian text. The Alexandrian text refers to a group of texts which Westcott and Hort argued was the closest textual source to the original (Nestle's resultant text improved on that of Westcott and Hort and remains the basis of the UBS Greek New Testament, Fourth Corrected Edition, used in these notes). It was called the Alexandrian text because it was the text primarily used in Alexandria and is best represented by codex **B** (Vaticanus).

Caesarean text. The Caesarean text refers to a group of texts used in Egypt (eg. papyri P45) before the Alexandrian text and used by Origin in Caesarea in the early third century. This text is best represented by Codex **W** (Washington) and **Θ** (Koridethianus). It is similar to the Alexandrian text, but with some of the Western text "amplifications".

General Grammatical Terms

acc. accusative
act. active
adv. adverb
adj. adjective
aor. aorist
dat. dative
fem. feminine
fut. future
gen. genitive
inf. infinitive
imp. imperative
imperf. imperfect
ind. indicative
intrans. intransitive
mas. masculine
mid. middle
neu. neuter
nom. nominative
opt. optative
part. participle
pas. passive
perf. perfect
peri. periphrastic
pl. plural

pluperf. pluperfect
PP. prepositional phrase
pres. present
prep. preposition
pro. pronoun
sing. singular
subj. subjective
subs. substantive
tran. transitive
voc. vocative

Bible Commentary Series

Abingdon. Abingdon New Testament Commentaries, Abingdon Press, Nashville, USA.

Anchor. The Anchor Bible, Doubleday, New York / Yale University Press.

BECNT. Backer Exegetical Commentary on the New Testament, Baker Book House, Michigan.

Black's. Black's New Testament Commentaries, A & C Black, London / **Harper's** New Testament Commentaries, Harper & Rowe, San Francisco and Hendrickson, Massachusetts.

BMC. Bryn Mawr Commentaries, Bryn Mawr College, PA.

BST. The Bible Speaks Today, Inter-Varsity Press

BTCP. Biblical Theology for Christian Proclamation Commentary, B&C - Academic.

CBC. The Cambridge Bible Commentary, Cambridge University Press, *replaced.*

CGTC. The Cambridge Greek Testament Commentary, Cambridge University Press.

CGTSC. The Cambridge Greek Testament for Schools and Colleges, Cambridge University Press.

ChiRho. ChiRho Commentary Series, Lutheran Publishing House, Adelaide, Australia (deceased)

Continental. Continental Commentary Series, Augsburg-Fortress Press.

Crossroad. New Testament Commentaries, The Crossroad Publishing Company, New York

DSB. The Daily Study Bible Series, The Saint Andrew Press, Edinburgh / The Westminster Press, Philadelphia

ECC. The Eerdmans Critical Commentary, Eerdmans Publishing Company, USA and UK.

EGGNT. The Exegetical Guide to the Greek New Testament, Broadman and

Holman Academic, Nashville.

EGHB. The Expositors Guide to the Historical Books, Baker Book House, Michigan

EGT. The Expositors Greek Testament, Reprinted by Eerdmans.

EPSC. Evangelical Press Study Commentary - a new conservative series for the Old and New Testament, Evangelical Press USA and England.

ESVEC. The ESV Expository Commentary, Crossway.

EBC / Expositors. The Expositor's Bible Commentary, Zondervan

Epworth. Epworth Commentaries, Epworth Press, USA.

FOB. Focus on the Bible, Fearn: Christian Focus Publications

Hermeneia. A Critical and Historical Commentary on the Bible, Augsburg-Fortress Press, Philadelphia

HGT. A Handbook on the Greek Text, Baylor University Press.

Horizons. The Two Horizons New Testament Commentary (THNTC), Eerdmans, Grand Rapids and Cambridge.

ICC. The International Critical Commentary, T & T Clark, Edinburgh

Interpretation. Interpretation, A Bible Commentary for Teaching and Preaching, John Knox Press, Louisville

IVP Commentary Series. The IVP New Testament Commentaries, IVP Press USA and England.

JSOT. Journal for the Study of the Old Testament - Supplement Series, Sheffield Academic Press

LABC. Life Application Bible Commentary Series. Tyndale.

Layman's. The Layman's Bible Commentaries, SCM Press London / John Knox Press Virginia (deceased)

LS. Let's Study, Banner of Truth, Edinburgh

Macmillan. New Testament Commentaries, Macmillan (deceased)

Mentor. Fearn: Christian Focus Publications

Moffatt. The Moffatt New Testament Commentary, Harper (deceased).

Moody. Commentary series, eg. Wycliffe Exegetical Commentaries, Moody Press, Chicago (deceased)

MPA Books - Biblical Application Series, St Matthias Press, Aus./UK.

NAC. The New American Commentary, in preparation and reflecting An American Commentary, Broadman Press, USA.

NCB. The New Century Bible Commentary, Oliphants / Marshall Morgan & Scott / Marshall Pickering / Eerdmans / Sheffield Academic (deceased).

NCBC. The New Cambridge Bible Commentary, Cambridge University Press, 2000 + series replacing the CBC series.

New Clarendon Bible, replacing the older Clarendon Bible, Clarendon Press, Oxford, England (deceased).

NCC. New Covenant Commentary Series, New Creation Publications Inc.

NIBC. New International Biblical Commentary, Hendrickson / Paternoster

NICNT. The New International Commentary on the New Testament, Eerdmans (formerly The New London commentary on the New Testament, Marshall, Morgan & Scott).

NICOT. The New International Commentary on the Old Testament, Eerdmans

NIGTC. The New International Greek Testament Commentary, Eerdmans.

NIVABC. NIV Application Bible Commentary, Zondervan.

NTL / OTL. The New / Old Testament Library - A Commentary, The Westminster John Knox Press Philadelphia / SCM Press London.

NTR. New Testament Readings, Routledge, London / New York.

Pelican. The Pelican New Testament Commentaries, Penguin Books. Later published as the Westminster Pelican Commentaries, Westminster Press, Philadelphia (deceased).

Pentecostal. Pentecostal Commentary series, Deo Publishing, UK.

Phillips. The J.B. Phillips Commentaries, Macmillan and Fontana (deceased).

Paideia. Paideia New Testament Commentaries, Baker Academic.

Pillar. The Pillar New Testament Commentary, Eerdmans/Apollos.

Reading. A Literary and Theological Commentary. Smyth and Helways.

REBC. Revised Expositors Bible Commentary, Zondervan.

REC. Reformed Expository Commentary Series, P & R Publishing.

Sacra Pagina. Biblical Commentaries, Liturgical Press.

Sheffield Guides. Guides to the Old and New Testament, Sheffield Academic Press.

SRC. A Socio-Rhetorical Commentary, Eerdmans.

Torch. The Torch Bible Commentaries, SCM Press, London and USA (deceased).

TPI New Testament Commentaries, Trinity Press International and SCM Press (deceased).

Tyndale. Tyndale Old/New Testament Commentaries. Inter-Varsity Press.

UBCS. Understanding the Bible Commentary Series, Baker Publishing.

Wesleyan. The Wesleyan Bible Commentary, Grand Rapids, Eerdmans.

Word. Word Biblical Commentary, Word Books.

ZECNT. The Zondervan Exegetical Commentary on the New Testament, Zondervan, Grand Rapids, USA.

Greek Glossary

Absolute.

A noun, verb, participle standing alone in a sentence.

Genitive absolute.

Formed by a genitive noun or pronoun + a genitive participle.

Nominative absolute

Formed by an independent substantive.

Abstract Nouns:

In Greek they often carry an article which is not translated into English:

ἡ δόξα και ἡ σοφία

"Glory and wisdom", not "the glory and the wisdom."

Accusative Case:

The undefined / default case for the New Testament

Object - the direct object of a transitive verb

Object complement double accusative construction

Adverbial uses of the accusative:

Manner.

Measure - "for the extent of ..."; of time, "for the duration of ..."

Reference / respect - "with respect to ..."

Location, locative.

Appositional accusative:

Specifies or defines a clause or something in it

Active voice.

The active voice of a verb is used where the subject performs, produces or experiences the action. The subject may perform the action, or cause the action (causative), or simply be in the centre of the action ("In the beginning was the Word")

Adjective:

Primarily serves to limit a noun:

Attributive: limits by modifying the noun.

Predicate; Limits by asserting something about the noun.

Adjectivizer.

The use of an article with a phrase or clause to make it an attributive modifier, limiting a noun, or a substantival infinitive or participle.

Adnominal.

Something related to a noun.

Advancement.

Where a dative indirect object takes the place of an accusative direct object and adopts the accusative case.

Adversative.

Expressing opposition, or at least a contrast, "but", "rather than"

αλλα is the most common adversative; Note:

An accessory idea for "an additional point in an emphatic way", BDF
"furthermore / not only that, but .."

It may introduce the apodosis of a conditional clause for emphasis.

With **γε** for emphasis

After a negative "rather, on the contrary"

Used in a counterpoint construction,

ου / ουχ αλλα .. "not but"

δε. Transitional.

This conjunction may also function as an adversative / contrastive, but primarily it is transitional, a marker of narrative transition, indicating a step in the argument, narrative or dialogue, ie., a paragraph marker. Sometimes translated "Now" Other usages include:

Coordinative: "and"

Copulative: "having the force of concluding something", Betz.

Epexegetic: introducing an explanation or parenthesis; "that is"

Inferential: "then ...";

Usually not translated when introducing a new literary unit.

Emphatic: **δε και**

μαλλον δε. "but rather" - Introducing an alternative that is preferred.

νυν δε. Adversative statement of fact, "but now in fact"

παλιν, "again";

Sometimes as an adversative / contrastive:

"nevertheless", "on the other hand."

Agent.

The person or thing performing the action

Anacoluthon.

A broken or irregular syntactical construction where the author loses track of the syntax.

Anaphoric.

Particularly of an article or demonstrative pronoun referring back. cf. 2Cor.5:4

in THIS tent

εν τῷ σκηνει

Anarthrous.

Without an article

Antecedent.

A word (the previous referent) referred to later in the sentence

Aorist.

A verb with punctiliar action, having perfective verbal aspect:

Constative = the point of action;

Ingressive = the point at which the action begins

Culminative = the point at which the action ends

Gnomic = expressing a universal truth

Epistolary = the action is expressed in the time-frame of the reader.

Dramatic = used to express dramatic effect

Futuristic / a prophetic perfect =

an action in the future that is certain to occur

Apodosis.

The "then" clause that corresponds to the "if" clause, the **protasis**, in a conditional sentence.

Aposiopesis.

A conditional clause / sentence which omits the apodosis.

Apposition.

Two nouns, side by side, where the second further defines the first.

Usually in the same case, sometimes the second is genitive

Articular.

With an article

An article will sometimes function as a personal pronoun.

This is particularly evident in the gospels:

ὁ = αὐτος, "he"

οἱ = αὐτοί, "they"

Ascensive.

Climactic.

Aspect.

Verbal aspect defines the action of the verb:

Perfective - aorist tense:

where the action is viewed by the author as a whole, complete

Imperfective - present, imperfect tenses:

where the action is viewed by the author as in progress, unfolding

Stative - perfect, pluperfect tenses:

where the action is viewed by the author as a complex state of affairs:

eg., past action extending into the present - perfect, pluperfect tense

Campbell, *Verbal Aspect*, classifies it as a prominent imperfective

Asyndeton.

The grammatically incorrect omission of a conjunction, both coordinating or adversative

Attraction.

A relative pronoun that has improperly taken on the case of ("attracted" to) its antecedent or predicate

a man whom we appointed

εν ανδρι ω [ον] ωρισεν

Where the relative pronoun and its antecedent is governed by the same preposition (eg., εν), the preposition is omitted in the relative clause, cf., Matt.24:50. This looks like attraction, but isn't.

Attributive and Predicative adjectives.

An attributive adjective directly modifies a substantive, as opposed to a predicative adjective which modifies a substantive indirectly, cf., Wallace:

Attributive positions - "The good man"

1st. ο αγαθος ανθρωπος,

2nd. ο ανθρωπος ο αγαθος,

3rd. ανθρωπος ο αγαθος

Predicate positions - "The man is good"

1st. αγαθος ο ανθρωπος,

2nd. ο ανθρωπος αγαθος

Augment.

The prefix ε

Brachylogy.

An overly concise expression

Canon of Apollonius.

With two nouns, where one is depending on the other, either both have an article or both lack it. This rule is not always evident in the NT especially when the first noun follows a preposition.

in the Spirit of God

εν τω πνευματι του θεου

Case

There are five cases in Greek: Nominative, Vocative, Accusative, Genitive and Dative. Following A.T. Robertson's grammar, 1934, some today still argue for an eight-case system, distinguishing the locative and instrumental forms from the dative case, and the ablative form from the genitive case.

Casus Pendens.

Referring to a noun phrase standing outside a clause and replaced in the clause by a resumptive pronoun. eg. "The God of the Hebrews, HE has created the world."

Catachresis.

A word or phrase that is alien to the context

put to death therefore,
[your] LIMBS on the earth =
whatever in you is earthly, NRSV
νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς

Cataphoric.

Particularly of a demonstrative pronoun pointing forward
"In THIS is love, *namely that*"

Causal Clause.

Expressing the reason for the action of the main verb.; "because, so"

Formed by an infinitive (see Infinitives), Genitive absolute, or a participle
Prepositions sometimes introduce a causal clause:

ἀπο, δια + acc., εἰς (rare), ἐκ, ἐν, ἐπι, ἀνθ [ἀντι] ὧν

Particles can be causal + ind.

ὅτι, ἐπει, ἐφ, ὧ διοτι, ἐπειδιη

γαρ is primarily causal, answering the question "Why?"

Sometimes it is:

Explanatory, answering the question "How?", giving a reason, "for"

Emphatic: emphasising a point:

just γαρ by itself, or και γαρ, "and indeed"

Transitional; a stitching device, connective, resumptive.

Inferential: establishing a logical connection.

Conclusive: Used in questions, "what THEN I pray ..."

Ground / Basis: "on the ground that"

ὅτι is also primarily causal.

Often used to introduce an adverbial clause of cause / reason.

Its other functions are as follows:

Introducing an object clause / dependent statement,
used in place of an accusative infinitive

Epexegetic: serving to introduce an explanatory clause,
used in place of ἵνα + subj.

Interrogative: τι ὅτι, "what is that?" After 2nd. person verbs.

Why did you go up to Jerusalem?

δια τι, "because why? / why?" - A causal interrogative.

Causative.

A verb expressing cause

Chiasmus.

A Chiastic construction is one where the word order is inverted. Possibly
Semitic in origin. eg Matt.9:17.

Cognate.

Two words with the same root meaning, "I love love."

Cognate accusative.

In "I love love", the accusative object of the verb "to love" is one. **Colwell's**

Rule.

Definite predicate nouns that follow the verb usually take the article.

Definite predicate nouns that precede the verb usually lack the article.

Comparative / Contrastive.

Serving to compare or contrast

Comparative clauses, with a protasis and apodosis.

The characteristics of one element are compared with another:

Adversative comparative / contrastive construction:

μεν **δε** "on the one hand but on the other hand"

This construction contrasts one thought with another in a series.

It does so without emphasising contrast, cf. BAGD 504.1c.

Disjunctive comparative / contrastive construction:

ειτε **ειτε**, "either or"

Negated disjunctive comparative / contrastive construction:

ουτε **ουτε** "neither nor"

Other comparative / contrastive constructions:

καθως **ουτως**, "just as so"

ωσπερ **ουτως και**, "just as so also"

ουτως **ως**, "thus as"

καθαπερ **ουτως**, "just as so"

ως will often introduce a comparative clause:

"like, as, even as, as if, as it were".

Other functions include:

Adverbial:

Modal, introducing an adverbial clause of manner;

"in the manner of, is that of"

Temporal; "while"

Causal: Used instead of **οτι** or **επει**; "because"

Consecutive: "so that"

Final: "in order that"

Like **εως**, used to introduce a dependent statement instead of **οτι**.

Used with numerals to express approximation, "about"

Exclamation. "How!"

Used with a participle to express consideration, cf., BDF 425[3];

"with the assertion that, on the pretext that, thought that."

Introducing a concrete example: **ως Σαρρα**, "Sarah, for example."

Indicating a characteristic quality or standard:

"exactly as / in accordance with":

Why am I still considered **ὡς**, "AS", a sinner (not LIKE)

Why am I still considered a sinner?

ie., used instead of the Hebrew predicate accusative.

καθως will often introduce a comparative clause,

"as, just as, even as", but has other functions

Used to establish basis, cause, reason, cf., BDF 236

As a loose connective. Sometimes used this way in Paul's letters.

Used to introduce a conditional clause

Indicating a characteristic quality, or standard,

"exactly as / in accordance with"

Temporal (rare)

οὕτως can make a comparison with what precedes, "in the same way";

Its other syntactical functions are mostly adverbial:

As an absolute; "simply, without further ado."

Manner; "for in this way."

Referring to what follows, "thus" (not in the sense of "therefore")

Interrogative; "How?"

Degree / intensity / elative; "an earthquake SO great"

μᾶλλον can serve as a comparative, "rather than".

It has other functions as well:

Intensive / elative, "by all means, certainly"

Adversative, "instead, preferably"

Complement

A word or phrase that adds to the sense of another word in the sentence. A verb may take a complement, either a word or phrase, to complete predication. Nouns, adverbs, and adjectives may take a genitive complement, eg., **αξια πληγων**, "worthy of punishment." In this case the genitive noun virtually functions as if an objective genitive. The direct object of a verb may take a complement, see Object Complement.

Compound verb

A verb with a prepositional prefix.

βαλλω, "I throw"

εκβαλλω, "I throw out"

Conative.

Action that is attempted

Concessive Clause.

A clause expressing a concession which implies that the action of the main verb is true despite the concession. Usually translated, "though", "although".

A participle will often form a concessive clause.

May be introduced by **ει και**, **εαν και**, **και ει**, **και εαν**

Sometimes formed by **καίπερ** + part.

Concomitant.

An action occurring at the same time

Concord.

Where words in a sentence agree in number etc.

Conditional.

Expressing a supposition

ει (also **αν**, **εαν**) usually indicates a conditional clause.

Its other functions:

Interrogative:

Introducing a direct or indirect question:

επει τι, "given why ..."

Rhetorical question expecting a negative answer:

ει + ind., + **ου/ουκ**, BDF 428i.

Hypothetical result,

"but if indeed not - otherwise": **ει δε μηγε, ει δε μη, ει μη**

Exceptive clause expressing a contrast by designating an exception:

ει μη "except".

After a negative joined to a noun it may just be adversative, "but"

Adverbial clauses: **ειπερ, ει**

Indefinite

Concessive "although yet ...", **ει και**, "otherwise", **επει**

Causal "since then ..."

Temporal.

The condensed elliptical protasis for a conditional clause:

επει "for otherwise".

Dependent statement of doubtful expectation:

ει αρα . Used instead of **οτι**

Conditional clause.

Made up of an "if" clause, the **protasis**, and a "then" clause, the **apodosis**:

1st. class = the proposed condition is assumed to be true:

ει + ind. in the protasis; "if, as is the case, then"

2nd. class / contrary to fact =

The proposed condition is assumed to be not true / contrary to fact:

ει + past tense ind. in the protasis and

αυ + past tense ind. in the apodosis;

"if, as is not the case, then"

3rd. class =

The proposed condition is assumed to be a future possibility:

εἰ or ἄν + subj. in the protasis; "if, as may be the case, then"

4th. class =

the proposed condition is assumed to be a remote future possibility:

εἰ + opt. in the protasis, and ἄν + opt. in the apodosis;

"if, as should possibly happen to be the case, .. then .."

In the NT only incomplete examples exist.

Other conditional constructions:

εἰ καὶ or εἰς καὶ, "if even",

Often with concessive force: "although yet"

εἰς μὴ + subj. - Introducing a subordinate clause of negated condition.

ὅταν + imperf. is used in a temporal conditional clause.

Sometimes only ἄν or εἰς + subj..

εἰ + ind. without the apodosis / "then" clause = an unfulfilled condition.

"That which is anticipated by the "if" clause is expressed as a hope, desire, even purpose", Burton. cf., Rom. 11:14.

Connective.

Used to join together two words, phrases, clauses, sentences,

eg. δε, καὶ, γὰρ

τε is often used to join two clauses in a close relationship

τε τε. "as so", "not only but also"

τε καὶ. "and" - a close connection of concepts;

"both Jews and Greeks."

Consecutive clause.

Expressing the results of the action of the main verb.

ὥστε, τοῦ, εἰς το, πρὸς, ὡς, ἐν τῷ + inf.

ἵνα + subj.,

ὥστε + ind.

A participle

Constructio ad sensum

"a construction according to sense".

Where a clause etc. follows good sense rather than good grammar.

Content Clause.

See Object Clause.

Contrastive.

Establishing a contrast or comparison. eg.

δε sometimes introduces a contrastive clause.

At other times adversative, or simply connective.

Coordinative.

Two clauses of similar weight, joined by a coordinating conjunction

και is the most common coordinative conjunction.

Other functions for **και**:

Adjunctive: "also"

Ascensive: "even"

Adversative, contrastive: "but"

Concessive, "and yet"

Emphatic; "indeed, in fact"

Epexegetic: explaining, specifying, "that is, namely"

Transitional: indicating a step in the argument, or narrative
(used instead of **δε**)

Final: **ὥστε και** = "so then"

Consecutive, often after an imperative:

"so that, with the result that, and as a consequence"

Additive. Introducing a clause which provides more information.

Inferential: establishing a logical connection, "and so."

Sequential: introducing an important point

Also for a concluding an argument;

"and so"

και νυν. "And now"

τε και Forming a coordinate series.

Copulative.

An intensive verb that connects the subject and the predicate.

The main linking verbs

ειμι, γινομαι, ὑπαρχω, καλεω

Correlative constructions.

Words, phrases and clauses that correspond to each other. They express either comparison, or contrast, or an alternative, or association, or disjunction. The intended sense is usually determined by context

και ... και , "both and" - association.

ειτε ... ειτε "whether or whether" - disjunction.

ἢ ἢ . "either or" - disjunction

μεν δε "on the one hand but on the other"

alternative = adversative comparative / contrastive

καθως οὕτως "just as so" - comparison, association

ὡς οὕτως "as so" - comparison, association

ὡσπερ οὕτως και "just as so also" - comparison, association

μητε μητε "neither nor" - contrast

οἷος τοιουτος "of what sort such" - comparison

τε και "both and" - association.

ποτε νυν "once now ..." - contrast

τε τε "as so ..." - comparison, association.

Crasis.

The joining of two words with the loss of a vowel from the first

και + μοι = καμοι

Dative Case:

The case of personal interest indicating advantage or disadvantage.

The Pure Dative:

Dative of indirect object;

Dative of interest: Advantage or disadvantage;

Dative of reference / respect / representation;

Dative of possession;

Dative of feeling / ethical dative

Dative of recipient.

Local Dative (Locative):

Dative of space, sphere, or state;

Dative of time (temporal);

Dative of rule - "in conformity with";

Dative of destination - "traveling to."

Instrumental Dative - expressing means:

Dative of means - "by means of."

Dative of cause - "on the basis of."

Dative of manner - "He speaks in = WITH boldness = boldly."

Dative of measure;

Dative of agency, "by";

Dative of content.

The dative of that which is followed = "which you have followed"

Dative of direct object:

Normally the direct object stands in the accusative case, but some verbs, particularly verbs with a prepositional prefix, eg., σὺν, will take a dative.

Dative complement:

Some nouns, adjectives or pronouns, take a dative complement, eg., ὅμοιος, "like, similar", although sometimes classified as a dative of the thing compared.

τινι εἰσιν ὅμοιοι

"they are like WHAT?" = "what are they like?"

γὰρ in Matthew it often takes a dative personal pronoun.

Deliberative.

Asks a question

Dependent statement / Object clause.

An object clause of direct or indirect speech, perception, or action expressing the content of what was said, seen, thought, or done, of a verb of saying, thinking, or doing. Such a clause is formed by an infinitive, **ὅτι** + ind., **ἵνα** + subj., **ὅπως** + subj., **ἕως**, and rarely an optative verb. A participle may also be used to form a dependent statement of perception. Note **οἶδα** + inf. Introducing a dependent statement of perception expressing manner rather than content, so Robinson; so not "know THAT", but "know HOW."

After **θελω** a subjunctive verb can follow without **ἵνα**

What do you want me to do for you

What do you wish THAT I MAY DO for you

τι σοι θελεις ποιησω

Dependent statements introduced by an infinitive,

Direct speech (recitative): Infinitive, **ἵνα** + subj, **ὅτι**

Indirect speech:

Stating, entreating, questioning, requesting, promising.

Infinitive, **ἵνα** + subj, **ὅτι**, **ὅπως** + subj., opt.

Expression - "he wrote THAT", **ἵνα** = subj., or inf.

Perception - sensation and cognition:

Thinking, feeling, wondering, knowing, perceiving, hoping

Infinitive, **ἵνα** + subj., **ὅτι**, and sometimes a participle.

Cause: Striving, effecting, achieving, ...

Infinitive, **ἵνα** + subj., **ὅπως** + subj., **ἕως**, or fut.

Fear: **μη** + subj.

In answer to a question: **ὅτι**

Deponent verb.

Defined by older Grammars as verbs that have only middle / passive ending, but are active in meaning. This definition is no longer widely held; see Middle Voice

Disjunctive.

Indicating a choice between two mutually exclusive possibilities.

ἢ, "or" - sometimes expresses comparison.

Distributive expression:

The preposition **κατα** is used adverbially as a distributive.

"According to name" = "name by name" = "individually"

κατα δε εορτην

but/and according to festival

"Now, at each celebration of this festival."

Double Accusative Construction:

A clause where the verb takes an accusative direct object + an accusative complement. The complement states a fact about the object. There are two forms:

i] Person and thing: both objects limit the verb and are unrelated to each other: "I will teach you (accusative direct object of **διδάξαι**) all things (accusative complement)

ii] Primary and secondary: Both objects are related, with the secondary / predicate object standing in apposition to the primary object, ie., the secondary object predicates something about the primary object. The secondary object may be a noun, an adjective, an infinitive, or a participle

Sometimes **ὡς** is supplied, but translated "as, to be, that is, namely"

If you have me (a direct object) a partner (accusative complement)

If you consider me *as* a partner.

Dialogue.

In a dialogue between two parties, the dialogue shift is often indicated by the use of **δε**

Ecbatic.

Expressing result.

Elative superlative.

The absolute use of the superlative where there is no comparison
very/extremely small

ελαχιστος

Elision.

The dropping of the final vowel of a word. Identified by an apostrophe.
through

δι'... δια

Ellipsis.

The omission of words from a sentence that are significant, but can still be determined from the context.

the [LETTER] from laodicea

την εκ Λαοδικειας

Emphatic.

Emphasising a point. Usually achieved by the placement of the word at the beginning of a sentence or by the use of an unnecessary personal pronoun

Exegetic.

Explanatory, explaining the meaning of - reason rather than cause

Epidiorthosis.

A correction of a previous statement or impression

Epistolary / Royal plural.

A singular writer refers to himself using a plural number

Exceptive clause

A clause which establishes a contrast by designating an exception

εἰ μὴ + subj. "except"

In a conditional clause

εἰ μὴ + ind. = "if not = unless"

εἰ μὴ + subj. = "if not = unless"

Sometimes εἰ μὴ is used to express a hypothetical result

After a negative joined to a noun εἰ μὴ may just be an adversative; "but"

Final clause / Telic.

Expressing purpose - an intended result

τοῦ, εἰς το, πρὸς το, ὥστε, ὡς + inf. = purpose

ἵνα + subj. commonly introduces a purpose clause expressing end-view.

Sometimes ἵνα expresses result, or hypothetical result.

ἵνα + subj. preceded by οὐπὼς forms an expegetic clause

μηποτε + subj. expresses negated purpose

Also hesitation, a hoped for outcome;

"lest, perhaps."

ὥστε can be used to introduce a final clause expressing purpose

It can also be:

Consecutive, expressing result.

Inferential, when used at the beginning of a new sentence.

ὀπῶς / πῶς + subj./fut. can express purpose

A future tense can sometimes express purpose, so Moule.

A purpose clause may also be formed by

a present or future participle,

a relative clause with fut. verb.

Future tense.

Action in the future relative to the writer:

Predictive. The action will take place, either:

progressively (linear),

repeatedly (iterative), or

in a single action (punctiliar).

Imperative. Used for a command

Deliberative. Asking a question or implying doubt.

Gnomic. Action that will always happen within certain parameters.

Genitive Case:

In the NT, primarily adjectival in function. It serves to limit a substantive by describing, defining, specifying, or qualifying it.

Descriptive Genitives:

Attributive. Limits by supplying a specific attribute or innate quality;

Attributed. The lead noun serves as the attributive adjective.

Idiomatic / General (aporetic):

A genitive that serves as a general limiting descriptive:

A genitive that displays semantic density / Semitic *short-talk*

Movement: "The way of the Lord" = "The way the Lord *travels*"

Source, Origin, Agent: "Word of Lord" = "*which is from* the Lord."

Subordination. "The ruler of demons" = "The ruler of *over* demons";

Material: "a heard of swine" = "a heard *consisting* of swine."

Content: "a net of fish" = "a net *full of / containing / with* fish";

Local: "Cana of Galilee" = "Cana *which is located in* Galilee";

Identification: "Zerepath of Sidon" = "*which is in the region of*"

Separation: "*which is separate from.*"

Destination: "Paths of life" = "paths *which lead to* life";

Producer / Product: "the end *which is the product of* faith";

Price: "Bought of silver" = "bought *for a certain amount of* silver";

Time / temporal;

"The time of visitation" = "the time *when God* visited you."

Epexegetic (Appositional) - a genitive of definition.

A genitive of definition limits a head noun by specifying it - defining, explaining, clarifying. An unnecessary distinction is sometimes drawn between an epexegetic genitive and an appositional genitive, when in function they are one in the same. The only technical difference is that an appositional genitive restates a previous genitive, eg., verse two below.

The sign OF CIRCUMCISION

The sign **namely / that is / which is / consists of** CIRCUMCISION

σημειον περιτομης

he is the head of the body OF THE CHURCH

he is the head of the body **namely / consisting of** .. THE CHURCH

αυτος εστιν η κεφαλη του σωματος, της εκκλησιας

Qualifying Genitive:

Possessive;

Identifying the possession of:

A dependent status

A derivative characteristic; "pertaining to."

Relational: "Simon *son of* John."

Partitive / Wholative.

Identifying the whole of which the substantive is a part / all of.

Verbal Genitive.

A verbal genitive, either subjective, or objective, limits a substantive of action by complementing it (verbal nouns such as: *οργη, αγαπη, δεησις...*). Sometimes both ideas are present = Plenary or Full Genitive. Moulton argues that the interpretation of these genitives is more a matter of exegesis than grammar, the final arbiter being the context. For example, "the love of Christ constrains us" - is that our love for Christ, or Christ's love for us? i.e., is it objective or subjective. This classification now has its critics, particularly the objective genitive, and this because important issues hang on the classification, eg.,

δια πιστεως Ihsou Cristou, Gal.2:16

Verbal genitive, objective =

justified through faith IN JESUS CHRIST

Possessive genitive =

justified by the faithfulness OF JESUS CHRIST

Subjective genitive (Active genitive)

It produces the action implied by the verbal noun

Often classified as adjectival, possessive.

τον παλιον ανθρωπον συν ταις πραξεσιν αυτου

the old self with ITS practices / the practices OF IT

Possessive: practices THAT CHARACTERIZED IT

Subjective: practices THAT EXPRESSED IT

Objective genitive

It receives the action implied by the verbal noun

Usually expressed by:

about / for / concerning / toward placed before the genitive

the report OF HIM

the report CONCERNING / ABOUT HIM

η ακοη αυτου

Ablative Genitive:

The ablative genitive indicates separation, either static or movement from, or comparison with. In Koine Greek the ablative was in the process of being replaced by the use of a preposition + gen. See note below.

Separation: "he has ceased of sin = *from doing* sin." (*Rare*)

Comparison: "more value of many sparrows = *than* many sparrows."

Source / origin: "he was sent of the Lord = *from* the Lord." (*Rare*)

Adverbial Genitive: Where a genitive substantive serves to modify a verb.

Time;

Measure;

Space.

Means, "through, by means of";

Agency, "through, by";

Result, "so that, with the result that";

Reference / respect, "about, for" - may modify a noun or adjective;

Association, "with" - may modify a noun or adjective.

Genitive of direct object;

A genitive, following certain verbs, rather than an accusative.

Genitive Complement:

Certain adjectives, nouns and adverbs take a genitive complement.

Genitive Absolute:

A genitive noun or pronoun + an anarthrous genitive participle standing by themselves at the beginning of a sentence will usually be temporal in meaning.

Generalising plural.

A plural used for a singular example of the same.

Herod

οἱ ζητούντες

Generic singular.

A singular noun that refers to multiple examples of the same

Gnomic.

Expressing a general truth.

Granville Sharp's Rule (Modified).

With respect to two coordinated nouns (singular, personal, and not proper nouns), the repetition of the article distinguishes them, while a single article associates them.

Hapax Legomenon.

A once only use in the New Testament

Hendiadys.

A single idea expressed through two separate words joined by "and", και: rejoicing and seeing = rejoice to see

χαίρων και βλέπων

Historic / Narrative Present Tense:

A present tense verb which is logically translated in English into the past tense. They are mainly found in the Gospels (not many in Luke) and the Revelation. Most introduce speech, and some 25% introduce verbs of motion. They seem primarily to function as paragraph markers; indicating a step in

the narrative. The default tense in narrative is aorist, with the present tense indicating a change in speaker, a new scene, etc., ie., they indicate narrative transition. The particle **δε** (or **ουν** in John's gospel) can perform a similar function.

Hortatory.

An exhortation

eg. a subjunctive, or **αφες** + subj. = "Let us"

Hyperbaton.

An inversion of the normal word order. Often where the subject or object of a subordinate clause is displaced such that it becomes the subject or object of another clause, usually, the main clause.

Hysteron-proteron. "*Last first*".

The reversal of a natural order to give emphasis to the first item.

τηρει και μετανοησον

"hold fast (keep) and repent."

The natural order would be "repent" and then "hold fast."

Idiolect.

Indicates the particular style of an author, eg., John's use of the demonstrative pronoun for a personal pronoun.

Imperfect tense.

Expressing linear action, usually in the past, a past/remote process, in indicative mood only:

Descriptive.

Progressive action that took place at some point of time in the past.

Durative.

Action over a long period of time, but is now complete.

Inceptive / ingressive. Where the beginning of the action is emphasised.

Customary. Habitual recurring activity in the past.

Iterative. Repeated action in the past, "they used to do"

Tendential. Unrealised attempted action.

Voluntative. A desire to attempt a certain action

I could wish that I myself were present with you right now

ηθελον παρειναι προς υμας αρτι

Imperative.

A command or instruction. Normally expressed by an imperative verb:

Perfective aspect (aor. imperative) urges activity as a whole action

Imperfective aspect (pres., imperf. imperative)

Urges activity as an ongoing progress

Some linguists still argue that:

A perfective imperative prohibits the commencement of activity

An imperfective imperative prohibits action in progress
Future imperative:

A future indicative is often used as an emphatic command

οὐ μὴ + fut. = "he must never", cf., Burton.

It is very easy to mistakenly ascribe a future imperative

οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος

not by bread alone will man live

Man shall not live by bread alone, AV. (as an imperative)

Man does not live by bread alone, NET.

(as a statement - more in line with Deut.8:3.)

Imperfective.

The verbal aspect of action in progress, usually represented by a present or imperfect tense.

Improper prepositions

A preposition never used as a prefix for a verb

Usually an adverb serving as a preposition, eg.,

ὀπίσω, adv. "afterward"

ὀπίσω + gen. "after", as a preposition

Inceptive.

Denoting the beginning of an action; "began to".

Indefinite.

Not referring to a specific person or thing

τι will often introduce an indefinite expression,

"a certain one, anyone" / "any, anything."

ὅς, or ἐάν, is often used to shape an indefinite expression, often + subj.

A relative pronoun + ὅς, or ἐάν:

"an independent relative clause which

makes a general assertion or assumption", BDF 380.1

ὅστις, "whoever"

ὅς ἄν + ind., "whoever" - the ἄν is an unnecessary addition.

ὅς ἄν, ἐάν + subj. = "whoever / whosoever".

Neut. "wherever / whenever"

ὅσοι ἄν + subj. = "whoever" -

Used to form an indefinite relative clause

(+ imperf. = durative action)

αἵτινες an indefinite pronoun with some particular functions:

Simple: "who, what"

Generic: "whoever, whichever"

Qualitative: "the very one who, the very thing that"

καὶ ἂν = καὶ ἐάν, "if only, even just"

ὅπου **αν** + subj., "wherever".

Used to form an indefinite local adverbial clause.

Inferential:

οὐν is primarily inferential:

Drawing a logical conclusion: "so, therefore"

Establishing a logical connection: "so, consequently, accordingly."

μεν οὐν, "so then ..."

τοτε οὐν, "finally ..."

Sometimes **οὐν** is:

Resumptive, transitional, sequential; "now, then, subsequently,".

Common in John's gospel.

Responsive: Especially after a verb of exhortation.

Adversative, drifting toward concessive; "yet, however"

ὥστε is primarily inferential, "thus", but can also express:

Purpose - final, "in order that"

Result - consecutive

"with the result that", hypothetical result, "so that".

Comparison / likeness (**ὥς + τε** = "and so"), "likewise"

δια τουτο. Inferential, "therefore", rather than causal, "because of this".

See *Discourse Grammar*, Runge.

Infinitive:

An indeclinable verbal substantive with either verbal force or substantival force. There is disagreement among grammarians as to the classification of an infinitive with an impersonal verb such as **δει, εξιστιν, δοκει**, etc. Traditionally the infinitive was classified as a substantive, subject of the verb, but they are often classified today as complementary.

Substantival / Nominal Infinitives:

As a substantive. Always singular, neuter, with or without an article.

Subject:

For me, TO LIVE is Christ and TO DIE is gain

μοι γαρ το ζην Χριστος και το απαθανειν κερδος

Subject of an impersonal verb:

δει λυθηναι αυτον μικρον χρονον

It is necessary TO RELEASE him for a short time.

TO RELEASE him for a time is necessary

Direct Object:

An infinitive may form a nominal phrase or clause, accusative direct object of a finite verb.

Complementary

Classed as a substantive object

A very common helper (completive) verb.

Completes the sense of verbs such as

δυναμαι, αρχομαι, βουλομαι, επιτρεπω, ζητω, θελω, μελλω

Exegetic / Appositional

An exegetic infinitive limits a noun, pronoun or adjective

It limits by specifying or defining it

Dependent statements / object clause

An infinitive used to form an object clause to express content,
dependent on a verb of saying, thinking, or doing.

A dependent statement may also be formed by a clause introduced by
ὅτι + ind., ἵνα + subj., ὅπως + subj., ἕως, or a participle,
on rare occasions an optative.

See Dependent Statements / Object clause.

Adverbial Infinitives:

An infinitive may modify the main verb, or function as a verb

Purpose: Introducing a final clause

Expressing the the aim or purpose of the action.

Usually in conjunction with:

του + inf. Genitive articular infinitive = purpose in Matt. Lk. Act.

του μη + inf. = separation following a verb of hindering or stopping.

εις το, προς το, ὡστε, ὡς + inf. = purpose

Result; Introducing a consecutive clause

Expressing the results of the action of the main verb.

Usually in conjunction with:

ὡστε most common; ὡς, εν τῷ. *Rare*

του, [εις το] προς το + inf.

Time: Introducing a temporal clause

Expressing the relative time at which the action took place.

Also in conjunction with:

Antecedent time. "before". προ του + inf., πριν + acc. + inf.

Contemporaneous time. "while, during" εν τῷ + inf.

Note Heb.8:13, causal

Subsequent time. "after" (See Wallace p594) μετα το + inf.

Future time. "until" ἕως του + inf.

Cause: An infinitive may form causal clause

Expressing the reason for the action of the main verb.

Also formed by δια το + inf., or a dative article + inf.

[τῷ, ἕνεκεν του, + inf. *Rare*]

Imperative - Infinitive of Command.

An infinitive functioning as an imperative. *Rare*

Often formed by a **ἵνα** + subj. construction
to what we have already attained, LET US LIVE up to it
εις ὃ εἴδοθαμεν, τῷ αὐτῷ στοιχεῖν

Means (Instrumental).

Describes the way in which the action of the main verb is accomplished.

Is with or without an article, but usually **ἐν τῷ** + inf.

Very similar to the verbal infinitives of purpose or result.

Translate "by means of / by"

to bless you **BY TURNING**

εὐλογουντα ὑμᾶς ἐν τῷ ἀποστρεθεῖν

Manner (Modal)

Absolute

An infinitive that stands alone in a sentence

It has no relationship with the sentence, cf. Phil.3:16, Rom.12:15

James to the twelve tribes in the dispersion. GREETING

ἰακωβος ... ταις δωδεκα φυλαις ταις ἐν τῇ διασπορᾷ χαιρεῖν

Ingressive.

Expressing the beginning of an action

Instrumental / Means

Describes the way in which the action of the main verb is accomplished.

ἐν τῷ + inf. forms an instrumental clause.

A participle may form an instrumental clause expressing means.

May be introduced by an instrumental preposition, eg.,

ἐν, δια, ἐκ, ὑπο

Intensive.

Indicating that the word has a heightened force, emphatic

Interjection.

An exclamation

Interrogative.

A word or phrase used to ask a direct or indirect question.

Formed by an interrogative pronoun, eg. **τί, ποσος, ποίς**

Formed by an interrogative adverb, eg. **ποτε, ἕως ὅπως πῶς ὅπου ποθεν**

πῶς. Introducing a direct, indirect, or rhetorical question

+ subj. where deliberation is implied,

ie., an unstated interrogative clause

Other uses include:

Modal expressing manner, "somehow, in some way, perhaps",

also **εἰπῶς**, and **μηπῶς**, "lest somehow"

Exclamation

Introducing a dependent statement

Expressing something ABOUT what is said.

μη or **αρα** are used with a question expecting a negative answer

ου is used with a question expecting a positive answer

δια τί. Introducing a question asking the reason for an action; "why"

ινα τί. Introducing a question asking the purpose for an action.

Intransitive.

A verb whose action ends with the subject and does not "go over" to a direct object. It makes complete sense in itself. eg. "I run".

Iterative.

Repeated or habitual action

Linear.

Action that is continuous or durative

Litotes. (Meiosis)

A negated understatement used to state the opposite

a debate [of] no little [proportion] = a whopping big argument

ζητησεως ουκ ολιγης

Locative.

Expressing location, place

Local Clause.

A clause expresses the locality where the action of the main verb takes place. "Where", "there".

A definite place takes the indicative mood;

An indefinite place,

some place, **αν** + ind. past tense;

a place where the action will occur, **αν**, **εαν** + subj.

Local clauses may be introduced by: **ου̅, ο̅που, ο̅θεν,**

Metonym.

The substitution of one term for another for which it is associated

Mediopassive Voice.

Of the three voices, active, middle and passive, the passive voice is often mediopassive, expressing a middle sense rather than a passive sense. So for example, the passive **εφοβηθησαν**, "they were afraid", expresses an internalised middle action.

Middle Voice.

Used when the subject is intimately affected by it's own action. Deponent verbs, such as **δεχομαι**, were once viewed as middle in form, but active in meaning, but this is not how the Greeks viewed the action of such verbs. There are three ways to define the action of a middle verb: i] The subject is acting in relation to itself, or for itself, or by itself - **εργαζομαι**, "I work [for myself]", cf., 1Thess.2:9. ii] The subject is affected by the verbal action (see

Rutger Allan) - **ερχομαι** "I go", the subject acts for itself. iii] The subject is internal to the verbal activity, eg., arguing, cf, Mark 9:33. So, middle form indicates middle function. In the middle voice there is an overlap of the active and the passive voice. It is like "the active voice in that the subject performs the action, but it is also like the passive in that the subject is affected by, or is the focus of the action", Sue Kmetko.

Modal clause.

Expressing the manner in which the action of the verb is carried out.

Participles commonly form modal clauses, rarely an infinitive

Modifier.

A word or phrase that qualifies or restricts another word

Negations.

With the indicative: **ου** - before a rough breathing **ουχ** and before a smooth breathing **ουκ**.

With other moods: **μη**. "If **ου** denies the fact, **μη** denies the idea", BAGD.

Neuter gender.

The gender things. Note that a neuter plural subject will often take a singular verb.

Nominal.

Nominal describes the usage of parts of speech in a sentence forming a noun, noun phrase, or clause functioning as a noun. Such words, or groups of words, can also be called substantives.

Nominalizer.

The use of an article with a phrase or clause to make it a noun phrase or clause to serve as the subject or object of a verb. An article is similarly used to make an adjective or a participle a noun.

Nominative Case:

The nominative is the case of specific designation, most often as subject, predicate, or in apposition.

Independent / hanging nominatives

Nominative Absolute

Functioning in the sentence without any grammatical connections.

eg. Titles, addresses, salutations

Pendent nominative

Linked to the rest of the sentence by a pronoun.

Identify by beginning the sentence: "With reference to

THE ONE WHO OVERCOMES, I will make HIM a pillar

ὁ νικῶν ποιῶσθαι αὐτὸν στύλον

Parenthetical Nominative

The subject of an independent parenthetical clause

The sentence may or may not have a different subject.

There came a man sent from God;

his NAME was John

ἐγενετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,

ὄνομα αὐτῷ Ἰωάννης

Object.

A substantive that receives or is affected by the action of a verb.

Object / content clause.

A noun clause standing as the object of a verb of saying, thinking, effecting, striving, caring, fearing; usually introduced by an infinitive, or **ἵνα** + subj., sometimes **ὅπως** + subj. or **ὅτι**.

Object Complement.

The complement to the object in a sentence completes the verbal idea and so forms a double accusative construction, eg. "I named my son John." "John" is the complement of the direct object "son".

Parataxis.

Placed side by side

Paronomasia.

The placement of words together that sound alike

that in everything always all

so that by always [having] enough [of everything]

ἵνα ἐν παντὶ παντοῦτε πᾶσαν

Participle

A verbal adjective possessing some of the characteristics of a verb as well as an adjective

Substantival / Nominal Participle:

A participle functioning as a substantive, or a nominal phrase or clause

Independent substantive:

A participle, not accompanied by a noun, that functions as a substantive.

BELIEVERS (ONES BELIEVING) were added to the Lord

προσέτιθεντο πιστευόντας τῷ κυρίῳ

Nominative Absolute (Hanging nominative):

A substantival participle functioning as a nominative pendens

the ONE WHO CONQUERS

ὁ νικῶν

Dependent statement of perception

A participle introducing an object clause

After verbs of feeling, seeing, or knowing

An accusative infinitive construction,

A clause introduced by **ὅτι** + ind. verb, or by **ἵνα** + subj.

Object Complement / Complementary:

Used to complement the direct object of a verb.

It usually predicates / states something about the accusative object.

With the direct object

it forms an object complement double accusative construction.

Adjectival Participle:

A participle that functions like an adjective (a verbal adjective)

Attributive:

A participle that describes, modifies, or limits a substantive.

The LIVING water

το ὕδωρ το ζων

Predicative:

An adjectival participle that predicates

ie., it asserts / states something about a substantive.

participle, substantive (anarthrous)... *Participle emphatic*

substantive, participle (anarthrous) ... *Substantive emphatic*

It is differentiated from an object complement by the following:

Always anarthrous and in the nominative case.

Usually requiring a translation with an assumed verb to-be.

the word of God IS LIVING

ζων ὁ λογος του θεου

The distinction between the two classifications is often ignored.

Verbal Participle - verbal aspect is prominent:

Adverbial (Circumstantial) - forms a clause modifying a verb:

Time (Temporal):

Identifying the time when the action of the main verb is accomplished

Manner (Modal):

Identifying the manner of the action of the main verb.

Means (Instrumental):

Identifying the means or agent = "by means of"

Reason (Causal):

Identifying the ground by which the action is accomplished.

Condition (Conditional):

Identifying a condition on which the fulfilment of the verb depends

Concession (Concessive):

Identifying a concession.

Purpose (final, telic)

Identifying the end-view intended by the main verb.

Result (consecutive):

Identifying the result (outcome) of the action of the main verb

Attendant Circumstance (Parallel):

Identifying an action that accompanies the action of the main verb.

An attendant participle takes on the mood of the verb it relates to:

eg., With an imperative verb the attendant participle is imperative:

πορευθεντες ετοιμασατε

HAVING GONE prepare

"Go and prepare"

An attendant participle expresses a separate but related action to the main verb. Technically, in a statement like αιτησας ... λεγων, "he asked SAYING", the participle "saying" is expressing the same action as the verb, and so should properly be classified as adverbial, modal, expressing the manner of the request. Nonetheless, such constructions are commonly used to introduce direct speech and as such, are a product of Semitic idiom. A classification of redundant (pleonastic) attendant circumstance seems more appropriate.

"He asked SAYING"

"He asked and said"

"He asked."

Periphrastic: A round-about way of expressing a simple verbal idea

The verb to-be + an anarthrous (without the article) participle

The Periphrastic Present

present verb to-be + present participle

The Periphrastic Imperfect

imperfect verb to-be + present participle

The Periphrastic Future

future verb to-be + present participle

The Periphrastic Perfect

present verb to-be + perfect participle

The Periphrastic Pluperfect

imperfect verb to-be + perfect participle

Supplementary (Complementary / Predicative in Koine Gk.)

A classical classification not widely used today.

A participle that supplements the thought of the main verb.

An infinitive would usually perform this task.

They continued TO QUESTION / QUESTIONING him

επεμινον ερωτωντες αυτον

Imperatival

Functions as if a finite verb in the imperative mood. *Rare*

It must be independent of the verb to be an imperatival participle

Indicative Finite Verb

An independent proper / absolute participle . *Very rare*

HE HAD a name

εχων onoma

Future Participle

A verb in the future tense with a participle ending. *Very rare*

Passive Voice.

With the passive voice, the subject is acted upon, or receives the action expressed by the verb. In the NT, the passive voice is often used of someone, or something, at the receiving end of God's action; this is known as a divine, or theological passive. It is also important to note that in NT Greek, a passive verb is often middle in sense; see Mediopassive Voice.

Pendent Nominative.

Similar to a Nominative Absolute, but, standing at the beginning of a sentence, it is taken up again in the sentence by a resumptive pronoun. eg. "The one who overcomes, I will make HIM a pillar". The pronoun takes on the syntax demanded of the sentence rather than that of the Pendent Nominative.

Perfect tense.

Usually stative, expressing an action in the past which continues, or is repeated into the present with an ongoing state or relevance. The aspect is determined by context:

55% are stative,

35% ongoing relevance,

10% indistinguishable from an aorist.

Forms:

Intensive. Emphasising the present results or state of a past action.

Extensive (Consummative).

Emphasising a past completed action from with some abiding results.

Iterative. An extensive perfect where the past event was repeated.

those whom I SENT to you (in succession)

τινα ων απεσταλκα προς υμας

Dramatic. The action is vividly portrayed in the present.

I GOT no relief

ουκ εσχηκα ανεσι

Gnomic. Describes a custom or generally held truth

a wife IS BOUND as long as her husband is living

γυνη δεδετα εφ οσον χρονον ζη ο ανηρ αυτης

Futuristic. The results of an action are still in the future.

the one who loves his neighbour HAS FULFILLED the law

ὁ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν

Allegorical (Perfect of Allegory, Moule p14.)

Expressing an Old Testament event that has contemporary significance

eg. Jn.6:32, Act.7:35, Gal.3:18, 4:23, Heb.7:6,9, 8:5

by faith HE HAS KEPT the passover

πιστεὶ πεποιήκεν τὸ πάσχα

Aoristic. Where resulted action is not present.

Perfect present tense.

Such stative verbs occurring in the perfect tense are read as present

οἶδα, ἔστηκα, πεποιθα, μεμνημαι

Periphrastic construction.

A roundabout way of expressing a simple verbal idea, possibly used to emphasise verbal aspect - the verb to-be + a participle. On many occasions a participle will serve as a finite verb. Technically it should be classified as part of a periphrastic construction which is missing the verb to-be.

Perfective.

The verbal aspect of a completed action, mainly represented by the aorist tense. The verb may be weak or strong.

Periphrasis.

A roundabout way of speaking

Permissive.

A word or phrase that gives permission.

Phrase

A phrase consists of a number of words which make a unit acting as a noun, adjective, or adverb in a sentence. Unlike a clause, it does not contain a finite verb, but it may contain an indefinite part of a verb, such as a participle or an infinitive.

Pleonasm.

The use of a redundant word

Pluperfect tense.

Expressing a past state which issued from a previous action.

Intensive. Emphasising the abiding results.

Extensive. Emphasis is placed on the completed action.

Polysyndton.

The piling up of connectives for emphatic effect.

Postpositive.

A Gk. word that never leads a clause or sentence, eg. γὰρ, δε,

Potential optative:

Expressing a modest assertion; τὸ τις, "who .."

Predicate.

The verb plus its complements or modifiers

Pregnant construction.

A clause that carries an implied expression, eg. Lk.6:8

Stand into the centre = COME into the centre and stand here

στηθι εις το μεσον

Present Tense.

Expressing linear action, not necessarily in the present.

Descriptive / Progressive. Action taking place at the stated moment.

Durative. Action commenced in the past and continuing into the present.

Iterative. Repeated action.

Tendential / Conative. Action being contemplated.

Gnomic. Action that always exists.

Historical. Past action graphically described.

Futuristic. Future action confidently expected.

Aoristic. Undefined action.

Perfective. Action in the present which commenced in the past.

Preterit.

Expresses action that occurred in the past

Privative.

A word with the prefix **α** serving to negate the word. Before a vowel = **αν**

Proclitic.

A word that has no accent of its own, eg:

εις, ὡς, ου

Prodiorthosis.

An anticipatory correction of an expression or impression.

I wish you would bear with me in a little foolishness

οφελον ανειχεσθε μου μικρον τι αφορσυνης

Prohibitions

μη + present imperative = stop an action already in progress

μη + aorist subjunctive = stop the beginning of an action

Proleptic

Where a future event is spoken of as having already occurred because of the certainty of its occurrence.

lit. unless someone remains in me he WAS CAST OUT

whoever does not abide in me will be thrown away.

εαν μη τις μενη εν μοι εβληθη

Pronoun:

A word which stands for, or in the place of, or instead of a noun. It refers to either the participants in the discourse or to someone or something mentioned

elsewhere in the discourse - personal, "he, she"; impersonal, "it"; indefinite, "who, whoever." The major classes of pronouns are as follows:

Personal - **εγω**, "I";

Demonstrative - close, **οὗτος**, "this"; distant, **εκεινος**, "that";

Relative - a pronoun referring back to an antecedent;

ειμι ὅ ειμι

I am what I am.

Interrogative - **τί**, "what?";

Indefinite - **τις**, "a certain = anyone", **τινος**, "someone";

Possessive (adjectival);

Intensive - **αυτος**, "Jesus himself";

Reflexive:

εμαυτου, "of myself",

σεαυτου, "of yourself",

εαυτων, "of themselves";

Reciprocal - **αλληλων**, "of one another";

Note the personal pronoun **αυτος** and the sense of the genitive by position:

του στοματος αυτου = "the mouth OF HIM" = "his mouth"

του αυτου στοματος = "the SAME mouth"

ουτου του στοματος = "the mouth ITSELF"

A headless relative clause. A relative pronoun may introduce a clause where there is no expressed antecedent.

Proper prepositions

Prepositions that may serve as the prefix of a verb.

eg., **εκ** as in **εκβαλλω**

Prospective.

Pointing toward the future

Punctiliar.

Instantaneous or momentary action

Purpose.

See Final.

Questions.

A semicolon indicates a question, but they are not original to the text ;

Interrogatives will often introduce a question: **τις, ει, ποιος, ποτε, πως,**

The negation **ου** in a question implies an affirmative answer, "Yes".

The negation **μη** in a question implies a negative answer, "No".

It may also imply a cautious and tentative suggestion, "Maybe".

A subjunctive is often used to express a deliberative question;

τον βασιλεα υμων σταυρωσω

Shall I crucify your King?

θελεις or θελετε + subj. is used to express a doubtful question.

τινα θελετε απο των δυο απολυσω υμιν

Which of the two do you want me to release to you?

οπως

This adverb of manner, "how", can sometimes be used to indicate an indirect question asking the manner in which the action may be played out, or + ινα to indicate the purpose of the request, but it also has other functions, eg., it can be used to introduce a dependent statement instead of an infinitive.

οπως + subj., αν οπως + subj. serving to introduce a purpose clauses.

αν + optative introduces an indirect potential question, cf., BDF #386[1]

διλαλουν τι αν ποιησαιεν τω Ιησου

Discussed what they might do to Jesus

ει is sometimes use to introduce an indirect question

Qualification.

Commonly introduced by πλην, "nevertheless, none-the-less" - implying validity

Recitative.

Direct or indirect speech. Often introduced by οτι, or an infinitive, sometimes ινα + subj., or οπως + subj.

Reflective.

Where the action of the subject comes back on itself

εαυτους "yourselves". But not it can be reciprocal, "one another"

Relative Pronoun.

Used to relate one substantive to another. It is often attracted to the case of its antecedent although treated as retaining its own case function.

The antecedent is often not expressed:

ος ουκ εστιν καθ υμων

He WHO is not against you

A neuter relative pronoun is sometimes used in place of a masc/fem when obviously not neuter:

ο γαρ απεθανεν τη αμαρτια

for HE died to sin

Semantic density

A condensed Greek text / Semitic "short-talk", often associated with a genitive requiring an expanded adjectival, or ablative translation.

Semitism.

A Greek linguistic feature that demonstrates a Hebrew or Aramaic influence

Solecism. A grammatical mistake

Stative.

The verbal aspect of a previous action with repeated or ongoing action, usually represented by the perfect and pluperfect tenses. The verb may be weak or strong.

Spatial / Spacial.

A local classification referencing an area of space, eg., the preposition **εν**, when local, may express space / place (spatial) or sphere.

Subjunctive:

The subjunctive is the mood of doubtful assertions

Subjunctive constructions:

Hortatory subjunctive: Used to urge, encourage, ... an action

Subjunctive of prohibition: Used to forbid an action

Deliberative subjunctive: Used to ask a question - interrogative

Subjunctive of emphatic negation:

Used to strongly negate an action; **ου μη** + subj.

The subjunctive is commonly used in a full range of adverbial clauses:

ινα + subj. = Purpose, or result:

"in order that, so that", "with the result that"

αν, εαν + subj. = Condition

εαν + subj. Concessive, "although"

οπου αν + subj = Indefinite local, "wherever"

εως, αχρι, εως οτου, + subj. Indefinite temporal clause, "whenever"

Relative clauses

pronoun + subj.; "you SHOULD do"

Noun clauses, as a subject or object clause / dependent statement

ινα + subj.

μη + subj. after a verb of warning or fear, eg., "watch out".

Note, this is not a subjunctive of prohibition:

"watch out THAT no one leads you astray.

Subordination.

Where one clause is subordinate to another. Often a *hina* clause

Substantive.

A noun or anything that functions as a noun

A relative neuter pronoun is often used for an obvious substantive in a clause

Superlative.

The third degree of comparison - positive, comparative and superlative.

Synecdoche.

Designating the whole by reference to a part of the whole

in the heart of you = in your HEART = in your WHOLE BEING

εν ταις καρδιαις υμων

Tautology.

Repetition of words and ideas that adds nothing to the sense.

Telic.

Expressing purpose.

Temporal Clause.

Expressing the relative time at which the action took place.

An infinitive, often + a preposition commonly forms a temporal clause.

See Infinitive, time.

ότε, ως, έως [έως ου, έως οτου], rarely ότι, ινα use:

Definite time: οτε or ως + ind.

Indefinite time:

Present time: οτε + imperf.

"during the time when / "while", εν ω̄ / εφ̄ οσον; see Fink.

"Whenever", επαν = επει αν + subj.

Past time: αν, or εαν + aor.

Future time: οτε αν + subj.

"From the time when / since", αφ̄ ο̄

Indefinite time up to / extension expressed by έως

Same time in relation to the main verb:

έως + ind., "while"

Past time in relation to the main verb:

έως + past tense, "until"

Future time in relation to the main verb:

έως αν + subj., έως ο̄, "until"

In the NT έως was beginning to replace ότι,

cf., 1Thess.1:9 to introduce a dependent statement.

έως προς, "as far as / to the neighbourhood of"

Other particles often replace έως, eg.:

αχρι, αχρι ου, αχρι ης ημερας, μεχρι, μεχρις ου

Adverbial participles often form a temporal clause

A genitive absolute participle usually forms a temporal clause.

Theological Passive.

A use of the passive voice when God is the implied agent.

Time:

Time can sometimes be deduced from the use of a perfective (punctiliar - aorist tense), or imperfective (durative - present tense) tense, but is more likely to be expressed by a dative, accusative or genitive:

Dative = punctiliar, a point in time.

Accusative = a period of time.
Genitive = durative, ongoing time.

Transitional.

The conjunction δε is primarily used to indicate transition in an argument, narrative or dialogue / a step in the argument or narrative, ie., for the English reader it serves as a paragraph marker. Sometimes και serves this function, especially in Revelation, as do temporal constructions such as μετα ταυτα, "after these things." It seems likely that in the gospels the narrative / historic present tense often serves to indicate narrative transition.

Transitive.

A verb whose action does not end with the subject, but "goes over" to a direct object. It requires an object to make sense of it. eg, "I buy" = "I buy my vegetables".

Vocative case.

The case used for addressing someone.

Volitive Future.

A future tense used to express a command. "You shall"

Voluntative.

Expressing a wish or a prayer

Zeugma.

Two nouns or clauses joined by a single verb that only suits one of them
milk I gave you TO DRINK not solid food (can't drink solid food!)
γαλα υμας εποτισα ου βρωμα

A note on the Genitive

In English, we tend to modify a substantive with an adjective, whereas in Koine Greek, influenced as it is by its Aramaic roots, an author will often use a genitive. These genitives are primarily adjectival; they limit a substantive by specifying it, describing it, qualifying it, defining it - they are particularising the substantive for us.

When it comes to classifying a genitive, we traditionally group them by function. A genitive may function to describe (Attributive, Attributed, General / Idiomatic), or to define (Epexegetic), or to qualify (Possessive, Relational, Partitive). It may express action (Verbal, either Subjective or Objective), or separation (Ablative), and even sometimes modify a verb (Adverbial). Other than a true ablative, or an adverbial genitive, genitives function adjectivally, modifying / limiting a substantive.

Grammatical classifications are by nature arbitrary; they are always in a state of flux, with the tendency today to simplify. So, take for example the ablative of source / origin. Culy uses the tag "genitive of source" for one of the possible classification of ὁ λόγος του θεου, "the word of God" = "the word *from / that comes from* God" - a simple and uncomplicated classification. The ablative notion of separation may well be in mind here, which is why a classification of ablative, source / origin, is often used, even though Wallace Gk. argues that ablatives of source, and also separation, are actually rare, and this because a true ablative carries an adverbial sense. Yet, for Koine Greek, even if the authors were to use a preposition like εκ +, or απο +, "from", to express separation, an adjectival function is still often in mind, limiting a substantive like "God" by class or category; they want us to know what "word" is in mind. We may classify this genitive as possessive, "the word *that belongs to* God", "God's Word", or verbal, objective, "the word *sent by / which is sent by* God", but if we think the context implies source / origin, "the word *from / that comes from* God", these days I tend to classify it as descriptive, idiomatic / source, rather than ablative, source / origin.

Take for example the phrase την του θεου δικαιοσυνην, "the righteousness of God." This phrase does, in a sense, express separation, but the genitive is primarily functioning to limit the head noun "righteousness", specifying it, telling us something about the "righteousness" in mind, and so it is adjectival, either possessive, 'the righteousness *that belongs to* God" (possession of a derivative characteristic, "*pertaining to* God"), or verbal, subjective, "the righteousness *bestowed by* God", or descriptive, idiomatic / general (aporetic), "the righteousness *from / that is from / which comes from* God." Of course, this just reminds us that knowing the mind of an author, when they use a genitive, is fraught. Sure, "Jerusalem of Judea" is easy enough = "*The city of Jerusalem situated in the province of* Judea" (ie., descriptive, idiomatic / local), but "the righteousness of God", now that's a problem.

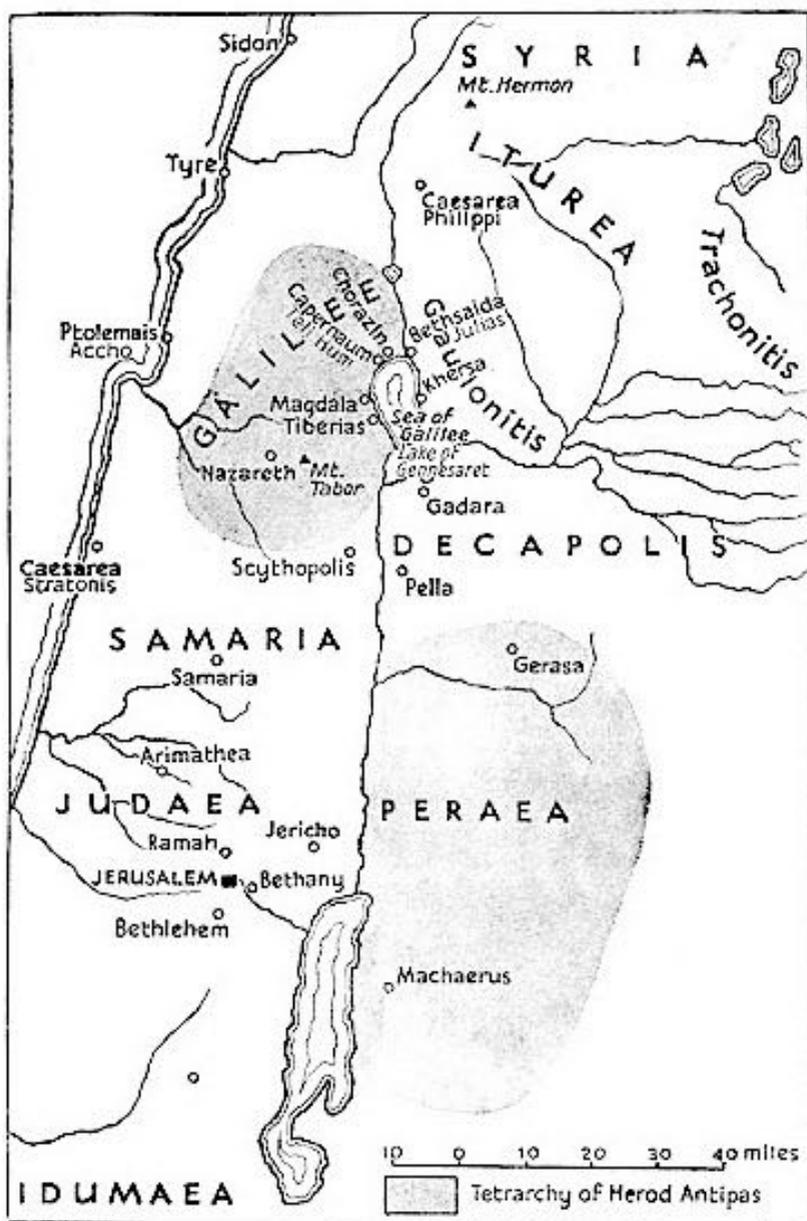
Often the question we face with a genitive of source / origin / agent is whether it is subjective, or ablative. This is usually determined by judging whether the substantive is verbal or otherwise. Yet, either way, it will limit the substantive, which is why a classification descriptive, idiomatic / source, rather than ablative, source / origin, and/or verbal, subjective, better reflect what the genitive is actually doing.

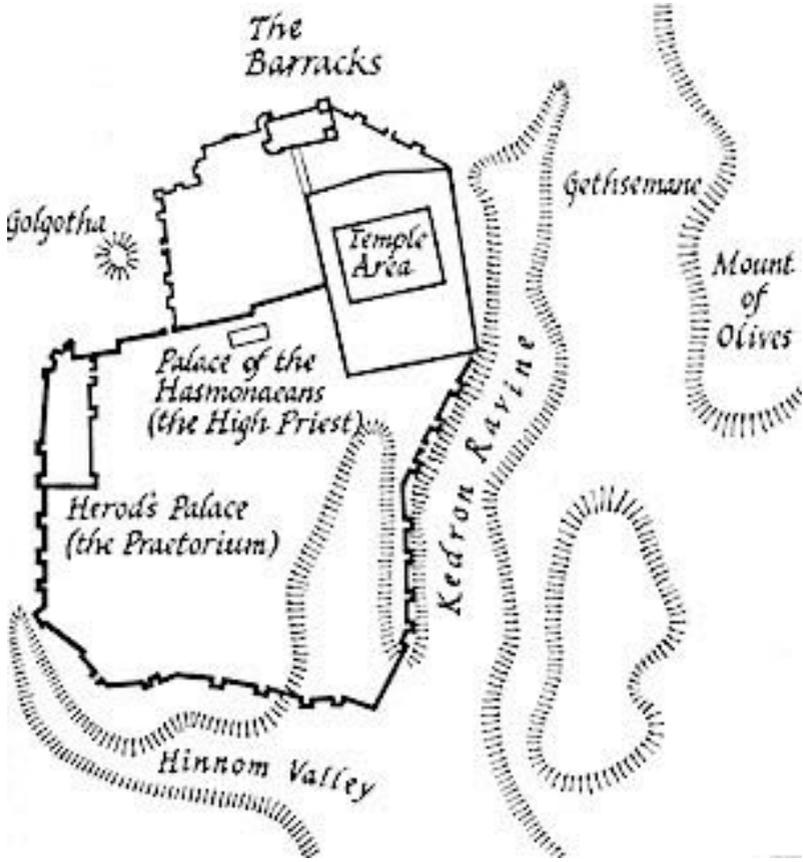
As for the classification "Idiomatic", it simply serves as my own personal cue to a descriptive genitive which Harris Gk. classifies as "General", ie., an adjectival genitive that builds out a general description of a substantive to specify / limit it. Some of these are more common than others and so have widely accepted classifications, eg., subordination, producer, content, local,, but for others, they are just idiomatic, ie., the author just drops in the genitive and says to us, "you know what I mean." Well! Everyone back then knew what they meant; it was just part of local idiom. For us, the idiomatic becomes somewhat of a guess.

Finally, the so-called verbal genitive, either subjective or objective. It too serves to limit a substantive, in this case an active noun, by specifying the action implied by the noun. With the subjective genitive, it is often hard to determine what is in the author's mind. Active or not, possession is the dominant idea, eg., *οργη Θεου*, "the wrath of God"; does our author intend "the wrath *exercised by* God" (verbal, subjective), or "the wrath *possessed by* God as a *derivative characteristic*" (possessive)? I suspect possession is dominant. As for the objective genitive, it remains a classification with the potential to mislead. Sometimes, what may seem to be an objective genitive would be better handled as an attributed genitive.

A classic example of how an assumed objective genitive can mislead is *δια της πιστεως αυτου*, "the faith / faithfulness of him (Jesus Christ)." The active noun "faith", when used with the genitive "him / Jesus Christ", is often understood as "a committal of oneself to Christ on the basis of the acceptance of the message concerning him", Burton, ie., verbal, objective. This classification is doctrinally foundational: "Faith in Christ is the sole and sufficient means of justification", Fung, which statement, of course, is true.

The trouble is that *πιστις* in Gk. at the time, and in the Septuagint (the Gk. OT), didn't mean "faith / trust" directed toward someone, but rather "reliability / fidelity / firmness / faithfulness / trustworthiness." This sense seems also to dominate the NT, including Paul's letters. Although not widely accepted, it is more than likely that the "faith" here is actually generated by Christ (ie., a subjective genitive - see Wallace p115 who argues that the vast majority of personal or impersonal genitives with *πιστις* are subjective), or belongs to Christ (possessive), or generally describes Christ's character (descriptive). So, our right-standing before God rests on Christ's "faith / faithfulness" to the will of God expressed in his obedience to the way of the cross on our behalf, which faithfulness we put our faith / trust in.





Jerusalem

Maps: The Cambridge Bible Commentary - used with appreciation

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