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# An Exegetical Workbook: A Curriculum for Second Year Greek at Eugene Bible College

Fred Haltom

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AN EXEGETICAL WORKBOOK: A CURRICULUM FOR  
SECOND YEAR GREEK AT EUGENE BIBLE COLLEGE

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Presented to  
The Faculty of the Graduate School  
Western Evangelical Seminary

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In Partial Fulfillment  
Of the Requirements for the Degree  
Doctor of Ministry

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By  
Fred Haltom  
May, 1984

APPROVAL PAGE

D.Min. Product Title \_\_\_\_\_

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Submitted by \_\_\_\_\_

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(Faculty Advisor)

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To Jean

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## INTRODUCTION

### Statement of Purpose

The purpose of this project is to develop a workbook for second year Greek at Eugene Bible College. Through its use, students will develop the knowledge and skills necessary for doing New Testament Greek exegesis. The workbook will be used by seniors who are in the pastoral and missionary studies programs.

Each of these programs has general objectives designed to help fulfill the purpose and goals of Eugene Bible College. The purpose of the College is to train and prepare leaders for the Church of Jesus Christ: those who effectively use natural and acquired skills and characteristics for the successful performance of a church related vocation. This is implemented by the various programs and departments of the college. Both the pastoral and missionary studies programs have formulated a set of objectives that are key to the Greek classes and thus this project.

Through the Pastoral Studies Program the College proposes to develop students who -

1. Possess and demonstrate in the day-to-day activities of life and ministry a personal evangelical Christian philosophy of life.
2. Possess and can effectively use knowledge and skills necessary to the successful performance of specific pastoral and evangelistic ministerial functions such as preaching, church-school teaching, and the personal sharing of one's faith.

The second year Greek course contributes to the first objective in a broad way. A Christian philosophy of life will develop through proper theological foundations. These may be developed and enhanced through New Testament Greek exegesis. The second program objective is also in focus during the course. Doing exegetical projects increases one's understanding of how to prepare for preaching and/or teaching Scripture, and using scholarly tools.

The Missionary Studies Program has been developed to prepare individuals to serve as foreign missionaries. Since the nature of missions work is closely related to that of the pastoral and evangelistic ministries, the two programs are very similar in objectives. The distinctive objective that relates to the Greek course is -

Evidence an understanding of cultural differences and potential barriers to successful missions work.

This objective may be furthered by understanding the kinds of interpretive differences that culture imposes upon the text of the New Testament. The need for reinterpreting the message of the Gospel into another culture is highlighted in exegesis.

The second year Greek courses (Gr 411, 412, and 413) have behavioral objectives which support the general objectives of the pastoral and missionary programs. The objectives of these courses are to develop students who will be able to -

1. Demonstrate a better acquaintance with the language, style and syntax of Colossians, I Thessalonians and I Peter through a review of the

grammatical principles of Koine Greek. This is evidenced by completing the daily assignments in the exegetical workbook according to schedule.

2. Improve knowledge of the vocabulary of the Greek New Testament as evidenced by successfully passing the vocabulary quizzes from Metzger's word frequencies (500 - 10 times), and by demonstrated ability to read from the Greek New Testament.
3. Recognize the various parts of speech and explain their syntactical significance as demonstrated by class recitation and by completing the syntax worksheets as assigned.
4. Develop skill in doing exegesis which includes translation, textual criticism, syntactical analysis, and lexical studies. This objective is primary and will be evidenced by completing a total of seven exegetical projects throughout the year in one New Testament book.

It may be concluded that the purpose of this project is to support the purpose, goals and objectives of Eugene Bible College's pastoral and missionary studies programs as well as the objectives of Gr 411, 412, and 413. It is hoped that the best curriculum will be developed for establishing student competencies in exegesis.



### Statement of the Problem

There are several reasons why an exegetical workbook is needed. First, there are as many methods for doing an exegesis of Scripture as there are books on the subject. From these methods it must be decided what would build upon the grammar and reading skills already developed through the first year Greek course. Eugene Bible College students come into second year Greek with a basic grasp of grammar from J. Gresham Machen's book, New Testament Greek for Beginners (Macmillan, 1951). A rudimentary reading skill from Marvin R. Wilson's book, A Guide for the Study of the First Letter of John in the Greek New Testament (Baker, 1979), was also developed in first year Greek. Building upon this background is the challenge that this project will attempt to meet.

Second, there are no grammar or exegetical workbooks on the market that meet the needs of the second year Greek students. The grammars and available workbooks neither systematically integrate the various elements involved in doing exegesis, nor are they divided into lessons that match the academic calendar. As a result, the challenge is for the teacher to integrate (1) vocabulary building, (2) reading skills, (3) translation skills, (4) textual and punctuation criticism, (5) syntactical-grammatical knowledge, and (6) lexical skills. This project will attempt to meet this need by its systematic integration of these areas within the academic calendar of the College.

There is one book that focuses upon syntactical-grammatical knowledge and is the best intermediate grammar available: A Greek

Grammar of the New Testament (Broadman Press, 1979) by Curtis Vaughan and Virtus Gideon. It takes a workbook approach giving a lesson in grammar followed by its application to a passage in the New Testament. The practical exercises give the student the opportunity to apply the grammar in the preceding lesson and are well suited in length for the normal classroom period. The book's weakness is that exercises sometimes ask for grammatical information not covered until later lessons. This jumping ahead tends to frustrate students since the question overwhelms their grasp of grammar at that point. It also does not work toward developing exegetical skills.

Third, an exegetical workbook is needed because there is a noticeable lack of "able exegetes" in the pulpits today. It has been said that "The church, the world, and the Kingdom will always be poorer for the lack of able exegetes" (DeVries, p. 10). People today hunger to hear, "Thus says the Lord". It is the writer's desire to develop "able exegetes" prepared to preach and teach the authoritative Word of God from the pulpit.

## Design of the Project

The sequence of daily lessons in the courses Gr 411, 412, and 413, are as follows:

### FALL TERM Gr 411 SCHEDULE (11 weeks)

<u>WEEK</u>	<u>DAY</u>	<u>ASSIGNMENTS</u> {VG = Vaughan/Gideon; DM = Dana/Mantey}
	Mon	Introduction to Course; Lecture: What is Exegesis?
1	Wed	VG chapter 1, DM pp. 122-135, Pronoun Review
	Fri	Vocabulary Quiz 500 - 201 frequency; DM 115-121, Adjectives
	Mon	DM 96-113, Prepositions: Sight reading I John.
2	Wed	Vocab Quiz 200-201; Lecture: Principles of Textual Criticism
	Fri	DM 234-267, Adverbs, Conjunctions, Particles Review.
	Mon	VG Unit II Chapter 2; Lecture: The Nom/Voc Cases.
3	Wed	Vocab Quiz 120-81; Lecture: The Practice of Textual Criticism
	Fri	Colossians 1:1-8, Nom/Voc case-syntax worksheet due.
	Mon	VG chapters 4 & 6; Lecture: The Genitive/Ablative Cases.
4	Wed	Vocab Quiz 80-61; Lecture: Punctuation Criticism
	Fri	No Class
	Mon	Col. 1:9-20, Gen/AbI case-syntax worksheet due.
5	Wed	Voc Quiz 60-50; Lecture: Approaches to Translation.
	Fri	VG chs. 8 & 10; Lecture: Dative/Locative/Instrumental Cases
	Mon	Col. 1:21-29, Dat/Loc/Inst case-syntax worksheet due.
6	Wed	Vocab Quiz 49-42; Lecture: Principles of Translation.
	Fri	MID TERM PROJECT DUE: Project discussion.

<u>WEEK</u>	<u>DAY</u>	<u>ASSIGNMENT</u>
	Mon	VG chapter 12; Lecture: The Accusative Case
7	Wed	Vocab Quiz 41-34; Lecture: Structural Analysis
	Fri	Col. 2:1-5; Accusative case syntax worksheet due
	Mon	Col. 2:6-15; Review all cases syntax
8	Wed	Col. 2:16 - 3:4; Case syntax review worksheet due
	Fri	Quiz on Case Syntax; Vocab Quiz 33-30.
	Mon	Col. 3:5-17; Case syntax review worksheet due
9	Wed	Vocab Quiz 29-26; Lecture: Lexical Analysis
	Fri	THANKSGIVING BREAK
	Mon	VG chapter 16, DM 135-153; Lecture: The Article
10	Wed	Vocab Review Quiz 500-61; Exegetical project discussion
	Fri	Col. 3:18 - 4:6; Article syntax worksheet due
	Mon	Col. 4:7-18; Case/article review worksheet due
11	Wed	Vocab Review Quiz 60-26; Exegetical project discussion
	Fri	Quiz on the Article; Final exegetical project discussion

#### WINTER TERM Gr 412 SCHEDULE (9 plus weeks)

	Fri	Introduction to course; Lecture: Review of Exegesis
	Mon	VG chs 17 & 18, DM 154-164; Lecture: Person, #, Voice of Verbs
1	Wed	Vocab Quiz 25-24; 1 Thessalonians 1:1-3
	Fri	VG chs 20,21,22, DM 165-176; Lecture: Moods (modes) of Verbs
	Mon	1 Thess. 1:4-10; Voice/mode worksheet due
2	Wed	Vocab Quiz 23-22; 1 Thess. 2:1-4
	Fri	VG 29,30,31, DM 176-191; Lecture: Present & Imperfect Tense Uses.

<u>WEEK</u>	<u>DAY</u>	<u>ASSIGNMENT</u>
	Mon	I Thess. 2:5-16; Tense syntax worksheet due.
3	Wed	Voc Quiz 21-20; I Thess. 2:17-20
	Fri	No Class
	Mon	VG chs 32,33 & 34, DM 191-208; Lecture: Verb Tenses
4	Wed	Voc Quiz 19-18; Exegetical Project discussion.
	Fri	I Thess. 3:1-5; Tense-syntax Worksheet due
	Mon	I Thess. 3:6-13; Tense-syntax Worksheet due
5	Wed	Voc Quiz 17; Lecture: The Exegetical "Big Idea" Revisited
	Fri	MID TERM PROJECT DUE; Exegetical Project discussion
	Mon	VG chapter 35, DM 220-233; Lecture: Participles
6	Wed	I Thess. 4:1-6; Spiritual Growth Conference
	Fri	I Thess. 4:7-12; Participle-syntax worksheet due
	Mon	I Thess. 4:13-18, Participle-syntax worksheet due
7	Wed	Vocab Quiz 16; Lecture: Interpretive diagrams
	Fri	No Class
	Mon	VG chapter 42, DM 208-220; Lecture: Infinitives
8	Wed	Vocab Quiz 15; Lecture: The Homiletic Bridge
	Fri	I Thess. 5:1-11; Infinitive-syntax worksheet due
	Mon	I Thess. 5:12-28, Infinitive-syntax worksheet due
9	Wed	Review Vocab Quiz 25-15; Exegetical Project discussion
	Fri	Quiz on Verbs, Participles & Infinitives

#### SPRING TERM Gr 413 SCHEDULE (10 weeks)

1	Wed	Introduction to the Course; Lecture: Structure Revisited
	Fri	VG chapter 46, DM 268-288; Lecture: Clauses

WEEK DAY

- Mon I Peter 1:1-9, Hypotactic Clause worksheet
- 2 Wed Voc Quiz 14; Lecture: Diagramming Structure
- Fri I Peter 1:10-16, Infinitival Clause worksheet
- Mon I Pet 1:17-21; Participial Clause worksheet
- 3 Wed Vocab Quiz 13; Lecture: Charting Structure
- Fri I Peter 1:22-25, Substantival Clause worksheet
- Mon I Peter 2:1-10, Adjectival Clause worksheet
- 4 Wed Vocab Quiz 12; Exegetical Project Discussion
- Fri EXEGETICAL PROJECT #1 DUE
- Mon I Peter 2:11-17; Conditional Sentence worksheet
- 5 Wed I Peter 2:18-25; Indirect Speech worksheet
- Fri No Class
- Mon I Peter 3:1-7; Prohibitions worksheet
- 6 Wed Vocab Quiz 11; Exegetical Project Discussion
- Fri Lecture: Case/Article Syntax Review
- Mon I Peter 3:8-17; Case/Article syntax worksheet
- 7 Wed I Peter 3:18-22; Lecture: Exegesis & Expository Preaching
- Fri EXEGETICAL PROJECT #2 DUE
- Mon I Peter 4:1-11, Tense/Voice/Mode syntax worksheet
- 8 Wed Vocab Quiz 10; Exegetical Project Discussion
- Fri No Class
- Mon I Peter 4:12-19; Participle syntax worksheet
- 9 Wed I Peter 5:1-5; Infinitive syntax worksheet

<u>WEEK</u>	<u>DAY</u>	<u>ASSIGNMENT</u>
	Fri	Review Vocab Quiz 10-14; Exegetical project discussion
	Mon	MEMORIAL DAY
10	Wed	I Peter 5:6-14; Review syntax
	Fri	FINAL EXEGETICAL PROJECT DUE.

The above syllabi show how the total curriculum is divided into three terms. This project will be limited to the first term and will serve to illustrate how the remaining two terms could be designed and deployed in workbook form.

A conceptual approach has been taken, so that the workbook is planned in relation to the goals which are to be achieved. There are five sections: the first two give the "theory" of exegesis, the next two the "practice", and the last section contains the "tools" of exegesis in the form of a bibliography.

The first section ("Towards Exegesis") is comprised of chapters which contain lectures on exegesis. A framework for doing exegesis has been constructed by these lectures. But they are not intended as a one time panacea to the student's needs on this subject. Actual models of these exegetical procedures are included in the workbook and serve as available resources for future reference. Additional aid is given to students by class discussions on whatever problem areas may be encountered as they do the exegetical projects assigned throughout the year.

The second section ("The Noun and Article") includes chapters

with lectures on the various cases and the article. The aim is to help the students recognize significant syntactical constructions and problems in the Greek New Testament. This is a necessary skill for doing good exegesis. The chapters in this section contain lectures that build upon the students' previous knowledge of the noun and article.

Section three ("Student Aids and Exercises") includes aids, models, and worksheets. The chapter on exegetical aids has outline procedures for doing textual criticism and line diagramming due to their technical nature. Some exegetical papers will serve as models and are found in the next chapter. The syntax worksheets in the last chapter of this section are the application of the lectures in section two ("The Noun and Article"), and include questions based on the translation assignments in Gr 411.

In section four ("Teaching Aids"), materials are included for teachers using the workbook. They include vocabulary and grammar quizzes (with their keys) and the answers to the worksheets in section three. Needless to say, this section would not be made available to students using the workbook.

This approach to the exegetical workbook's design will help its users understand how the "theory" (sections one and two) is put into "practice" (sections three and four).



## The Philosophy of Teaching New Testament Greek

There are three considerations in this statement of philosophy: the product, the person (teacher), and the procedures.

The product: Why teach New Testament Greek? One teaches to equip students with the ability to exegete the Greek Scriptures and make competent use of the tools for that process. This will help prepare them to preach God's Word with authoritative understanding. The Scriptures validate that this type of pastor will be needed (1) in the light of the character of the last days (1 Tim. 4:1; 2 Tim. 3:1ff), and (2) as a qualification for church leadership (Titus 1:9; 1 Tim. 3:2). The biblical understanding of the objective provides motive for the teacher.

The person: What is the role of the teacher? Is the teacher a dispenser of knowledge or a model? The teacher of New Testament Greek is both a facilitator and a model. As a facilitator, he is a motivator to the goal and a resource person knowing how to reach that goal. As a model, he interprets the priority and meaning of the course to the student's present and future. The teacher also spends time sharing personally in relation with students in order to demonstrate how the subject has worked for him. Thus students learn what may be expected from an investment in the subject.

The procedures: What are the best teaching methods? Why use quizzes, lectures on grammar, syntax worksheets, and exegetical projects? The teaching method deployed is based on several distinct principles:

1. The principle of "framework learning" is employed in each area introduced. A total sweep of an area of learning is made before it is examined detail by detail. The whole spectrum is presented first, so the parts will have greater significance for the students.
2. The examinations are based on the principle of "goal orientation." The goal is not to cram in order to pass examinations. Vocabulary quizzes indicate how well one is proceeding toward an ability to read the Greek New Testament. While Kubo's A Reader's Greek-English Lexicon of the New Testament (Zondervan, 1975) is recommended as an aid in rapid reading, it is also recognized that an extensive vocabulary is necessary. Words occurring more than ten times in the New Testament should be known, so that maximum use of Kubo's book may be made. Grammar quizzes keep rote learning to a carefully chosen minimum. Knowing where and how to find grammatical information is emphasized.
3. Learning is facilitated through "judicious repetition" of the same material in different ways by different means. The syntax worksheets help apply information given in lectures to Bible translation assignments. This same information is reviewed by students while doing the exegetical projects. Lexical worksheets review vocabulary while building skills with study tools.
4. The "learning by doing" principle is facilitated by modeling procedures for doing exegesis. The practical value of assignments is also stressed.

## TOWARDS EXEGESIS

## SECTION ONE: TOWARDS EXEGESIS

This section contains outlined lectures. These are presented throughout the first term and focus on aspects of doing exegesis. Chapter One presents an overview by giving the definition, aim, and process of exegesis. Then Chapters Two through Eight give some details in that process. "The steps in exegesis, like the movements of a walking man, are blended into a continuous flow of ever new transitions" (Haller, p. 164). However, in order to grasp the method of these steps, they are considered one by one in "slow motion".

## CHAPTER ONE

### WHAT IS EXEGESIS?

#### I. The definition of the term "exegesis":

- A. Exegesis is the application of hermeneutical principles and laws, the actual bringing out into formal statement, and by other terms, the meaning of the author's words (Terry, p. 19).
- B. Exegesis is the skillful application of sound hermeneutical principles to the biblical text in the original language with a view to understanding and declaring the author's intended meaning (Grassmick, p. 7).
- C. An exegesis is a thorough, analytical study of a biblical passage done so as to arrive at a useful interpretation of the passage. Exegesis is a theological task, but not a mystical one. There are certain basic rules and standards for how to do it, although the results can vary in appearance because the passages themselves vary so much (Stuart, p. 15).
- D. Hermeneutics may be regarded as the theory that guides exegesis; exegesis may be understood to be the practice of and the set of procedures for discovering the author's intended meaning (Kaiser, p. 47).
- E. Summary: Exegesis is the science and art of skillfully applying hermeneutical principles in an orderly procedure to ascertain the author's intended meaning and declare it to contemporary man.

#### II. The relationship between "hermeneutics", "exegesis", and "homiletics":

- A. Exegesis is related to hermeneutics as preaching is to homiletics, or, in general, as practice is to theory. Exposition is another

word often used synonymously with exegesis, and has essentially the same meaning; and yet in common usage, exposition denotes a more extended development and illustration of the sense, dealing more largely with other scriptures by comparison and contrast (Terry, p. 20).

- B. In reality, there is and must be interplay between the discipline of exegesis and the other areas of study. However, the basic order of the disciplines is crucial to the proper handling of biblical truth:
  - 1. Exegesis builds upon and gives significance to higher and lower criticism, and hermeneutics.
  - 2. Exegesis leads to and provides content for systematic, practical, and historical theology, and finally Bible exposition. Without question, good exposition presupposes sound exegesis. In general, exegesis is related to exposition as interpretation is to application (Grassmick, pp. 7,8).
- C. The end of exegesis is preaching and teaching in the church. Seminary students and pastors know this instinctively and demand relevance from exegesis and other biblical studies (Stuart, p. 12).
- D. Exegesis is never an end in itself. Its purposes are never fully realized until it begins to take into account the problems of transferring what has been learned from the text over to the waiting Church. To put it bluntly, exegesis must come to terms with the audience as well as with what the author meant (Kaiser, p. 149).

E. Summary: Hermeneutics seeks to describe the general and special principles and rules which are useful in approaching the Biblical text. Exegesis seeks to identify the single truth-intention of individual phrases, clauses, and sentences as they make up the thought of paragraphs, sections, and ultimately, entire books. The expositor builds upon these labors, and sets forth in fuller form, and by ample illustration, the ideas, doctrines, and moral lessons of the Scriptures. Hermeneutics serves exegesis which, in turn, serves homiletics. Exposition, the actual proclaiming of truth and applying it to contemporary man, is in view.

### III. The Hermeneutic and aim of the exegetical projects:

#### A. The hermeneutic for the discipline of exegesis:

1. Various methods of interpretation should be reviewed by the student in the following texts:
  - a. Ramm, Protestant Biblical Interpretation, pp. 23-84.
  - b. Mickelsen, Interpreting the Bible, pp. 20-48.
  - c. Terry, Biblical Hermeneutics, pp. 163-174.
  - d. Traina, Methodical Bible Study, pp. 167-181.
2. The names for these methods vary, but they all basically have the same intent.
  - a. The different names used:
    - (1) The "grammatico-historical" (Terry, p. 203);
    - (2) The "grammatical-historical-contextual" (Grassmick, p. 11f);
    - (3) The "syntactical-theological method," but Kaiser comments, "If the term were not so awkward and

clumsy...the method should be called grammatical-contextual-historical-syntactical-theological-cultural" (Kaiser, p. 90);

(4) The "grammatical-historical-theological" method (Berkhof, p. 13).

b. The same basic intent is reflected in the common assumption that words and sentences have but one meaning in one place. At the heart of the problem is how the interpreter can relate what the text meant in its historical context to what the same text means to me. Hence the importance of attending to what is commonly called the usus loquendi, or "current usage of words as employed by a particular writer, or prevalent in a particular age" (Terry, p. 181ff). The usus loquendi involves the following areas:

- (1) Grammatical: It is the usus loquendi of the inspired authors which forms the subject of the grammatical principles of Koine' Greek.
- (2) Historical-cultural: The costume of the ideas in the minds of the biblical authors originated from the character of the times (ethos), country, place, and education, under which they acted. To ascertain their peculiar usus loquendi, we should know all those institutions and influences whereby it was formed or affected (Terry, p. 204).



(3) Theological: The "analogy of (antecedent) Scripture" (Kaiser, p. 134) is defined as the "theology that 'informs' each Biblical text" (Kaiser, p. 136).

Each inspired author wrote with a theological given. What is his concept of God? Of man? Of their relationship? There must be a full involvement of Biblical theology with exegesis.

B. The aim of the exegetical projects:

1. The goal is to state the unifying theme of the whole book in a single sentence or, if necessary, a few sentences. "We may be able to tell the significations of single terms, and yet be utterly inadequate to unfold a continuous argument" (Davidson, p. 240 quoted by Terry, p. 220). Therefore, specific steps will be given to identify the overall purpose and plan of a NT book.
2. The key is to determine the "exegetical big idea" or "central idea of the text." This overall purpose must be ascertained by the contents and the transitions from section to section and paragraph to paragraph. This is also referred to as the "controlling purpose" of the passage.
3. The "hermeneutical circle" governs good exegesis. The hermeneutical circle refers to the fact that the full understanding of a book as a whole depends upon a careful exegesis of each of its passages while, on the other hand, the full understanding of any single passage depends upon an understanding of the whole book in which the given passage occurs (Grassmick, p. 16).

#### IV. The approach to the exegetical projects:

##### A. The Greek New Testament is the basis for exegesis.

1. All translations have limitations since no two languages are the same. The lecture on translation will clearly demonstrate this.
2. The "principle of sharability" dictates that the author's intended meaning is communicated by "...a particular sequence of linguistic symbols which can be shared by his intended readers" (Hirsch, p. 31).

##### B. The techniques of Bible study are important in exegesis.

1. A review sheet of Traina's methodology is attached to this lecture. Review this thoroughly. Thinking in Greek grammatical categories while using his method will produce good results.
2. Observation, interpretation, and application, in that order, are basic to an inductive approach to exegesis. These techniques are involved repeatedly in the practice of exegesis. Throughout the process the exegete never ceases to observe. New observations may then entail new or modified interpretations and application.

#### V. The major steps in the exegetical projects:

- ##### A. OVERVIEW STUDY: (Traina's "observation" stage)
- This is the initial reading of the entire book in an analytical mood to obtain its divisions, segments and paragraphs' thoughts. Then a

synthesis of these are postulated into a possible "central idea" or "big idea" of the NT book (a provisional controlling purpose).

1. Introductory Studies (Isagogics):

analysis  
of text

- a. Author: determine who wrote the book using both internal and external evidence.
- b. Date (historical times) of writing: determine when this book was written.
- c. Audience (addressees): Who was the audience to whom the author wrote? What was their background and need?
- d. Purpose (occasion of writing): determine why the author wrote. What were the circumstances?
- e. Literary genre (determines method of hermeneutic):
  - (1) Prose: the basic direct or plain speech of mankind used without reference to rules of verse.
    - (a) Speeches - sermons and prose prayers.
    - (b) Records - letters, lists, laws, ritual observances.
  - (2) Poetry.
  - (3) Historical narrative: a type of prose but with special hermeneutical problems which merits it as a special genre.
  - (4) Wisdom:
    - (a) Reflective - carries a sustained argument across a large body of text.
    - (b) Prudential - smaller disconnected units of thought.

(5) Apocalyptic.

f. Literary structure:

(1) Make the divisions, sections, segments (pericope), and paragraph titles. (See Traina, p. 77 on brevity, suggestiveness, suitability and uniqueness of good titles).

synthesis  
of text

(2) Develop a tentative organizing principle/controlling purpose. The section theme is abstracted from the paragraph themes with it.

(3) Develop a tentative outline or chart.

2. The students' first exegetical project will apply these steps to a NT book. The six additional projects will involve the following steps.

B. INTENSIVE STUDY: (Traina's "interpretation" stage)

1. Introduction to segment (pericope):

analysis  
and  
synthesis

a. Review the literary structure of this segment.  
b. Show its relations and connections to the whole theme.

2. Textual and punctuation criticism.

3. Translation.

4. Syntactical (paragraph by paragraph analysis):

analysis

a. Make observations on theme, context, and grammatically difficult structural units.  
b. Enumerate and define syntactical problems which impact the theme.  
c. Solve syntactical problems in relation to the theme and context.

- d. Display syntactical structure with an analytical chart, line diagram, or block diagram.

5. Lexical (verbal or term analysis):

- a. Research historical meaning(s) of key (theological) terms.
- b. Determine contextual (semotactic sign) meaning.
- c. Abstract its theological concept:

- (1) It is seen from the historical and contextual meaning.
- (2) It supports or develops its paragraph theme.

C. EXTENSIVE STUDY: (Traina's "correlation" stage) This draws upon all the details found in the intensive study phase with primary attention given to stating the "exegetical big idea" of the passage and how it is supported by each paragraph, and how within each paragraph the words, phrases, clauses and sentences support the paragraph's theme.

1. Do an Interpretative Synthesis of the theological "big idea" and its development in summary fashion.
2. Make a Homiletic Outline whose final form should contain the same coherence, unity, and focus of theme as is found in the text.
3. Make an Application (Traina's "application" stage).

## VI. Summary of exegesis

- A. In the course of analysis, one must consider many different and alternative ways of stating the propositions, of relating them, and of deciding on the boundaries of the larger units. Anyone else who sees only the final result may well wonder how such a result was reached. Thus you must explicitly state the analysis,

discussing how it supports the interpretation.

- B. One ought to interpret a text showing how its report on God's activity takes on meaning as it "dis-covers" man. .This concerns the why of the text: the task of preaching comes in sight (Haller, p. 172).

PREACHING AND THE EXEGETICAL PROCESS

I. CHOICE OF A TEXT.

- A. Length.
  - 1. Normally a paragraph
  - 2. Minimum of a clause
- B. Basis for choice:
  - 1. One's own systematic study of the Word
  - 2. Personal devotions
  - 3. The needs of your people
  - 4. Special occasions
  - 5. Other

Observation of Book

Familiarity with text  
 Literary genre  
 Terms and structure  
 Atmosphere  
 Paragraphs--divisions  
 Controlling purpose

II. WHAT TO DO WITH A TEXT.

- A. Read the book (more than once) in English for context.

- B. Translate (write out) the chosen section parsing as you go.
  - 1. Make notes as thoughts occur
  - 2. Write down all words that you have to look up

Historical Background

- C. Determine the theme of the passage:
  - 1. Follow the text as to:
    - a. Key words
    - b. Emphasis
  - 2. The "big idea"
  - 3. The "sermon in a sentence"
  - 4. The "what" of the passage is the subject; what the passage says about the "what" is the predicate.

Argument of book

Outline  
 Chart  
 Summary

- D. Develop a working (flexible) outline.
  - 1. Should be a further development of the theme
  - 2. Should relate to the wording of the theme
  - 3. Should "grow out" of the text
  - 4. Should relate continually to the text

Paragraph Observation

Basic subject matter  
 Literary genre  
 Atmosphere  
 Title  
 Subdivisions  
 Outline  
 Controlling purpose

- E. Observation/Interpretation
  - 1. Who-what-why-when-where-how?
  - 2. Observe:
    - a. Terms (words)
    - b. Syntax
    - c. Form (literary)
    - d. Mood/atmosphere

Textual Criticism

- F. Word studies
1. Form/function
  2. Etymology
  3. Usage (Classical, Koine, LXX, NT)
  4. Meaning in context
  5. Cultural-historical-geographical data
  6. Conclusions & application(s)

Structural Analysis

Diagramming  
Form - Function

Syntactical Notes

Lexical Notes

- G. Structural analysis
1. Diagram (mainly for NT)
  2. Mechanical (structural) layout  
(for OT)

Problem Solving

- H. Syntactical analysis
- Note significant:
1. Particles
  2. Prepositions
  3. Case(s)
  4. Tenses
  5. Clauses
  6. Conjunctions
  7. Literary relationships

Synthesis

Final Controlling Purpose  
Exegetical Outline

- I. Form studies (dealing with the whole)

- J. Historical studies.
1. Important in NT
  2. Critical in OT
  3. Can include geographical, as well

Record of Results

- K. Theological studies
1. (How) does my theology affect my approach to this text?
  2. (How) does this text affect my theology?

III. PREPARING WHAT YOU HAVE FOR PREACHING.  
(All of the preceeding work now comes into play!)

Application

- A. Re-evaluate theme and working outline in light of exegesis and modify as necessary.
1. May develop more of a homiletical theme at this point
  2. Seek to keep wording of theme brief, i.e., 9 words or less
  3. Remember to let outline develop from text -- don't distort it!

Correlation



B. Make Illustrations

1. To clarify ("bringing in the light")
2. To relate to listeners
3. Guidelines:
  - a. Avoid "let me illustrate," "if I may illustrate," etc.
  - b. Have a variety of illustrations
  - c. Are they honest? Factual?
  - d. Go lightly on statistics & quotations

C. Prepare Introduction

Prepare with the intent of gaining the attention of your hearers and leading them into your text, by incorporating principles such as:

1. Simplicity
2. Pertinence
3. Courtesy
4. Variety

D. Transitions ("Bridges" from point to point)

Methods:

1. Enumerate your points
2. A significant pause
3. Repeat theme
4. Review

E. Conclusion

1. Recapitulates the truth
2. Restates theme
3. Serves as true climax of message
4. Stimulates listeners to action

For every step in the exegetical process, there is a matching function in this homiletical analysis.

	OBSERVATION	INTERPRETATION	CORRELATION	APPLICATION
BOOK-AS-A-WHOLE	a. Read the whole book b. What is mentioned concerning? c. Type of literature d. Atmosphere e. Content f. Law of Proportion g. Law of Relationship	1. Questions: a. What does this mean? What does this imply? (What did the author mean?) (What did the people understand him to say?) b. Who? c. Where? d. When? e. Why? f. How? 2. Answers: a. subjective b. objective	1. Establish the theological message. What is mentioned concerning a. God b. Man c. Relation of God to man/man to God. d. Relation of man to man e. Relation of man to nature 2. Relate the theological message to the total Biblical message. a. Other passages (1) same theology (2) similar or complimentary theology b. Relate to the whole theological picture	Community/Individual STANDARD 1. What should we/I do? SPECIFIC & PRACTICAL 2. What can we/I do? HONESTY & COMMITMENT 3. What will we/I do?
CHAPTER	a. Read the chapter b. Type of literature c. Atmosphere d. Content (Title, Outline and materials) e. Law of Proportion f. Law of Relationship			
PARAGRAPH	a. Read the paragraph b. Type of literature c. Atmosphere d. Content 1. Assign parag. title 2. Grammatical Analysis 3. Materials e. Law of Proportion f. Law of Relationship			

## CHAPTER TWO

## PRINCIPLES OF TEXTUAL CRITICISM

## I. The PURPOSE of Textual Criticism.

A. Definition of textual criticism (lower criticism): Textual criticism is the study of the copies of any written composition of which the original autograph is unknown for the purpose of determining the original text.

1. The Need for Textual Criticism: The original autographs are not available. Today there are 5,269 Greek New Testament manuscripts. This is compared to less than 1000 manuscripts available in 1611 when the King James Version was translated (Finegan, p. 52-58). It was not until 1867 that the earliest and best manuscripts began to be discovered by Constantine Tischendorf (1815-1874).

Counting every possible mistake (obvious errors like itacism: substituting the Greek letter "i" for other vowels), there are more than 300,000 total variations (Hamann, p. 12). But it has been seriously estimated that there are substantial variations in hardly more than a thousandth part of the entire text (an estimate by Fenton J. A. Hort, quoted by Finegan p. 55).

2. The Significance of Variants: The text is uncertain to the extent that the meaning of the author is unclear in about 100 places (Wenham, p. 181). Of this number, upwards of 20 passages are of some importance, the

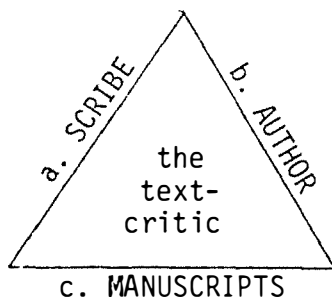
two longest being Mark 16:9-20 and John 8:1-11.

B. Presuppositions in doing textual criticism:

1. Translators should have some involvement and freedom in the matter of which text is the correct one to translate.  
Actually, they are involved minimally. The third edition of the United Bible Society's Greek New Testament (UBS/GNT) gives 1,440 variant readings. This is only one per cent of the total NT text (Edwards, pp. 121-142). Translators are not expected to be experts, but because of the inherent nature of textual criticism, that is, "its being replete with uncertainties amidst some certainties and many probabilities," their opinion may be as valid as the text-critic's or editor's final decision.
2. Translators must have some acquaintance with the message of the book and paragraph in which a variant occurs. They are able to make legitimate decisions concerning variations in the text because they are theologically attuned with the author.

II. Preparations for textual criticism:

A. An overview of the three areas for consideration:



1. The internal considerations are:
  - a. Scribal tendencies in the light of paleographic factors.
  - b. The author and context.
2. The external consideration is:
  - c. Manuscripts - individually and in their inter-relation.

These three criteria are used by the text-critic for information gathering and judgment-making. They should be kept in tension.

B. Scribal Tendencies in the Light of Paleographic Factors.

1. Paleographic factors: In the broad sense, paleography is the scientific study of ancient writings. In the narrow sense, it has to do particularly with determining the date of ancient texts by their style of handwriting. The older manuscripts are written in uncial characters (and no spaces between words, nor punctuation). These date from before the Christian era down into the tenth century. Later manuscripts are written in minuscule characters, which were introduced at the beginning of the ninth century. Some paleographic factors are:
  - a. Papyrus and Parchment: The writing materials were made either from the papyrus plant with the fibers crossed and pressed together, or from animal skins well tanned.
  - b. The Roll and Codex: These are the two chief forms in which books were made. The average papyrus roll was thirty feet in length. It was used more often than the codex until the end of the fourth century. The codex or leaf book was preferred by Christian writers since it was easier to handle and expandable.
  - c. Quire and Folio: To make a codex, a sheet is folded in the middle to make two leaves or folios. Often four sheets were folded together to make eight leaves or quire. Several quires put together and folded made a codex.

- d. Recto and Verso: Recto means the front side of a leaf (the fibers run horizontally) and verso means the reverse side of a leaf (the fibers run vertically).
- e. Column and Ruling: The writing was arranged in a series of columns two or three inches in width. On papyrus, a straight line was maintained by following the horizontal fibers. On parchment, straight lines were ruled on the material for the margins of the columns.
- f. Opisthograph and Palimpsest: When a roll was written on both sides (unusual practice but is mentioned in Rev. 5:1), it is called an opisthograph. Sometimes a parchment was erased of its original writing and another text was written over it. This is called a palimpsest. Of 250 uncial manuscripts, 52 are palimpsests (Finegan, p. 31).
- g. Punctuation and Abbreviation: Little or no punctuation existed. A dieresis was used to separate diphthongs and a point in a middle or high position gradually was used to separate words or at the end of a sentence. Most manuscripts abbreviated sacred names ( $\overline{\text{IC}}$ ,  $\overline{\text{IHC}}$  Jesus;  $\overline{\text{XC}}$ ,  $\overline{\text{XPC}}$  Christ) and many other common terms (cross, spirit, father, God, man, etc.).
- h. Sections, Canons, and Lections: As early as the second century, a system of section divisions for NT books were found in manuscripts. These sections were marked by spaces in the text (some manuscripts also put a number in

the left margin like Codex Vaticanus where Matthew has 170 sections). Sections are known as κεφάλια ("head" or chapter; some manuscripts gave titles superscript to these!). Canons were devised by Eusebius to parallel sections of the Gospels. So useful was the "harmony of the Gospels" that most manuscripts have canon numbers in the margins. Also in the margins could be found αρχ (ἀρχή) and τελ (τέλος) to mark a selection of passages in the Gospels, Acts, or Letters to be read in services of the church on Saturdays and Sundays. The lections were sometimes gathered out into a separate manuscript called a lectionary.

- i. Prologues and Colophons: Prologues appeared at the beginning of Paul's Letters (mostly by Maricon) and the Gospels to provide informative material about the book. Colophons were notes at the end, often giving the name of the scribe who copied the manuscript and a warning against altering the work (Rev. 22:18-19).
- j. Stichometry: This is the science of measuring books. As early as the third century, stichoi numbers are found at the end of the Epistles. One stichos is about 34 to 38 letters long. Scribes were probably paid a market price in relation to the number of stichoi in a book.
- k. Euthaliana: This is a special type of prologue in certain manuscripts written by Euthalius the Bishop. It has three sections: (1) a sketch of the life of Paul, (2) short summaries of the fourteen Pauline Letters, and (3) a

chronology of the life of Paul derived from the Chronicle of Eusebius.

## 2. Scribal Tendencies:

- a. Unintention changes: They miscopied the exemplar (the manuscript being copied) or misheard the lector (who dictates a manuscript for reproduction).
- (1) Wrong word division: For example, if the following letters occurred in an uncial script: GODISNOWHERE might be read GOD IS NOW HERE or GOD IS NO WHERE.
- (2) Substitution: With an uncial script there could be a confusion of letter. For example Α, Λ, Δ or Ε, Σ.
- (3) Homoioteleuton ( a similar ending of letters/words) and Homoeoarcton ("like-beginning" of letters/words): There were two common types of these errors. These happen when the scribe's eye left the exemplar to go to the copy, but returned to the exemplar in the wrong place. This is called a papablepsis (looking beyond) due to either homoioteleuton or homoeoarcton:
  - (a) Haplography - writing once what should have been twice.
  - (b) Dittography - writing twice what should have been but once.
- (4) Metathesis: This occurred when letters or words were transposed (interchanged) in some way. For example, in Mark 14:65, should the verb read ἔβαλον or ἔλαβον? KJV translates it "...the servants did strike Him..." but NASB translates it "...the officers received Him..."



- (5) Errors of hearing or memory occurred when the lector's accent made no distinction in vowel sounds (ο,ω had the same sound; so do ει, η and η) and the scribe(s) confused the diphthongs or vowels, or a phrase was read and the scribe interchanged word order, synonyms etc.
- (6) Assimilation: This was when something in the margin (such as a gloss put in to "explain") of a manuscript was included in the text as though it was original.
- b. Intentional changes: These are more difficult to detect since "slips" are more fully understandable than all the motivations a scribe might have for making "improvements".
  - (1) Grammatical changes (e.g. moods and tenses).
  - (2) Spelling changes (e.g. Rom 4:8 οὐ or φ).
  - (3) Historical corrections (supposed inaccuracies).
  - (4) Harmonistic changes (parallel passages).
  - (5) Conflations - a scribe making one copy from two manuscripts which have a variant reading, would conflate (adding together) both readings onto his single copy.
  - (6) Elimination of supposed discrepancies.
  - (7) Doctrinal changes to pacify himself or his readers (Metzger, pp. 186-206).

## C. AUTHOR and CONTEXT

### 1. What was most likely said?

- a. The text-critic must determine what meaning each variant reading would have in context and which fits most appropriately into the larger context.

- b. The presupposition is that the author has written at this point what is logical and consistent in meaning with the rest of his work.

2. How was it most likely said?

- a. The text-critic must determine how the author of the NT book, based on the evidence of his style elsewhere, has probably expressed his idea at this point considering: vocabulary, grammatical forms, stylistic devices, and syntax.
- b. The presupposition is that the author has been consistent in style.

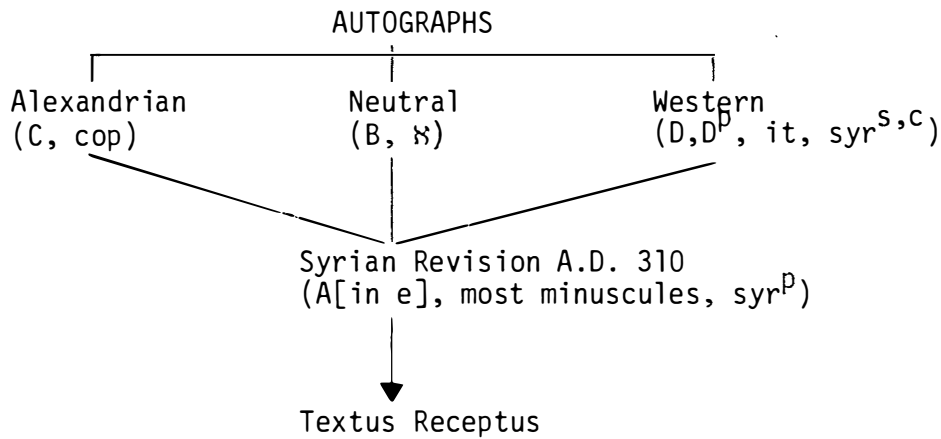
D. MANUSCRIPTS - individually and in inter-relation: Certain facts and/or opinions must be known about the documents themselves.

- 1. The TRUSTWORTHINESS or reliability of a manuscript (ms) depends upon its age and distance from the "original autograph".
  - a. The earlier a ms the fewer copying stages it went through: fewer stages generally means fewer changes.
  - b. The general reputation a ms has gained for itself after going through various tests is important. Did the scribe tend to copy accurately, or did he tend to indulge in "improvement"?
- 2. The LOCATION of the ms's origin is less certain than its age.
  - a. The general rule: a reading whose ms witnessess originated in more diverse places is more likely to be "original" than a reading of narrower geographical support.

- b. The assumption: The reading prevalent in one area (e.g., literary centers such as Alexandria, Egypt) is copied in that area primarily. Thus, a reading from many areas is more likely to be based on the original reading. (This is explained in more detail below in "text-types.")
3. GENEALOGICAL identity of a ms: This pertains to the group or groups of mss with which an individual ms had the most affinities.
  - a. Grouping the mss in "family", "tribe", and "text-type":
    - (1) A "family" is the smallest identifiable group of relatively homogeneous mss. When they agree to such a large extent in their readings, a hypothetical archetype is probable (see  $f^1$ , p. xxvii in UBS/GNT).
    - (2) A "tribe" (sometimes also called a "clan") is a medium-sized group, larger than a "family" and smaller than a "text-type." Mss in a "tribe" exhibit unmistakable interrelationships, yet their pattern of readings is complex and may represent too wide an area to have just one common hypothetical archetype. The Caesarean tribe contains both family 1 and family 2 ( $f^1$  and  $f^2$ ) as well as other mss. (J. Harold Greenlee treats Caesarean as a "text-type" in his Introduction to NT Textual Criticism, pp. 115-119. But a sharpening of terminology has been suggested by Colwell in Tools and Studies, edited by Bruce Metzger, pp. 1-25.)

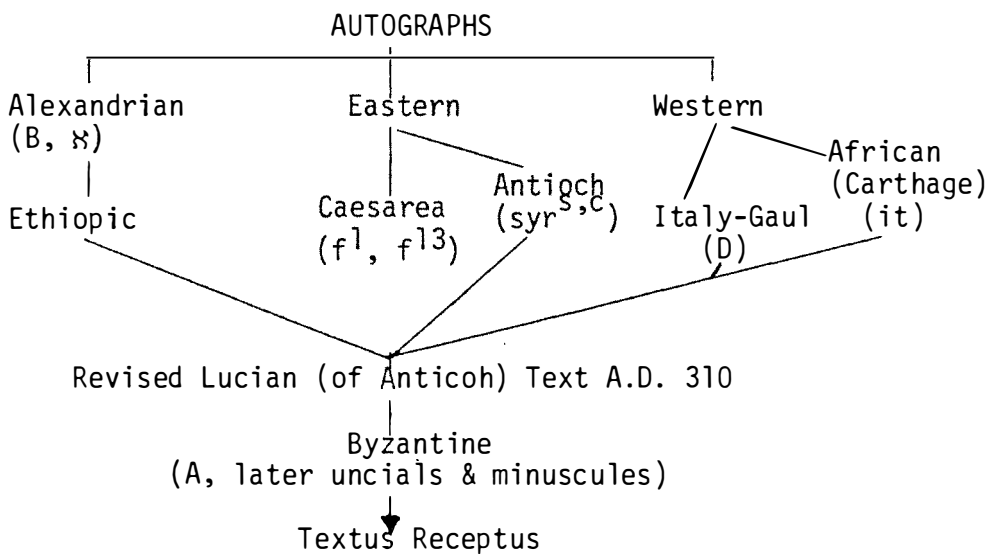
- (3) A "text-type" is the largest group of related manuscripts. There are three large groups: the Alexandrian (referred to as the Beta text type by Kenyon, The Text of the Greek Bible new ed. 1949, pp. 197ff), closely related to Codex Vaticanus (B); the Western text-type (or Delta), closely related to Codex Bezae (D); and the Koine or Byzantine (or Alpha) text-type, closely related to Codex Alexandrinus (A) in the Gospels. Kenyon also described the Caesarean tribe as a text-type (Gamma), but it has yet to be analyzed for the Catholic Epistles, Paul, Hebrews or Revelations. It has its closest affinities with Codex Koridethi (Θ or 038). Kenyon also proposed that Epsilon might stand for the Syriac text, treated separately from the Western (Delta) text-type; and Vau (Ϝ), the sixth letter of the Greek alphabet in its earlier form, for the considerable residue of readings not otherwise classified.
- (4) Each of these text-types is thought to have a common ancestor. On the next page are two major theories on the history of the text:

## I. WESCOTT (1825-1901) and HORT (1828-1892)



The Neutral group is highly favored as the correct reading. The antiquity of the evidence is the predominant external factor. The Syrian text-type is the result of a revision in A.D. 310 (perhaps by Chrysostom, Bishop of Antioch in Syria until 398) and is basically untrustworthy.

## II. BURNETT HILLMAN STREETER (1874-1934)



Consideration is given to both the ages of MSS and the geographical distribution. Byzantine MSS are better readings generally (Metzger, The Text of the NT. p. 171).

### III. PRINCIPLES of Textual Criticism.

A. Johann Jakob Griesbach (1745-1812), professor of NT at Jena, gave fifteen critical canons, including these:

1. No reading can be considered preferable unless supported by at least some ancient witnesses.
2. All criticism must depend upon study of classes (text-types) of documents, not just of individual manuscripts.
3. The shorter reading is to be preferred to the longer.
4. The more difficult reading is to be preferred to the easier.

B. Constantine Tischendorf (1815-1874), professor of NT at Leipzig, gave these six canons:

1. The text is to be sought from the most ancient evidence meaning the oldest Greek manuscripts.
2. A reading peculiar to a single document is to be suspect.
3. An obvious scribal error is to be rejected even though well supported in the manuscripts.
4. In parallel passages, the tendency of copyists would be to make the readings agree; therefore, in such passages, testimonies are to be preferred which are not in precise accordance.
5. That reading is to be preferred which could have given occasion to the others, or which appears to comprise the elements of the others.

6. That reading is to be preferred which accords with NT Greek or with the style of the individual writer.

C. Summary of principles generally supported today:

1. The B.E.O. principle (Best Explains Origin): Eliminate readings that can be explained as arising out of another existing reading, in light of potential scribal errors. By this "elimination" process, one chooses the reading that cannot be accounted for and explained in the light of scribal tendencies. Thus the "best" reading is the one which "explains" the "origin" of the other readings.
2. The SHORTER-HARDER principle:
  - a. Shorter: How a word or phrase came to be added to the text can be tentatively understood, but why it would be deleted unintentionally is often hard to discern. Therefore, the shorter reading is preferred.
  - b. Harder: Because a scribe was concerned to simplify and elucidate the meaning of a text - not complicate or darken its meaning - a secondary reading is apt to be less difficult and the "original" to be the more difficult one.
3. The NON-HARMONIZED principle: Since scribes tended to bring parallel passages into harmony with each other by matching words or phrases, a harmonized reading is more likely to be secondary, and less likely to be original.

D. Conclusion:

1. Textual criticism is a science and art (skill). The text-

critic as scientist accumulates and assesses the evidence, and as artist evaluates the total picture. The "amateur" may be as skillful in dovetailing the facts from the three areas of scribe, author, and mss, as the "expert" text-critic.

2. Much tentativeness exists and research is still going on.



## CHAPTER THREE

### THE PRACTICE OF TEXTUAL CRITICISM

#### I. The textual apparatus in the UBS/GNT:

##### A. The numbering system of manuscripts:

1. This basic system for designating and listing NT manuscripts by letters and numbers was standardized by Johann Jakob Wettstein (1693-1754). Following an idea originated by Brian Walton in 1657 and employed by Richard Bentley around 1720, he listed the available uncials by capital Latin letters, A for Codex Alexandrinus, B for Codex Vaticanus etc., and the available minuscules by Arabic numerals, 1, 2, 3, and so on.
2. Later, Tischendorf (1815-1874) added letters and numbers to the mss he discovered, following the same system. But since Codex Sinaiticus was considered to pre-date any known mss and because he gave preference to this manuscript, it was assigned the Hebrew letter Aleph (א). Also, by this time, the known uncials were so numerous as to exceed the limits of the Latin alphabet, and so, after the Latin letter Z, Tischendorf went on with the Greek capital letters which were unmistakably different from the Latin capitals, namely, Gamma, Delta, Theta, and so on (Finegan, p.50). (See pages xiii - liii in the introduction to the UBS/GNT.)

##### B. The order of presentation of the witnesses in the apparatus:

1. Primary evidence is that of the Greek manuscripts. The

oldest are usually the papyri, indicated by the letter "p" along with a superscript identification number (these are listed and described briefly on pages xiii-xv of the Introduction in the third edition of the UBS/GNT). These date from the second to the eighth century. Most of them are quite fragmentary and many contain only a few verses.

However, the Beatty and Bodmer Papyri are very extensive and contain the complete text of some books. The following are considered as primary evidence:

- a. Papyri
- b. Letter Uncials (also known as major number uncials) which date from the fourth to the tenth century.
- c. Numbered Uncials (minor numbered uncials) which are of less importance because so many of them are fragmentary. These are numbered from 046 - 0250 (see pages xvii-xix in the Introduction of the UBS/GNT).
- d. Minuscule manuscripts (2,500 of these) dating from the ninth to the sixteenth century. (See pages xix - xxvii and note the valuable family 1 and family 13.)
- e. Greek Lectionaries collected and arranged for reading in the church. Some of them (technically called the Synaxarion) are arranged according to the church year which fluctuated according to the date of Easter. Others (known as Menologion) are arranged according to the fixed civil year which began September first. A few lectionaries are as early as the fifth century, but the majority

date from the ninth to the sixteenth century. Lectionaries are of less value than the above "straight text" manuscripts.

2. Secondary evidence is that of the ancient versions and other lectionaries not in the Greek language. The ancient versions date from the second to the seventh century. Obviously these versions were originally made earlier than many of the copies of the Greek manuscripts. Nevertheless the mere fact that they are translations -- some quite literal such as Itala (Old Latin) and some quite idiomatic such as the Peshitta Syriac or Armenian Version -- means that one must always use them with extra care as evidence for the Greek text from which, supposedly they were translated. (See the Introduction, pages xxxii-xxxvi.) There are also numerous Latin lectionaries, but these were not utilized in the UBS/GNT.
3. Tertiary evidence is that supplied by NT passages which are quoted in the writings of Church Fathers who were the authoritative writers and teachers of the early centuries. This evidence varies in value. (See the Introduction page xxxvi.)

## II. The United Bible Society's Textual Commentary: its purpose and use.

- A. The purpose of A Textual Commentary on the Greek New Testament by Bruce Metzger (on behalf of and in cooperation with the Editorial Committee of the UBS/GNT, Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren.)

1. The Preface states as its purpose:

...to set forth the reasons that led the Committee, or a majority of the members of the Committee, to adopt certain variant readings for inclusion in the text and to relegate certain other readings to the apparatus (Metzger, Commentary, p.v).

2. For each of the 1440 sets of variant readings cited in the UBS apparatus, Metzger sets out in a short note the main problems involved in each set of variants together with a report on how the committee evaluated and resolved these problems. In addition, Metzger discusses about 600 other variants not cited in the apparatus of the text and these have no ratings ( A,B,C or D) given. Many of the extra 600 discussions are on the text of Acts. In fact, of the 775 pages in the Commentary, 244 are devoted to textual variants in Acts.

B. The Committee and the "degree of certainty" (doc):

1. A text established by a committee would not be the result of unanimous decisions. Metzger records disagreements, speaking of "majority" and "minority" opinions. These terms are perhaps not so meaningful since only five sat on the committee:
  - a. A "minority" reading generally means a minority of only one editor. A minority of two is presented in conciliatory language: "The committee was almost evenly divided..."  
(e.g. at 1 Tim. 4:16). At times an initialled minority report appears as an appendix to the main discussion.

- (1) Wikgren signed his initials in four places  
(2 Cor. 1:10; Heb. 12:3; John 1:18; and Jas. 5:20)  
stating he is against the majority decision.
- (2) Metzger and Wikgren (both Americans) signed several  
dissident notes in unison. (Mk. 10:2; Acts 10:16;  
1 Cor. 10:2; 2 Cor. 4:6; Gal. 1:15; 1 Thess. 2:7  
and Jude 5.)
- (3) Metzger alone signed sixteen other dissident notes.  
The following reasons are cited: Matt. 23:4 (longer  
text due to assimilation), John 1:3,4 (author's  
style and theology), Acts 2:38 (author's style),  
5:28 (transcriptional probability), 10:17,19 (like-  
liest direction of scribal alteration), 26:4 (longer  
reading due to scribes restoring normal usage),  
25:17 (author's grammar and style), 1 Cor. 6:11;  
2 Cor. 4:14; 1 Pet. 5:10 (scribal tendency to expand  
divine titles), Col. 1:22; Rev. 19:11 (origin of  
other readings). The above represent a choice by  
Metzger based on external evidence, but the follow-  
ing variants were preferred on internal evidence:  
2 Cor. 5:3; Mark 3:32; 2 Pet. 2:11 (Elliott, pp.  
131 - 139).
- (4) Aland signed only two minority opinions: Lk. 10:1  
and John 14:7. He and Metzger combine to sign one  
at Acts 16:12.

- (5) Martini signed only one minority note: at 2 Cor. 4:14.
  - (6) Black, the Scottish editor, never signed a dissident opinion. Naturally he did not agree to all the chosen readings, but chose not to identify his dissident opinions with a signed note (Elliott).
  - b. Thus the third edition of the UBS/GNT is by no means a text based on unanimous decisions but is to a very large extent a text created by compromise. The divisions in this committee suggest that not all members had the same regard for the internal as opposed to the external evidence. This illustrates the dilemma that often occurs in weighing textual evidence.
2. The "doc" rating system adopted by UBS:
- a. The reading adopted in the text is designated A,B,C, or D according to its reliability. Many readings are labelled as C or D where one would expect an A or B, but they are labelled in this way not necessarily to pass judgment on the text per se but to show that the committee was not unanimous. Like the use of square brackets around doubtful words included in the text, a C or D rating is often a sign of compromise. But sometimes the committee is unanimous in marking a reading C or D because of that reading's lack of merit (See Matt. 27:10; Luke 21:11,19; and Rom. 8:2,11,24.)
  - b. Summary:

- (1) An "A" doc indicated that in the judgment of the committee, there is little doubt that the reading is original.
- (2) A "D" doc indicates the opposite, that is, a highly controversial reading. There is a great deal of doubt in the committee whether or not the variant should be retained or omitted from the text.
- (3) In between these extremes are the categories B -- indicating that there is some doubt, and C -- that there is a considerable degree of doubt. The majority of variants in the apparatus fall into these two categories.

C. The student's use of the Textual Commentary:

- 1. Students should evaluate the external evidence for themselves before consulting the Commentary.
- 2. Internal evidence should be gathered by the student using a variety of sources including the Commentary. Weighing the evidence and reaching a decision should not depend on any single source. The final decision must be justified in the student's own mind.

III. The evaluation of textual variants:

- A. Though there appear to be a bewildering variety of variants, there are actually five major types. If one can scan the variant reading and recognize what general type of problem it represents, the analysis is simplified (Markhan, p.6).

TYPE	NUMBER	IN NT	PER CENT
1. <u>Replacement</u> (including variants where there is a simple addition or omission, a conflation of two readings, or the replacement of one reading with another)	600		37%
2. <u>Grammatical</u> (including differences in pronouns, singular and plural forms of words, different prepositional phrases, particles, and changes in syntactical construction)	470		30%
3. <u>Incremental</u> (including variants where the text appears either to be "growing" in length or decreasing in length)	400		25%
4. <u>Orthographical</u> variants (including differences in proper names, spelling, etc.)	80		5%
5. <u>Transpositional</u> (including variants where a word, a phrase, or even complete verses may be transposed in position)	50		3%
Total	1,600		100%

(Note: There are actually some 1,440 variants given in the UBS/GNT text. The number 1,600 indicates the extent to which a given variant reading fits into two or more categories.)

B. The procedure for evaluating textual variants:

1. Determine whether the variant should be analyzed.



- a. Note the "doc" rating.
  - b. Determine the number of variants and list them.
  - c. What type of variant reading is it (orthographical, grammatical, replacement, etc.)? Often orthographical and replacement type variants make little difference in meaning. But grammatical type variants usually do and this type of variant should be analyzed.
  - d. Translate each variant reading within the local context of the passage and determine if there is a difference in meaning between the readings.
  - e. If there is a significant difference in meaning between the variant readings, then they should be analyzed according to the procedure below.
2. External Criticism: Manuscripts - individually and in inter-relation.
- a. Chart the ms's evidence for each variant according to text-type. Note the age of each ms with superscript century numbers. To do this, refer to the charts provided in the textual criticism worksheet in Section III, Chapter 14.
  - b. Evaluate the readings in the light of three tests:
    - (1) the date and character of individual mss.
    - (2) the geographical distribution of the mss.
    - (3) the genealogical relationships between the mss.
  - c. Choose the best reading. Prefer that reading which

best explains the historical origin of the others.

- d. Arrange the readings in descending order with the reading considered best attested at the top. Summarize the weight of the external evidence for each.

### 3. Internal Criticism:

#### a. Scribal tendencies in the light of paleographic factors:

- (1) Test each of the variants in the light of known types of scribal errors, both intentional and unintentional. It is helpful at this point to write out the variants in uncial letters in order to see the kinds of mistakes possible.
- (2) Apply the B.E.O. and shorter-harder principles. Choose that variant reading which, if original, would most likely have given rise to the others.
- (3) Summarize the scribal evidence for the variant readings, and arrange them in descending order with the reading most likely to be original by this criterion at the top.

#### b. The author and context:

- (1) Test each of the readings from the standpoint of the grammar, syntax, style and vocabulary of the author. Correlate with other passages by the same author if possible. (Consult Nigel Turner, Style.)
- (2) Test each reading from the standpoint of the author's purpose in writing and the local context.

- (3) Choose the reading which is most harmonious with the context, grammatically and syntactically, and with the author's style, vocabulary and purpose.
- (4) Arrange the readings in descending order based on this criteria, with an explanation for each.

4. Integrate external and internal criticism:

a. Review the preferred readings in each category.

- (1) External manuscript evidence
- (2) Scribal transcriptional evidence
- (3) Author and context: intrinsic evidence

b. By keeping the three areas of support in tension, weigh the evidence and make a balanced decision on which is the "original" reading. State why this choice was made.

C. Practice solving textual problems by following the above procedures on Colossians 1:22. A textual criticism worksheet is provided in Section III, Chapter 14. A textual criticism model on Col. 1:22 is also provided to aid students in their problem solving.

## CHAPTER FOUR

### PUNCTUATION CRITICISM

#### I. Punctuation in the Greek New Testament:

##### A. The lack of punctuation in early New Testament manuscripts:

1. The origin of punctuation marks is traced back to the great Greek grammarian Aristophanes. In the third century B.C., he invented a rudimentary system of punctuation (Howard, Grammar. Vol. 2, p.46). Non-literary documents are almost entirely without these, but literary papyri utilized them as well as accent marks (Kenyon, p.25).
2. Since the degree of literary quality varies from book to book in the Greek NT, it is likely that some NT books utilized punctuation while others did not.

It is certain that the authors of the New Testament could have used punctuation just as other people did at that time, not only in MSS, but sometimes also in letters and documents. However, whether the New Testament books were punctuated no one knows, and it is unknown, moreover, where and how they were punctuated, since no authentic traditions have been handed down. Modern editors are compelled to provide their own punctuation and hence their own interpretation (Blass and Debrunner, p. 10).

##### B. The significance of punctuation criticism:

1. Punctuation is a problem of the written medium of communication. When speaking, meaningful communication is guided by gestures, voice inflection, pauses, facial expressions, and non-verbal as well as verbal feedback. But in writing, the lack, misplacement or ignoring of punctuation marks may result in disastrous misunderstanding.

2. It is well accepted that punctuation marks are very clear indications of the author's intended meaning.

It is simply in essence a form of commentary; and the modern editor is on every page compelled to choose between alternative punctuations, involving different interpretations, where the only ancient authority is that of patristic comments or early versions. Since these go back to periods considerably antedating our best uncials, they have naturally the weight in many cases of a primitive tradition, which no wise exegete would ignore (Howard, Grammar, Vol. 2, p.48).

3. Since modern editions disagree on the punctuation of the Greek New Testament, independent decisions are encouraged when they are carefully weighed and exegetically justified.

The editor indeed has to interpret the text with his punctuation....But the editor's punctuation may be a hindrance to the student instead of a help. It is the privilege of each NT student to make his own punctuation (Robertson, Grammar. p.245).

Howard also states that '...where punctuation in text and in margin are constantly determining the meaning for us, we must always be careful to realize our freedom to take our own line on sufficient reason' (Grammar. Vol. 2, p.48).

4. The use of punctuation marks may seem a small part of exegetical study. Usually one does not appeal to the punctuation in order to resolve controversial meaning. But providing that one takes proper safeguards to avoid eisegesis, a fresh examination of punctuation should not be disregarded. A passage's structure and division of thought is indicated by punctuation (Dunham, p.39).

## II. The punctuation apparatus in the UBS/GNT:

A. Its contents:

1. There are more than 600 places where the editorial committee decided that it would be helpful to the translator to realize the possible alternatives. Some of the 600 are of minor importance, but many are of real exegetical value.
2. The process for locating punctuation problems in the text, and the abbreviations are described on pages xli - xlv of the Introduction in the third edition of the UBS/GNT.
3. Note the fourteen New Testaments cited in the apparatus:
  - a. Five Greek editions:
    - (1) The Textus Receptus (TR) which underlies the King James Version or Authorized Version (AV);
    - (2) Westcott and Hort (WH) on which the UBS/GNT is essentially based;
    - (3) The Catholic edition by J. M. Bover (Bov);
    - (4) The 25th edition of the Stuttgart Greek Testament (Nes) in the series begun by the Nestles and now continued by K. Aland;
    - (5) The British and Foreign Bible Society (BF<sup>2</sup>) second edition.
  - b. Five English versions: (the 2nd ed. UBS/GNT used six, but the B.F.B.S. Translators' Translation (TT) of 1966 was omitted.)
    - (1) The Authorized (AV) of 1611;
    - (2) The Revised (RV) of 1881;

- (3) The American Standard (ASV) of 1901;
    - (4) The Revised Standard RSV) of 1946;
    - (5) The New English Bible, New Testament (NEB) of 1961.
  - c. Two German editions:
    - (1) The Zurich German (Zur) edition of 1942;
    - (2) The Revised Luther (Luth) edition of 1956.
  - d. Two French versions:
    - (1) The French Catholic "Jerusalem" (Jer) Bible of 1958;
    - (2) The Revised Second (Seg) of 1962.
4. As a rule, alternative forms of punctuation are given only when they are represented by one of the above 14 editions or translations, but in a few instances additional possibilities have been noted for which no authority is cited (see Col. 2:15).
- B. The problem of verse divisions in the punctuation apparatus:
- 1. Many people are unaware that the chapter and verse divisions we have in our Bibles today are from a relatively late date.
    - a. Chapter divisions were instituted by Stephen Langton. He studied and taught in the University of Paris, was later Archbishop of Canterbury, and died in 1228. In 1238, Dominican Cardinal Hugo de Sancto Caro (Hugo of St. Cher) adopted Langton's chapter divisions in his biblical concordance, Sacrorum, biliorum concordantiae.
    - b. Robert Stephen (also know as Robert Estienne of Paris)

published a Greek and Latin triglott in Geneva in 1551.

For the first time, the text was divided into numbered verses that are substantially those of modern usage (Finegan, p.34, 58).

- c. The Latin Vulgate edition of 1555 was the first entire Bible to use chapter and verse numbers. The first English New Testament to contain them was the Geneva Bible of 1560 (Glassman, p.37).
  - d. Chapter and verse divisions are just conventions which have been set up to help refer to the text easily, like the κεφάλαια and τίτλος systems in the various Greek manuscripts (Finegan, p.34). The problem with these chapter and verse divisions is "...that the NT contains approximately seventy cases in which a word, a phrase, or sometimes a whole sentence may be considered a part of a given verse or of the verse that follows" (Ellington, p.208). Besides these 70 verse numbering problems, there are differences of chapter divisions in the Catholic and Protestant versions.
2. Verse numbering problems contained in the punctuation apparatus are generally of minor importance. Information is given on these simply to avoid confusion when comparing the Greek text with a version which may differ in verse divisions. But there are two occasions when numbering problems may be significant:



- a. Sometimes a verse numbering problem is really a punctuation problem, that is, they are linked together in the apparatus (see Col. 1:21,22).
- b. Other numbering problems relate to textual structure, for example, when entire verses are inverted (see Phil. 1:12,17).

### III. The Principles and practice of punctuation criticism:

#### A. The Principles:

- 1. Internal support for a punctuation alternative is given primary consideration.
  - a. A particular punctuation alternative must be viewed within its paragraph's context. Since "the paragraph was to the ancient the most important item of punctuation,..." it must be given primary consideration (Robertson, Grammar. p.241).
  - b. Internal support of a punctuation alternative is judged by the translator on the basis of his/her understanding of the paragraph. The question is, "Does this punctuation alternative support the paragraph's theme?"
- 2. External support for a punctuation alternative is given secondary consideration.
  - a. The punctuation alternatives in the apparatus indicate the ways in which other translators and editors have understood the passage. The value of this should not be overlooked, but neither should it be overestimated.

- b. Though a particular punctuation alternative may have the majority of the 14 editions/versions supporting it, this does not mean it is the best possibility.

B. The practice:

1. Punctuation criticism takes place after introductory analysis and synthesis and textual criticism, but before translation.
2. Chart the external evidence: translate the punctuation alternatives and list the editions/versions which support each:

EDITIONS/VERSIONS	ALTERNATIVES
1.	
2.	

3. Note the difference each alternative makes in the meaning of the passage.
4. How does each punctuation alternative relate to the paragraph's theme? Does it support or detract from the thrust of the passage?
5. List in descending order of preference the punctuation alternatives that best support the paragraph's theme and/or thrust of the passage.
6. If several alternatives equally support the paragraph's theme, choose the alternative that has the most external support. The student may want to include the NIV, TEV, or

other versions not consulted by the apparatus.

C. It should be cautioned that the above procedures are not critical for every punctuation problem presented in the apparatus. A keen perception is not required to see that some punctuation alternatives make little difference. In Acts 24:14 does it matter much whether one leaves "which they call a sect" without punctuation, or encloses it with commas? Whether the issues involved are major or minor, the punctuation apparatus makes translators think, and helps them to understand their New Testament better (H. K. Moulton, p.19).

#### IV. Examples of punctuation criticism:

A. Mark 1:27 can be punctuated in several ways:

1. Chart the alternatives:

EDITIONS/VERSIONS	ALTERNATIVES
1. Bov Nes BF <sup>2</sup> Zur	What is this? A new teaching with authority; he commands even the unclean spirits, and they obey him.
2. Luth (Jer) Seg	What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.
3. WH	What is this? A new teaching. With authority he commands even the unclean spirits, and they obey him.
4. RV RSV ASV	What is this? A new teaching! With authority he commands the unclean spirits, and they obey him.
5. NEB	What is this? A new teaching! (He speaks) with authority. He commands even the unclean spirits, and they obey Him.

2. Note the difference each alternative makes in the meaning:

- a. Alternatives 1 and 2: His teaching is with authority.
- b. Alternatives 3 and 4: He commands the spirits with authority.
- c. Alternative 5: Either of the above meanings is possible.

3. How do each relate to the paragraph's theme?

- a. In verses 21-28 Jesus' ministry is introduced. He came teaching with such authority that His doctrine astonished those who heard (v.22).
- b. In this light, alternatives 1 and 2 support the theme, while 3 and 4 detract. Harmonization with the Luke 4:36 parallel is noticeable not only in the textual variants, but also in punctuation alternatives 3 and 4.

4. List in decending order of preference the alternatives:

- a. Number 2: What is this? A new teaching with authority!  
He commands even unclean spirits, and they obey Him.
- b. Number 1
- c. Number 5
- d. Number 4
- e. Number 3

B. Revelation 13:8 shows the importance of a single comma:

1. Chart the external evidence:

EDITIONS/VERSIONS	ALTERNATIVES
1. TR WH Bov Nes BF <sup>2</sup> AV ASV <sup>mg</sup> Seg	And all who dwell upon the earth will worship it (the beast), whose name has not been written in the book of life that belongs to the Lamb which was slain from the foundation of the world.
2. RV <sup>mg</sup> ASV RSV NEB Zur Luth Jer	And all who dwell upon the earth will worship it, whose name has not been written in the book of life that belongs to the Lamb who was slain, (that is, written) from the foundation of the world.

2. Note the difference each alternative makes in the meaning:
  - a. Alternative 1: The Lamb was slain from the foundation, making the atonement an eternal fact, going back behind the actual cross of Christ to the beginning of time.
  - b. Alternative 2: The final phrase does not go with "slain" but with the previous verb "written." The implication is then not the eternity of the atonement, but the eternal nature of God's choice of His own people.
3. How do each relate to the paragraph's theme?
  - a. In verses 5-10 the theme is the activity (5-7a) and authority (7b-10) of the Beast. His activity is that of blasphemy and war. The extent of his authority is to all those on the earth except those in the book of life (vv. 7b-8), and the end of his authority is stated in the principle of retribution (vv. 9-10). In the knowledge of this is the patience and faith that sustains the saints who endure these persecutions.
  - b. Either alternative would support this context. But an

investigation of the phrases "Lamb of God who was slain" and "book of life" in Revelation, gives more weight to the second alternative. Rev. 17:8 has the phrase, "whose names were not written in the book of life from the foundation of the world," and is in the context of the Lamb's victory over the Beast, whereas the Lamb is never mentioned as "having been slain from the foundation of the world" any other place.

4. List in descending order of preference the alternatives:
  - a. Number 2: And all who dwell on earth will worship it, every one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain.
  - b. Number 1
  - c. It is interesting to note that the NASB and TEV used the alternative preferred here, but the NIV does not, listing it only in the margin as a possibility.

## CHAPTER FIVE

## PROBLEMS AND APPROACHES TO TRANSLATING NEW TESTAMENT GREEK

## I. The problems of translating:

- A. Translation from one language into another is in one sense impossible. It is always possible to translate words with accuracy when they refer to things. A chair is a chair in any language. But it is a different matter when it is a question of ideas. In that case some words need a phrase, or a sentence, or even a paragraph to translate them. Words also have associations with people, history, ideas, and other words. These associations give words a certain flavor which cannot be rendered in translation, but which affect their meaning and significance in the most important way (Barclay, Wordbook, p. 1).
- B. "The first axiom of the art of translation is that there is no such thing as an exact equivalence of meaning between words in different languages" (Dodd, p. 145). The illusion that there is such equivalence is shed by anyone who has seriously tackled the task. A word is a pointer to a whole area of meaning, enriched, extended, and complicated by associations and suggestions which depend on particular ways of thought, historical experiences, and social conditions.
- C. Languages are not static. They change. New words appear and old ones are discarded. Even dictionaries become antiquated. Thus it is that no translation can endure forever (even the KJV), however beloved and popular it may be. The toll of time, with

its inevitable language changes, eventually antiquates a translation, and makes fresh attempts to get back to original and intended meanings mandatory (Phillips, p. 12).

- D. There are many language barriers that prevent the translator from going directly from the source language (SL) to the receptor language (RL, the language into which the SL is being translated). The reason for this is that language "A" and language "B" do not have the same "shape." In order to show how the shape of one language differs from the shape of another, and to show what is meant by the term language barriers, a few of these barriers will be listed below.
1. Words in one language do not have exact equivalents to the words in another language.
  2. The sentence structure of one language differs from that of another language. Often the biblical sentences are long and involved, requiring that they be broken into shorter, clearer units for the modern reader.
  3. Technical terms in one language cannot always be maintained in a second language with the same effectiveness.
  4. An abstract noun in one language cannot always be translated as a noun in another language, and likewise with other parts of speech.
  5. Idioms and figures of speech frequently must be changed when being translated. This is due in large measure to the fact that each language has its own cultural background, and also to the fact that even within similar cultural settings



languages follow no rules in making up idioms and figures of speech.

6. Pronouns in the SL must often be rendered as nouns in the RL in order to make clear to whom or what they refer (Newman, pp. 201, 202).

## II. Two approaches to translating.

- A. If the meaning of the SL is translated into a linguistic form which closely parallels that of the SL, it is classified as LITERAL. But if the SL is translated into the natural form of the RL, whether this parallels the form of the SL or not, it is classified as IDIOMATIC. These two terms classify a translation in regard to its linguistic form; it does not classify a translation on the basis of the meaning that it communicates. A faithful translation should always represent the literal meaning of the SL (Beekman and Callow, pp. 20, 21).
- B. The formal correspondence approach (form-oriented literal translation):
  1. This is the traditional method and reached its peak in the nineteenth century (ASV 1901 is a very literal, word for word correspondence).
  2. The emphasis is on the form of the SL with the assumption that this form can be carried across into the RL (except for obvious idioms). For the most part, nouns are translated by nouns, verbs by verbs and every *kal* has to be accounted for in English. The NASB follows the 1901 principles of the ASV for the most part, praising it as the "rock of Biblical honesty."

C. The dynamic equivalence approach (content-oriented, sense for sense translation):

1. This method attempts to produce in the RL the closest natural equivalent to the message or content contained in the SL, keeping in mind both the meaning and the style. This new approach emphasizes the RL's natural style and disregards the linguistic form of the SL. It maintains that trying to carry the SL's form into the RL, will only result in a lack of natural communication (Glassman, p. 23ff).
2. It assumes that the original message was natural and easily understood and that it should also be that way for today's intended readers. The TEV and Phillips are examples of this approach.

D. The literary character of New Testament Greek: the debate's history and its impact on one's approach to translation.

1. 1600's - The seventeenth century saw a renewed interest in Greek writings. The question of the "purity" of the Greek of the NT arose. One German scholar explained the peculiarities of NT Greek usage through the influence of the Holy Spirit. He said that the Holy Spirit changed the language of the people receiving a divine revelation. This theory of the NT's literary character developed because it was compared to "literary writing" contemporaneous with it. (Later, it was recognized that these contemporary writings were colored by an

artificial revival of the classical Attic dialect). Thus NT Greek became known as a "Holy Ghost language."

2. 1895 - Adolf Deissmann in Bibelstudien concluded that "for the most part, the pages of our sacred Book are so many records of popular Greek, in its various grades... (McKnight quotes Deissmann, Light from the Ancient East, p. 88).
3. 1906 - James Hope Moulton pointed out that Biblical Greek "except where it is translation Greek (from Aramaic), is simply the vernacular of daily life." He states with certainty "...that the papyri have finally destroyed the figment of a NT Greek which is in any material respect different from that spoken by ordinary people in daily life throughout the Roman world" (Moulton, Prolegomena, pp. 4, 18).
4. 1914 - A.T. Robertson felt that
 

...after all, one has the conviction that the joy of new discovery has to some extent blurred the vision of Deissmann and Moulton to the remaining Hebraism, which do not indeed make Hebraic Greek or a peculiar dialect. But enough remains to be noticeable and appreciable (Robertson, Grammar, pp. 91-108).
5. 1922 - H.R. Willoughby concluded that Deissmann's thesis was correct, for "...in the linguistic study of the NT, critical scholarship has already made its case (Willoughby, p. 160).
6. 1929 - W.F. Howard completed the second volume of Moulton's Grammar of New Testament Greek and devoted seventy-three pages to showing the way the Greek of the NT had been influenced by the Septuagint and by oral and written Semitic sources behind the NT (Howard, Accidence, pp. 412-485).

7. 1953 - C.F.D. Moule accepted the work of Deissmann and Moulton but added that

...one word of caution is perhaps necessary. The pendulum has swung rather too far in the direction of equating Biblical with 'secular' Greek and we must not allow these fascinating discoveries to blind us to the fact that Biblical Greek still does retain certain peculiarities, due in part to Semitic influences... (Moule, p. 3f).

8. 1962 - Colwell summarizes his conclusion when he says "The Greek of the NT is the Koine of the first two centuries A.D." He points out that no one denies the presence of a Semitic element but that its extent is vigorously debated. The general opinion, he says, as to the maximum extent of Semitic influence, traces it back to Semitic originals of a few sources or to the author's habit of thinking in Aramaic while writing in Greek (Buttrick, Vol. 2, pp. 479-487).

9. 1963 - Nigel Turner departs from Deissmann's thesis and states that "...the present work does suggest that Biblical Greek is a unique language with a unity and character of its own." He further states

We now have to concede that not only is the subject-matter of the Scriptures unique but so also is the language in which they came to be written or translated.

He then wonders whether this "Biblical language was the creature of an hour and the ad hoc instrument for a particular purpose...." The significance of this must not be overlooked. He is suggesting that the old question of a "Holy Ghost language" needs pondering (Turner, Syntax. Vol. 3, pp. 1-9).

10. 1965 - Edgar V. McKnight concludes that Turner's reaction to

Deissmann's thesis was too strong and that "...Turner serves to highlight the strong relationship between the Septuagint and the NT." He thinks Deissmann's original thesis must be modified in the direction of influence from the Septuagint, but is basically sound (McKnight, pp. 84-93).

11. 1973 - A.W. Argyle supports Deissmann's thesis by concluding

If, as the evidence indicates, the purpose of the Church was missionary from the outset...with the aim of proclaiming the gospel to all men everywhere in the world, then when the time came for committing anything to writing, the only reasonable course to take was to write the message in the lingua franca of the known civilized world, Koine Greek.

Argyle's conclusion is based, not on an analysis of the language, but upon an assumption, reasonable as it may be. He misses the obvious point that especially the Epistles were not written for the world at large, but for the church with its theological heritage (Argyle, pp. 87-89).

12. 1973 - Nigel Turner continues to support his reaction to Deissmann by showing that the NT is actually more "literary" than "vernacular" or common. He brings in another complication to this argument. He asks

...how far the NT writers made use of an amanuensis. The amanuensis would have been a semi-literate man at least, and because writing was his profession he might well be pseudo-literary and even atticistic. The result would be a composite kind of work in which two persons had a contribution, and the more so in the case of a poorly educated author like Peter or John (Turner, NT Studies. Vol. 20, p. 114).

13. Future Study: The debate continues. Perhaps the future lies in the direction of interrogating more closely literature

of Hellenistic Judaism as well as a clearer picture of just how much the Greek culture impacted Palestine (even as early as 900 B.C). See Yamauchi, pp. 37-47 where he quotes Ephraim Stern's dissertation: "This leads to the conclusion that the Greek cultural conquest preceded the Greek political conquest in Palestine by many years." And also see Backus, pp. 655-57.

14. Conclusion: This debate impacts one's approach to translating. Its importance is found in the assumptions of the dynamic equivalence approach to translation:

Wycliffe only did for England what Matthew and Mark did for the Roman world. Christianity from its beginning spoke the tongue of the peasant (Glassman quotes Cobern, p. 56).

If Nigel Turner is right, then the principle of "naturalness and ease" of the meaning for the original readers would come into question and undermine dynamic equivalence. Was God trying to say something through the form as well as the content? This is a question that the formal correspondence approach asks those inclined to paraphrase "sense for sense".

### III. Four types of translations

- A. The relationship of approach to type: the literal and idiomatic approaches (regarding "form") gives rise to four main types of translations (regarding "meaning").
- B. What are these four types?

THE HIGHLY LITERAL type is an attempt to match a single word in the SL with a single word in the RL, and to use this RL word in every context in which it appears in the SL. Ambiguity is a frequent result due to the problem of idioms and

figures of speech. An interlinear "translation" is the extreme example of this type.

2. THE UNDULY FREE has no intention to reproduce the linguistic form of the SL. The purpose is to make the message "relevant" and clear in the RL. This kind may substitute historical facts or customs in the SL with those understood in the RL. This tends to distort the message in the SL, yet is said to be more "applicable" to today's readers. The LB and the Cotton Patch Version are examples of this type.
3. THE MODIFIED LITERAL adjusts the highly literal type in order to clarify syntactical constructions from the SL and take into account the meaning of words in their context. Grammatical forms, so far as they communicate to the RL, are retained. Implied information is made explicit only if absolutely necessary for understanding. Ambiguities and obscurities are left if conclusive exegesis is not available. The NASB is an excellent example of this type.
4. THE IDIOMATIC seeks to convey to the RL readers the same meaning and tone of the SL. But the natural, grammatical and lexical forms of the RL are the focus, not the "form" of the original. Thus one must "interpret" the SL through exegesis to discover its "sense" and then restructure the message into the linguistic form of the RL. This is the method used by Wycliff Translators whose missionaries deal with peoples just emerging from illiteracy and do not have study aids available for understanding the Bible. The NEB and TEV are examples of

this type.

5. CONCLUSION: The following chart indicates that the extreme types are unacceptable.

unacceptable types			
		acceptable types	
HIGH LITERAL	MODIFIED LITERAL	IDIOMATIC	UNDULY FREE

- a. Should one translate or paraphrase? Does one use the modified literal or the idiomatic?

(1) Often the term "paraphrase" is used to indicate the idiomatic and unduly free types. The popular meaning of "paraphrase" is a free rendering and amplification of a passage. It is associated with a very loose and therefore inaccurate translation, in which the translator is subjective and puts his own ideas into the text.

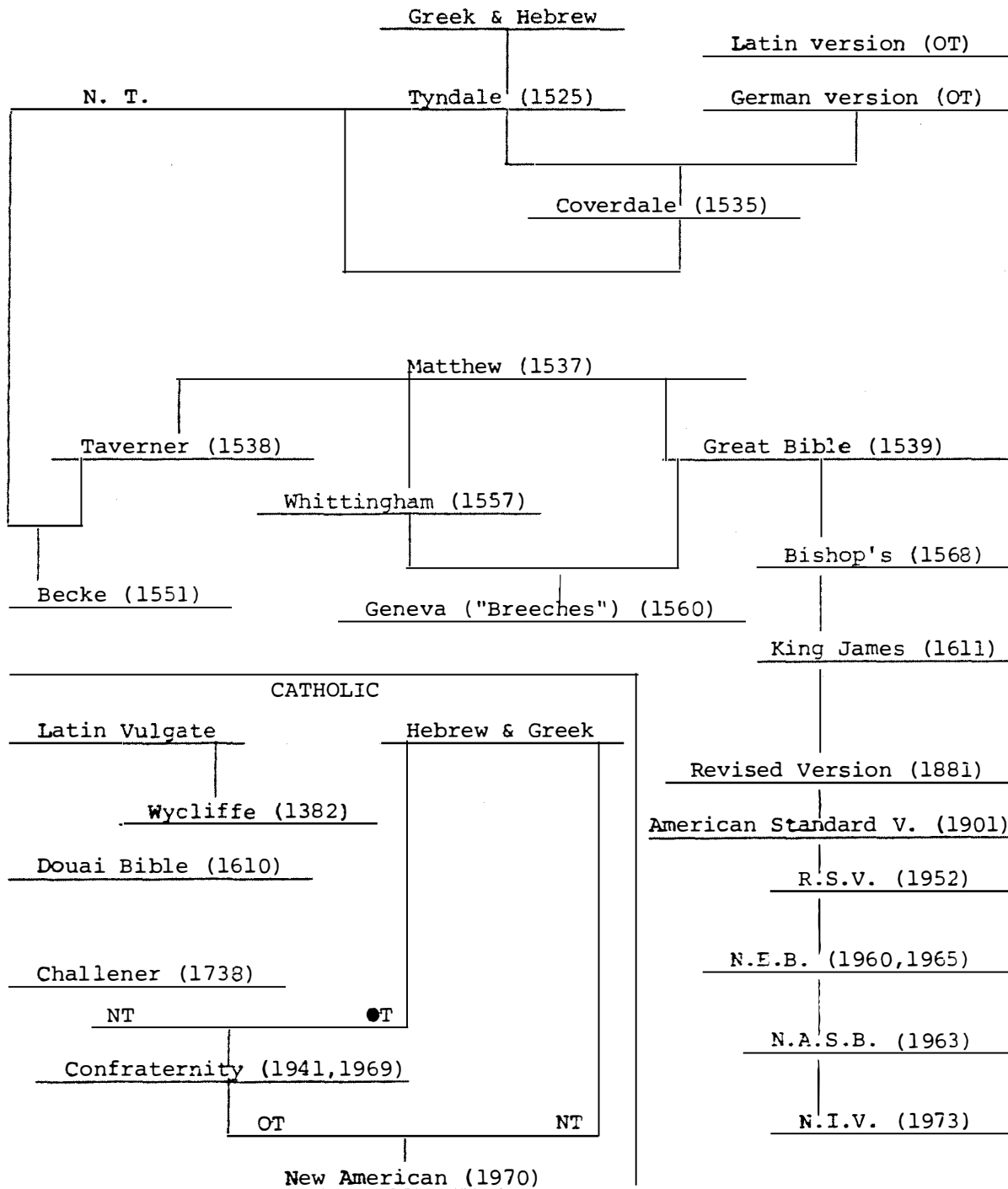
(2) But Nida and Taber (The Theory and Practice of Translation, p. 47) prefer to use "paraphrase" in its technical sense as found in the discipline of linguistics. As such, it has three distinctions:

- (a) it is intra-lingual rather than inter-lingual, that is, it is another way of saying the same thing in the same language;



- (b) it is rigorous, in that there are no changes in the semantic components: no additions, deletions, or skewing of relationships, only a different marking of the same relations between the same elements;
  - (c) it specifically relates to "back-transformation" and is aimed at restatement at a particular level, that of the kernels of meaning.
- b. Both types of translations are popular today. It is interesting that the NIV is considered a mediating version between modified literal and idiomatic types (McQuilkin, p. 109).
- c. The following chart follows the development of the English Bible. Most versions were highly literal until the 1960's, and generally idiomatic since then.

## DEVELOPMENT OF THE ENGLISH BIBLE



## CHAPTER SIX

## PRINCIPLES OF TRANSLATION

- I. The principles of translation: A brief history of known translators and the principles which guided their work.
  - A. 1540 - Etienne Dolet (of France, contemporary with Luther) gives these "fundamental principles of translation" (Glassman, p. 64).
    1. The translator must understand the content and intention of the author whom he is translating.
    2. The translator should have a knowledge of the language from which he is translating and an equally excellent knowledge of the language into which he is translating.
    3. The translator should avoid the tendency to translate word for word, for to do so is to destroy the meaning of the original and to ruin the beauty of the expression.
    4. The translator should employ the forms of speech in common usage. (Here he is advocating the idiomatic type.)
    5. Through his choice and order of words, the translator should produce a total overall effect with appropriate "tone."
  - B. 1900 - N. Adriani (Dutch missionary) outlined the following principles in a lecture given to a Bible Societies meeting.
    1. THE INDIGENOUS LANGUAGE: It is the language into which one is translating which counts most.
    2. USING INDIGENOUS EXPRESSION: An expression or illustration not current in the RL should be replaced by an equivalent,

if possible similar expression. Where this is impossible, the original expression should be translated without explanation.

3. LACK OF SUITABLE WORDS: When a concept must be rendered for which the language has no adequate expression, it is sometimes possible to borrow a word from a related language into which the Bible has already been translated. One should only resort to circumlocution when a loanword will not be understood.
4. CIRCUMLOCUTIONS: These are only justified when it is possible to render the concept in a concise, clear manner, without weakening its force.
5. AVOIDING INTERPRETATION: Interpretation and paraphrase are not legitimate in a genuine Bible translation.

We must reconcile ourselves to the fact that the Bible will always remain to some extent obscure for the indigenous Christians. This is nothing strange. However simply you render the Bible, there will always be an element that resists popularisation, and that element is just what is most typical of the Bible. Interpretation should be left to teaching (Adriani, p. 13).

6. BIBLE STORIES: A Bible story book should precede the actual Bible translation to promote understanding of the background of the events.

C. 1974 - John Beekman and John Callow (American and English missionaries):

1. The principle of fidelity in translation: A translation which transfers the meaning and the dynamics of the original text

is to be regarded as a faithful translation. The expression, transfers the meaning, means that the translation conveys to the reader or hearer the information that the original conveyed to its readers or hearers. The message is not distorted or changed; neither unnecessarily gained nor lost information. The expression, the dynamics, means that (1) the translation makes a natural use of the linguistic structures of the RL and that (2) the recipients of the translation understand the message with ease.

- a. Fidelity to the meaning of the original indicates "accuracy".
- b. Fidelity to the dynamics of the original indicates "naturalness and ease".

2. The principle of the use of implicit and explicit information:  
The message of the original is conveyed both explicitly and implicitly.

- a. The fact of implicit information in the text is well known.  
At times this implicit information must be made explicit in the translation to make it understandable. Implicit information is drawn from:
  - (1) The immediate context
    - (a) By ellipsis (clause of complex sentence, discourse etc.)
    - (b) By grammatical construction (objective genitive etc.)

(2) The cultural context

- (a) By cultural terms of material objects.
- (b) By religion and government (phylacteries, pro-consul etc.).

b. The general principle is that explicit information is made implicit only if the RL necessitates it; implicit information is made explicit when faithfulness to the SL meaning necessitates it.

3. The principle that translation consists in steps of analysis, transfer, and restructuring.

- a. Analysis is an exegesis of the grammatical constructions in order to understand the underlying meaning of the SL.
- b. Transfer of the meaning from the SL to the RL must be determined according to the principle of "naturalness and ease" in the RL.
- c. Restructuring relates to the style needed in the RL according to the educational and cultural backgrounds of the intended audience.

D. A summary of the principles of translation: The areas of competence that the translator must have are as follows:

- 1. Competence in the SL (Greek in this case).
- 2. Competence in the RL (English in this case).
- 3. Subject competence: No attempt to translate is to be made until one knows what the passage means and has a clear grasp

of its subject. When translating the Bible, therefore, a broad theological education is helpful.

4. Translational competence: Translators should have a definite theory and approach to the discipline of translation. This enables them to have conscious, appropriate and purposeful ways of handling a SL text (Reiss, pp. 329-340).

### III. Translation and Inspiration

- A. Although an unwavering and direct correlation between translation methodology and the doctrine of biblical inspiration cannot be formulated, a general tendency can be detected. First, one must understand the theories of inspiration, and the meaning of the terms "inspiration" and "revelation" (Wiley, Vol. 1, pp. 173-177).

#### 1. Revelation and Inspiration:

By revelation we understand a direct communication from God to man of such knowledge as is beyond the power of his reason to attain, or for whatever cause was not known to the person who received it. By inspiration we mean the actuating energy of the Holy Spirit through which holy men were qualified to receive religious truth, and to communicate it to others without error (Wiley, p. 169).

2. THE INTUITION THEORY OF INSPIRATION: Scriptures were inspired only in the degree that they are inspiring. This is the subjective test and inclines toward an existential philosophy of Scripture, whereby the person to whom a message is addressed becomes the final criterion.
3. THE ILLUMINATION THEORY: Inspiration is only a higher degree of the operation of the Holy Spirit upon the perceptions of every Christian. The writer of Scripture received an illumination concerning the truth, but there is no superintendence

by the Holy Spirit in the writing of that truth. So the content is inspired, but the form (choice of words and arrangement) is left to chance.

4. THE VERBAL DICTATION THEORY: Every detail of the words, their form as well as their thought, was equally inspired. The writers were merely amanuenses, taking dictation with no independence of thought or choice of words. God gave them the exact words. The complaint against this view is that it sets aside the personality of the writer and

...if the inspiration is resident in the exact words at all times, then this inspiration would be found only in the original Scriptures in their original language. Translation would detract from this authoritative inspiration, a most unfortunate restriction for the world (Bowie, p. 40)

5. THE DYNAMICAL THEORY: This is regarded by many authorities as the closest balance between the human and divine elements. This view says that the very words of the Bible were inspired when the choice of a proper word determined the conveying of the thought. But that this does not call for an unvarying, rigid dictation of the words upon all occasions in every utterance. Yet the writers were at all times under the superintendence, elevation, and suggestion of the Spirit. Inspiration, therefore, did not remove, but rather pressed into service all the personal peculiarities of the writers, together with their defects of culture and literary style. The writers were under the restraint of the Spirit from error.

- B. The two approaches to translation as they correlate to the theories of inspiration:



1. The "formal equivalence" approach is correlated with the "verbal dictation theory". The highly literal or modified literal type of translation is required by this theory of inspiration. This type of translation ...is designed to permit the reader to identify himself as fully as possible with a person in the source language context and to understand as much as he can of the customs, manner of thought, and means of expression (Nida, Science of Translation. p. 159).
2. The "dynamic equivalence" approach correlates with the illumination theory. The focus is on the inspired "content" and making it as comprehensible to the modern reader as possible in order to bring about the same inspiring response to the message as that provoked in the ancient reader of the original document.
  - a. The idiomatic type translation attains this goal by adjustments to the original text to compensate for differences: sociological, educational, cultural, chronological, functional, linguistical etc., both ancient and modern.
  - b. The dynamic equivalence approach has a tendency to relax the hold on biblical inerrancy and is logically inconsistent with the verbal dictation theory of inspiration (Moffatt, p. vii).
    - (1) J.B. Phillips states this idea when he says, "... Most people, however great their reverence for the New Testament may be, do not hold a word-by-word theory of inspiration..." (Phillips, The Gospels. p. v).

(2) The first concern of the dynamic equivalence approach is not on the source text, but on the reader's response to the translation.

3. The modified literal type of translation springs from a combination of the formal and dynamic equivalence approaches.

APPROACH:	Formal				Dynamic
TYPE:	highly literal	modified literal	idiomatic	unduly free	

There are varying degrees of each approach in the middle types of translations. The NIV is an example of the modified literal tending toward the idiomatic type of translation. This kind of translation correlates well with the dynamical theory of inspiration. While a conscious attempt is made to reflect the form of the original even down to exact words, modification is allowed where meaning would be ambiguous due to the style, idioms, or ellipses in the original.

5. The unduly free type of translation arises from an extreme form of the dynamic equivalent approach. One would expect such laxity to develop when the intuitive theory of inspiration is held. Its subjective element is visible in the unduly free type of translation. The text of the original is consulted only so application and response can be made to the reader.
6. Conclusion: The dangers of subjective interpolations into the biblical text can be greatly reduced by adopting the formal equivalent approach to translation. This will issue into a modified literal type of translation that is based on the dynamical theory of inspiration.

## CHAPTER SEVEN

## STRUCTURAL ANALYSIS

I. What is structural analysis? Structural analysis is a broad exegetical procedure that encompasses syntactical and literary analysis. It is preparatory to developing a homiletic outline.

A. Structure defined:

1. Structure involves all of the relations and interrelations which bind terms into a literary unit. It is the framework or skeleton of a passage, that is, its more essential relations (Traina, p. 36).
2. Structure is the way in which the author has arranged his materials. It refers to the underlying design, framework, skeleton, organization, or arrangement of material (Wald, p. 58).
3. The structural units include:
  - a. Phrase - a group of two or more terms constituting a partial unit of thought and expression
  - b. Clause - a group of terms, including a subject and verb and sometimes one or more phrases, constituting a partial (or whole) unit of thought and expression
  - c. Sentence - one or more clauses constituting a unit of thought and expression
  - d. Paragraph - a group of sentences constituting a unit of thought and expression
  - e. Segment - a group of paragraphs constituting a unit of thought and expression
  - f. Subsection - a group of segments constituting a unit of thought and expression
  - g. Section - a group of subsections (or segments) constituting a unit of thought and expression
  - h. Division - a group of sections constituting a unit of thought and expression
  - i. Book - a group of divisions constituting a unit of thought and expressions (Traina, pp. 36,37).

4. The relation of structure to scope (purpose) and context:

a. Anything that is planned with a specific purpose will have structure, whether it is a building, a car, or a literary composition. The function of a thing determines its form. Insight into the design and structure of a passage of Scripture helps one to understand better the purpose of the passage (Wald, p. 58).

b. Milton Terry in Biblical Hermeneutics devotes an entire chapter (VII) to the relationship of context, scope (purpose), and plan (structure). He states,

The context, scope, and plan of a writing should, therefore, be studied together; and, logically, perhaps, the scope should be first ascertained. For the meaning of particular parts (connections or contexts) of a book may be fully apprehended only when we have mastered the general purpose and design of the whole. The plan of a book, moreover, is most intimately related to its scope. The one cannot be fully apprehended without some knowledge of the other (p. 210).

B. Syntactical Structure: The structure between divisions and paragraphs is literary, while structure within a paragraph is largely syntactical.

1. Syntactical analysis defined:

a. Biblical scholars differ in their use of the term "syntax." Some, like Kaiser, use the term too broadly by including literary analysis. Others, like Goodrick, use the term too narrowly by limiting it to inflectional studies.

b. The best approach is taken by such as Traina:

Structure as related to clauses and sentences is called 'syntax.' Webster defines 'syntax' as '...the due arrangement of word forms to show their mutual relations in a sentence' (Traina, p. 40).

- c. Syntactical analysis functions within the perimeters of the paragraph, and seeks to discover the structural relations within phrases and clauses, between clauses, and between sentences. To analyze these syntactical relations requires grammatical and interpretive skills.
  - d. A guide to the kinds of relationships to be examined in doing a syntactical analysis may be found on pages 41-43 of Traina's Methodical Bible Study.
2. A procedure for doing syntactical analysis: Within the total exegetical process, syntactical analysis begins after completion of introductory studies, textual and punctuation criticism, and a translation of the segment. Recall that tentative paragraph themes were given in the literary structure of the introductory studies. The objective of syntactical analysis is to understand each paragraph's theme proposition and how all its structural units support and develop that theme.
    - a. Step one: observations paragraph by paragraph.
      - (1) General observations should be made on each paragraph's structural units. An assertion of each paragraph's theme is a hypothesis needed in order to guide the analysis of the structural units. As the facts from the syntactical analysis modify or qualify

this tentative theme, it will be adjusted accordingly.

- (2) Specific observations should then be made on the grammatically difficult structural units within each paragraph. These observations relate to the meaning of phrases, clauses or sentences and the relations between these within the paragraph.

b. Step two: enumeration of syntactical problems.

- (1) Identify those grammatical elements that are difficult to interpret and/or cannot be reconciled with the theme. This includes those structural units with optional meanings which may impact the flow of thought. (Examples of this may be seen in the exegetical models provided in Chapter Fifteen.)
- (2) Enumerate these as they occur throughout the segment, or list them by paragraph. The problems should be defined according to their optional meanings, relations, and impact on the proposed theme.

c. Step three: solve syntactical problems.

- (1) The artificial division of exegesis into various steps is no where more evident than here at this point. The exegete draws upon textual, punctuation, literary, lexical and grammatical knowledge of the text in order to resolve these problems. Context is the main consideration when choosing between optional meanings and relationships.
- (2) Consult the intermediate and advanced Greek grammars.

A handy tool expediting this process is A Cumulative Index to New Testament Greek Grammars by Timothy Owings. He lists verse by verse those grammars which would contain a comment on any verse. The comments in the grammars may or may not address a particular syntactical problem, but often give insights otherwise missed.

d. Step four: display syntactical structure.

- (1) There are three methods used for doing this:
  - (a) Analytical charting (Jensen, pp. 114-158).
  - (b) Line diagramming (Grassmick, pp. 91-140).
  - (c) Block diagramming, also known as mechanical layout (Tenny, pp. 165-185; Kaiser, pp. 99-104; Beekman and Callow, pp. 265-316; McQuilkin, pp. 115-121).
- (2) The method used and the thoroughness of syntactical display depends on the type of literature being analyzed.

The thoroughness with which a layout is made will depend on the passage and the purpose of the study. Some passages, such as most historical narratives, require little or no layout. Other passages may become clear with a simple layout. But many passages in the epistles, for example, are very complex. The argumentation is closely reasoned, involved, and extensive. Such passages become clear, and the flow of thought more certain, through a careful and detailed mechanical layout (McQuilkin, p. 16).

## C. Literary Structure

1. Literary structure involves the structural relations between

paragraphs, segments, subsections, sections, and divisions.

The literary relations between paragraphs operate to make possible the framework or arrangement of segments. The literary relations between segments operate in turn to make possible the framework of subsections, sections and divisions.

2. A list of the main literary relations is given by Traina (pp. 50-52) and should be mastered. Many passages will unfold their meaning only by becoming structure-conscious.
  - a. Since literary structure depends upon thought connection, one should observe the paragraph in relation to its context to discover any literary relationships.
    - (1) These may be signaled by a grammatical clue such as various types of coordinating conjunctions (Grassmick, p. 86).
    - (2) Structure also may be implicit. For example, notice the implied contrast in Romans 4 between justification by works of the Law and by faith in God's promise. Most literary structure between the larger structural units is implicit, so one should be on the lookout for those literary relationships which lie on the interior of the passage.
  - b. Literary structure can be displayed by horizontal book charts or other creative types of visual display (See Traina, pp. 235-243).
    - (1) Each kind of literary structure can be displayed through a chart. One should experiment with the kind



of chart that would best display each type of literary relationship.

- (2) A tentative literary book chart may also be used in the introductory studies of an exegesis instead of an outline.

## II. Methods for displaying structure

### A. The purpose of displaying structure

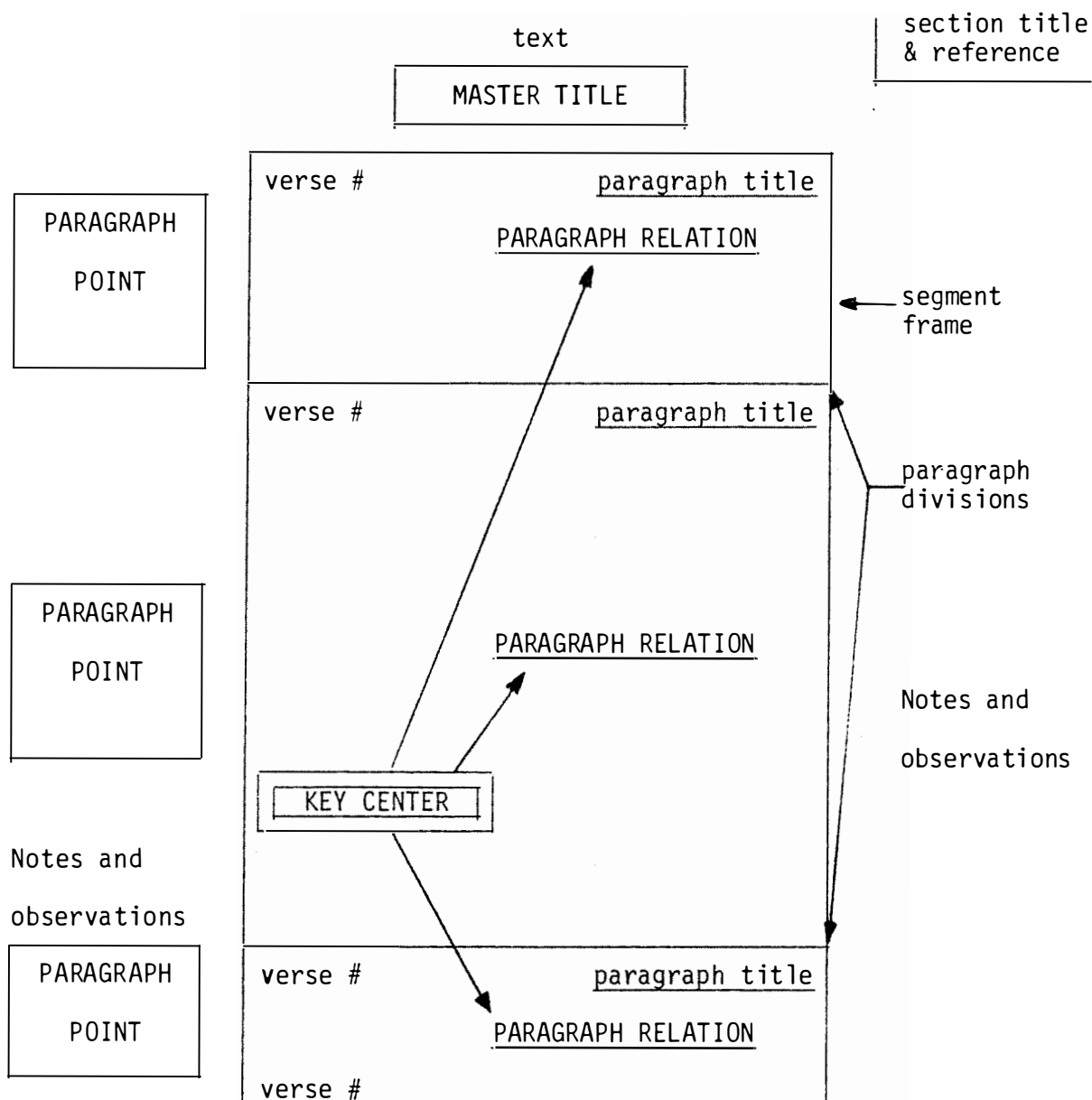
1. The chart or diagram allows one to see at a glance the primary elements of a passage and their relationship to each other.
  - a. It forces one to focus on the flow and thread of meaning throughout the whole paragraph rather than on isolated abstractions of individual words or phrases.
  - b. It is preparatory for preaching and teaching because one can immediately see "what is nuclear in the paragraph (the theme proposition) and what is subordinate" (Kaiser, p. 100).
2. By pointing out the main propositions and by isolating the connective particles, the basic structure within paragraphs and between paragraphs can be traced readily (Grassmick, p. 82).
  - a. The process of charting or diagramming forces the interpreter to ask questions about literary structure. If there is ambiguity in thought flow, it must be faced and a judgment made on how it fits the total context.
  - b. Precise observations and definitive syntactical and literary analysis prevents assumptions being made about the

text.

B. The analytical chart

1. The three major components of an analytical chart (Jensen, p. 119):
  - a. Textual re-creation: This is a recasting of the actual text of the segment of Scripture. It is much like block diagramming but with more freedom and creativity so that the text speaks for itself.
  - b. A main topical study: This is a major study of one subject within the entire segment, usually the segment's theme. This is made the dominant study on the chart.
  - c. Supplementary studies: All other items, including observations on literary structure, topical studies or items for further study, make up the remainder of the chart.

2. An overview of the elements in an analytical chart:



3. An explanation of the elements and their relationships:

- a. The master title is derived from the key center, which is the segment's theme statement from the text.
- b. The paragraph point is derived from its adjacent

paragraph relation, which is the key idea in the text of the paragraph.

- c. The paragraph relation directly relates to or supports the key center of the segment.
  - d. Thus, the paragraph points (since they are derived from the paragraph relations) directly relate to or support the master title (since it is derived from the key center). The interrelationships of these elements reveal the literary structure.
  - e. Written in the segment-frame is a re-creation of the text. This would reveal the syntactical structure of each paragraph.
4. The procedure for doing the analytical chart:
- a. Choose the segment and make the paragraph divisions.
  - b. Make paragraph titles and discern paragraph themes.
  - c. From the above themes, discern the segment theme and select the key center (from the text itself) which states or implies this.
  - d. Discern the paragraph relations (from the text itself) which accurately represents each particular paragraph's theme.
  - e. Develop the master title from the key center. Then develop the paragraph points from their paragraph relations.
  - f. Do the textual re-creation. This involves the processes of syntactical analysis. Consult Jensen, pages 126-135

for suggestions on showing relations in a creative manner.

- (1) Jensen works with the English text, but his suggestions still hold for using the Greek text.
  - (2) At this point it will become evident that a good Greek reading ability is needed.
- g. Do supplementary studies as appropriate and place these on the sides of the segment frame.
5. An illustration of analytical charting (Jensen, pp. 138, 139):

MARK 1:1-13

**JESUS CAME**"For the  
Son of Man CAME . . ."  
10:451:1—3:35  
POPULARITY  
AND  
OPPOSITION

GOSPEL VOICE

1 **BRINGING  
GOOD TIDINGS**

JESUS AS OBJECT

1 **THE BEGINNING of THE GOSPEL** **SON of God**  
of JESUS { **CHRIST**  
                  **THE SON of GOD****SON  
OF  
GOD**

PROPHET'S VOICE

2 **AS ANNOUNCED  
BY JOHN**

JESUS PREACHED ABOUT

2 **EVEN AS IT IS WRITTEN**

IN ISAIAH the PROPHET,

**JOHN CAME**BEHOLD, I send MY MESSENGER before thy face  
who shall prepare thy way;THE VOICE of one crying in the WILDERNESS:  
"MAKE YE READY THE WAY of THE LORD,  
MAKE HIS PATHS STRAIGHT;"**JOHN CAME**

who

1. baptized in the wilderness
2. preached baptism of repentance UNTO REMISSION OF SINS

All the country of Judea } WENT OUT UNTO HIM.  
All of Jerusalem }—they were baptized of him in the river JORDAN  
CONFESSING THEIR SINS.AND JOHN: 1. was clothed with camel's hair  
2. leathern girdle about his loins  
3. ate locusts and wild honey.

And He PREACHED . . .

1. There cometh after me **HE . . . MIGHTIER THAN I**
2. latchet of whose shoes I am not worthy to stoop down and unloose
3. I baptized you in **WATER** but
4. HE SHALL BAPTIZE YOU IN THE HOLY SPIRIT

LAW of INTERCHANGE:  
PROPHET'S  
PROPHECY of JOHNRead  
ISA. 40:9-11

FULFILLMENT

PREACHER'S VOICE

3 **WITH THE BLESSING  
of HIS FATHER**

See Isa. 42:1, 2

GOD'S VOICE

Order of the Greek:  
"Thou art the Son of  
Me, the beloved."4 **TO BE DRIVEN  
INTO THE  
WILDERNESS**

JESUS BAPTIZED—ANointed

9 And it came to pass in those days

**DOVE****JESUS CAME**

from Nazareth of Galilee.

—was baptized of John in Jordan.

Straightway coming up out of the water,

1. he saw **HEAVENS** rent ASUNDER<sup>4</sup>
2. he saw the **SPIRIT** of a **DOVE**<sup>3</sup> descending upon him
3. Voice came out of the **HEAVENS**.

"THOU ART MY BELOVED SON ;  
IN THEE I AM WELL PLEASED."JOHN'S  
PROPHECY of  
JESUS

FULFILLMENT

1  
**HE CAME TO MEN**  
—baptism  
(dedication)**HE CAME TO GOD**  
—anointing  
(consecration)**HE CAME TO SATAN**  
—temptation

ANGEL'S VOICE

JESUS TEMPTED

12 **THE SPIRIT DRIVETH HIM FORTH INTO THE WILDERNESS****WILDERNESS**

1. he was in the wilderness 40 DAYS
2. he was WITH THE **WILD BEASTS**
3. the **ANGELS** ministered unto him.

TEMPTED OF **SATAN****SATAN**PROVING  
FOR THE MINISTRY

NOW

THE MINISTRY  
ITSELFPreached  
Called  
Taught  
etc."For 40 days he was tempted to doubt the love,  
to waver with the faith, to question the hope. . . ." GCM<sup>1</sup>G. C. Morgan.<sup>2</sup>Same word as "cast out" demons<sup>3</sup>No other place does the Spirit take on form of Dove.<sup>4</sup>Mark opens with rending of the heavens; closes with rending of the temple.

FINAL STAGE OF CHART

- C. Line diagramming: This method is most effective in epistolary literature where there is considerable grammatical as well as logical subordination of thought (Grassmick, p. 82).
1. The purpose of the diagram is to show the literary and syntactical relationships of a segment.
  2. This process involves some exegetical decisions that launch the student into more intensive analysis. The diagram becomes an analytical work sheet.
  3. There are many methods used for line diagramming. Consistency and uniformity of method is important in order to gain skill. Therefore, the methodology that was introduced to the student in first year Greek will be used.
  4. It will take considerable practice over a period of time for the student to become proficient in diagramming. An explanation of the methodology as well as a model on Colossians 1:1-20 is provided in chapter 14. Although this is the most precise and time consuming method for displaying structure, it is also the most rewarding in terms of understanding a section such as 2 Thessalonians 1:3-10 which is just one sentence!
- D. Block diagramming:
1. This is the preferred method when displaying general prose or historical material. It is also the method used when working with Biblical Hebrew since its structural units often use logical relationships instead of grammatical relationships.
  2. This is the most popular method discussed.

- a. Block diagramming does not require knowledge of lengthy and precise methodology as does line diagramming. Thus it may be used more quickly.
  - b. Block diagramming appeals to the busy student since it requires less time. But this is also its danger. There is a tendency to lack precision with the smaller structural units.
3. The procedure for doing a block diagram: What is given below relates to a paragraph. Follow the same sequence for each paragraph in the segment. The theme propositions of all the paragraphs should add up to the total message of the segment.
- a. Select the paragraph's theme or topic sentence/proposition and place it to the extreme left-hand margin. This is usually a single summary sentence of the paragraph. But the theme may also be implied from several propositions, and in this case, each of these propositions are placed to the extreme left-hand margin as they occur in the text.
  - b. Indent developmental propositions (still following the natural sequence of the text). These are usually main propositions of equal rank semantically. They are usually sentences or clauses which develop the paragraph's flow of thought.
  - c. Indent even further to the right the supporting propositions. These are usually clauses or phrases which support the developmental propositions by clarifying, elucidating,



or orienting.

- d. By means of brackets, arrows, etc., indicate the inter-relationships, direction, and flow of thought between propositions.

4. An example of block diagramming: I Thessalonians 4:1-8  
(Kaiser, p. 175). (See next page.)

## CHAPTER EIGHT

### LEXICAL ANALYSIS

#### I. What is lexical analysis?

##### A. The study of words:

##### 1. The reasons for doing word studies:

##### a. Philological reasons:

- (1) A word's field of meaning must be clarified and understood before a particular meaning can be applied in a given context.
- (2) A word's historical and traditional usage must be investigated to discover the extent of the biblical writer's indebtedness or uniqueness in his usage of that word within a specific context.

##### b. Practical reasons:

- (1) Word studies provide a source of illustrations for exposition.
- (2) They provide material that elucidates abstract concepts.
- (3) Personal word studies broaden and deepen the understanding of a key word for the interpreter even though similar conclusions as those found in a lexicon may be drawn.
- (4) The disciplined study required, will result in a facility in the use of the basic reference tools.

##### c. Theological reasons:

- (1) God as the divine author of Scripture is closely

bound to His words. To disregard His word would be equivalent to disregarding His authority (1 Tim. 4:4-6; 6:3-5).

- (2) In Scripture, words are presented as having inherent power because of their close association with the work of the Holy Spirit. The Spirit uses them as instruments of conviction and regeneration (1 Peter 1:23).

Because of their close connection with God and His work, the words of Scripture are alive and powerful. To break this relationship would be to extinguish their living dynamic.

- (3) Through words the student can know the truth of God accurately, though perhaps not completely (Grassmick, p. 150).

## 2. The sensus plenior versus the usus loquendi of words:

### a. The sensus plenior or "fuller sense":

- (1) The sensus plenior theory states that every word in Scripture has several levels of meaning. It is a polyvalence theory for Biblical words that says a fuller sense which goes beyond the consciousness of the original author can be found.
- (2) This theory advocates a return to some type of four-fold (or more) sense of Scripture as practiced in the patristic and medieval church. This is but one step away from the Alexandrian method of allegorizing

words.

In its extreme form, this view announces that a literary work is totally autonomous of its author and must be understood apart from the intentions of the writer or the circumstances of its origin (Kaiser, p. 111).

- (3) This theory of words is to be rejected. Scripture has no authority or normativeness once it is made autonomous from its author. Meaningful exegesis cannot be separated from what authors meant or intended by their words.

b. The usus loquendi or "current usage" of words:

- (1) As mentioned in chapter 1:4, exegesis attends to the "current usage of words as employed by a particular writer, or prevalent in a particular age" (Terry, p. 181).
- (2) Both the syntactic and semotactic sign of meaning is involved in ascertaining the usus loquendi of a writer in a particular context.
  - (a) The syntactic sign of meaning is "the particular meaning a word has in a particular situation... specified by the grammatical constructions in which it occurs" (Kaiser, p. 105). This is found by interpreting the inflectional endings on words within the sentence (Goodrick, p. 9:1).
  - (b) The semotactic sign of meaning is when the word's meaning is "marked by the interaction of that word with the meaning of the terms which surround

it" (Kaiser, p. 105). This involves "the meanings which a stem is capable of bearing if the context is compatible to it" (Goodrick, p. 9:1).

(c) Thus both the word's stem and inflectional endings within a given context must be interpreted to do proper lexical analysis.

#### B. General principles of lexical analysis:

1. The meaning of words is determined by custom and general usage current in the times when the author wrote them. A writer does not depart from this usus loquendi without furnishing some clue that he/she has done so.
2. Often the meaning of a word is supplied by the author within the context. For example, the writer to the Hebrews defines "perfect" in 5:14 as those "who by practice have their senses trained in the discrimination of good and evil."
3. A word may be explained by a genitival phrase, an appositional phrase, or some other process of glossing such as an editorial comment by way of explanation. Hypotactic clauses often do this very thing.
4. The grammatical construction of a word gives the syntactic sign of meaning. Often the subject and predicate serve to explain one another. Other grammatical features do this as well. The extent to which qualifying words, as adjectives and adverbs, serve to limit or define the meaning is too apparent to call for special illustration (Terry, p. 186).
5. The meaning of some words may be determined by contextual antitheses, contrast, or opposition. For example, Rom. 8:5-8

introduce the antithetic expressions "according to the flesh" and "according to the Spirit". The passage proceeds to define each of these by contrast. In 2 Cor. 3:6-14, letterism is opposed to the Spirit, while the ministry of death is set off against the ministry of the Spirit (Terry, p. 184).

6. The meaning of a word also may be found by an extensive and careful comparison of similar or parallel passages of Scripture.

When a writer has treated a given subject in different parts of his writings, or when different writers have treated the same subject, it is both justice to the writers, and important in interpretation, to collate and compare all that is written. The obscure or doubtful passages are to be explained by what is plain and simple (Terry, p. 186).

This is true of both verbal (single word) parallel passages and topical parallel passages. But there is a danger in supposing that every reference including a word is parallel to all the others with that word. Also a similiar danger exists in supposing that there is a connection just because the word recurs in the same context. And there are some passages where a similarity and likeness exists without any true parallelism (Kaiser, p. 108, 125).

- C. Linguistics and lexicography: There are three serious misconceptions in biblical scholars' understanding of lexicography. The three misconceptions are:

1. There has been a tendency to hold to the theory that words have "some central core of meaning which is said to exist, either

implicitly or explicitly, in each of the different meanings of such a word or lexical unit" (Nida, "Implications," JBL, p. 84). All the various meanings of a word are supposed to be derived from this "central core." The science of linguistics has shown that a word may contain no such central core of meaning. Since there is no common denominator to the various meanings of a word, to what is the true meaning of a word related? The linguist answers:

Semantic components are the building blocks that are joined together to give the meaning of a word; and they, as well as the words themselves, can be divided into four different classes. They are conveniently labeled Thing, Event, Abstraction, and Relation (Beekman and Callow, p.68).

Meanings of words are combinations of components, and the semantic components of a word is determined by context. Thus the true meaning of a word is determined more by context than by some "central core" to the various meanings of a word.

2. The second misconception by biblical scholars has been to "regard the presumed historical development of meaning as reflecting the 'true meaning' of a word" (Nida, JBL, p. 85).

Many students believe that once they have completed a thorough historical analysis of a word, their job is over. But simply knowing what a word meant in the classics, the LXX, the NT and patristics, is not enough. It is really just the beginning!

Etymologies, whether arrived at by historical documentation or by comparative analysis, are all very interesting and may provide significant clues to meaning, but they are no guarantee whatsoever that the historical influence is a factor in the people's actual use of such linguistic units (Nida, JBL, p. 85).

How many people today say "goodbye" and understand that it historically developed from "God be with ye"? The same is true for the words in the New Testament.

3. The third problem encountered in doing good lexical analysis is "the prevailing unsatisfactory system of classifications of meaning" (Nida, JBL, p. 85). Nida is referring to how most Greek lexicons use four different criteria to classify a word's meanings:

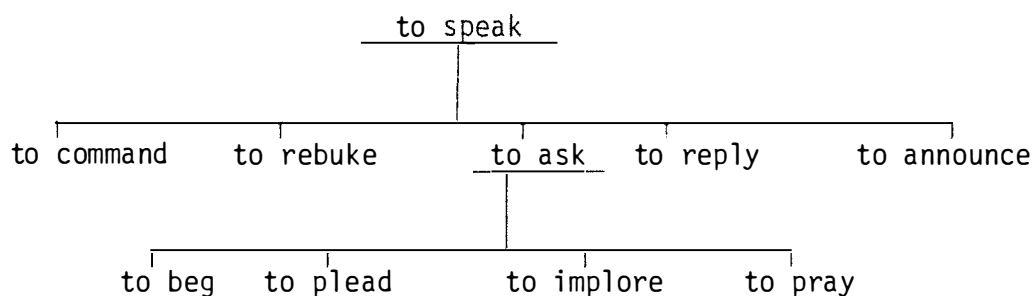
- (a) the word's presumed historical derivation,
- (b) logical connections between meanings,
- (c) by its occurrence in certain grammatical forms, and
- (d) by its occurrence in certain lexical contexts.

What is even more confusing is that these criteria are often employed in different orders and arrangements. For example, the second edition of Bauer's lexicon by Gingrich and Danker uses a combination of the historical and contextual meanings for  $\kappa\alpha\iota\ \nu\upsilon\lambda\alpha$  as the criteria for arranging its meanings. But for  $\kappa\alpha\iota\ \nu\upsilon\lambda\omicron\varsigma$ , they use its occurrences in certain grammatical forms as the criteria (Gingrich and Danker, p. 439).

4. New directions are needed in future lexicology. Two new approaches are suggested:
  - a. The shift should be in the direction of synonym studies because  
critical studies of meaning must be based primarily upon the analysis of related meanings of different words, not upon the different meanings of single words (Nida, JBL, p. 85).



Lexicographers of biblical languages have not treated the differences in meaning between synonyms. They felt that they had to first classify all the diverse meanings of single terms. On the contrary, linguists point out that it is only after distinguishing carefully between the related meanings of synonyms within their different contexts, that one can set up relevant subdivisions of meaning for the different terms. For example, study the diagram below and observe that the top term is generic to the second line of synonyms, while one of these terms is generic to the third line of synonyms:



This type of lexicography would bring to light the generic and specifying components of the meanings of a word (Beekman and Callow, pp. 69-79).

- b. The second new approach to lexicology relates to a system of classification for meanings of a word, as well as the incidental components of meanings of a word. Incidental components are those which are present in some contextual usages but not in all. "The basis for the classification of meanings must be co-occurrences, thus recognizing the pre-eminence of the context" (Nida, JBL, p. 86). Co-

occurrences refers to the contextual meaning of a term. Words do not carry with them all the meanings which they may have in other sets of co-occurrences. Thus, instead of the current four criteria used to classify a word's meanings, only a word's occurrence in certain lexical contexts should be used.

## II. How to do lexical analysis

### A. Choosing the word for study:

1. Traina (p. 34) lists three types of terms which merit study:
  - a. Difficult words - those whose meanings are hard to determine, puzzle the student, and give trouble in exegesis since they often add special nuances to the passage;
  - b. Crucial words - those words upon which the meaning of the passage turns, being identified by:
    - (1) their frequent occurrence in the segment,
    - (2) their strategic position (e.g. appear in the theme proposition),
    - (3) their explicit definition within the text;
  - c. Profound words - those that express a large concept, picture an idea, or "which signal a large background of antecedent theology" (Kaiser, pp. 128, 129).
2. The goal is to select the most exegetically and theologically significant terms. At times, even "routine" terms may need to be analyzed. It takes discretion and spiritual perception to make a decision concerning the words which should be analyzed.

B. The historical analysis:

1. Words have a history of development and thus they exhibit changes in their meaning over a period of time. The exegete should not suppose that a word will always mean the same thing whenever it is used in the New Testament. Different writers used words in different ways.
2. The historical development of words is usually given in the following sequence:
  - a. The word's uses and meanings in classical Greek;
  - b. The Septuagint's (LXX) use of the word along with a treatment of the Hebrew word(s) which the Greek word translates (in order to abstract any antecedent theology inherited from the OT);
  - c. The word's NT uses and meanings in the following order (as found in an exhaustive Greek concordance):
    - (1) the same author's uses of the word in that book;
    - (2) the same author's uses antecedent to the "target text" (See Goodrick's idea of expanding concentric circles in doing word studies, pp. 9:2,3);
    - (3) others' use of the word who wrote at the same time;
    - (4) any limited context that exhibits an extraordinary number of usages (Kaiser, p. 145);
    - (5) all other NT usages of the word as time permits.
  - d. The patristics: the earliest Christian writings outside the NT, giving priority to the post-apostolic Greek Fathers, (e.g. Clement of Rome who wrote an epistle to Corinth

in 94 A.D.);

- e. The Jewish Greek writers like Philo and Josephus;
- f. Non-Semitic Hellenistic writings found in the non-literary papyri, and literary works of men like Epectitus, Polybius, and Plutarch;
- g. and if necessary (for hapax legomena), Byzantine Greek.

Most word studies will not be this exhaustive in their historical analysis.

#### C. The contextual analysis:

1. Now that the student has an overview of the word from the historical analysis, its particular meaning within the context of the passage may be discerned. This involves what has been referred to as the "semotactic sign" of meaning.
2. Many of the words that have become central in the Christian vocabulary were once common words unrelated to religion. In the context of the NT revelation, these words may exhibit the following changes:
  - a. sometimes the meaning of a word has deepened;
  - b. the meaning was modified by giving it a new value;
  - c. sometimes a word took on basically new meanings apart from its historical precedents;
  - d. or the meaning of a word was modified by giving it a new concrete application (Grassmick, p. 147, 148).
3. Remember that the goal is to discern the word's usus loquendi within that particular context.

It is plain to see that words, like people, are known by

the company they keep. It is essential that we always be aware of the surrounding words (i.e. the company) as they were intended by the author who wrote them (Kaiser, p. 106).

D. The theological (conceptual) analysis:

1. Now with an idea of the background and particular meaning of the word, focus is put on the paragraph in which the word is found. What words or phrases in this paragraph are used as either synonyms or antonyms to the target word?
  - a. Study the synonyms and/or antonyms in the context;
  - b. Identify the major theological concept: If a nuclear or key word of the passage has been chosen for the word study, the theological concept which emerges will fit into the paragraph's theme. Non-nuclear words should be identified in how they support the theme of the paragraph in a secondary manner.
2. "Any combination of semantic components with one that is nuclear constitutes a concept" (Beekman and Callow, p. 69). An attempt should be made to portray pictorially the word's concept. This will clarify the theological nucleus and its relationships (synonyms and/or antonyms) to the rest of the paragraph. See an example of this in Section III, Chapter 14.
3. After identifying the explicit theological affirmations found in the text, it is important to correlate these with similar affirmations in the Bible which have preceded the passage under study. Thus the
 

...exegetical use of the analogy of faith...must be carefully controlled diachronically (i.e., we must ever be aware of the various time periods in the sequence of the progress of

revelation) (Kaiser, p. 136).

4. Consult the bibliography in Section V for various lexicons, concordances, wordbooks, and other tools available for lexical analysis.

## GRAMMAR: THE NOUN AND ARTICLE

## SECTION TWO:

## GRAMMAR: THE NOUN AND ARTICLE

Chapters Nine through Twelve in this section contain outlined lectures on interpreting noun cases. Chapter Thirteen is a brief treatment on interpreting the article. Both noun and article syntax are the focus of grammatical study in the course Gr 411. The syllabus shows an integration of these lectures with translation exercises and syntax worksheets in order to help the student apply the knowledge gained from this section.

The eight case system is used, but the chapters are divided according to case form. So, as an example, Chapter Eleven treats together the dative, locative, and instrumental cases. These cases are presented as a single lecture in order for the student to see their relationships to one another, as well as their distinctive functions.

Experience has shown that students can distinguish between the different root ideas of each case, and use them for exegesis. The best argument for the eight case system is that originally "each of the eight cases had a separate ending and a separate meaning" (Robertson and Davis, p. 211). Due to the decline of the case system, these case endings blended, resulting in only four separate forms (five with the vocative singular of some nouns). Later, prepositions were developed from adverbs in order to preserve the separate case functions which were confused by the blending of endings. The distinction between case form and case function is well known.



The different functions of the eight cases are an important feature of the Greek language. This places on the interpreter a responsibility to take the eight case system seriously. The cases are as follows:

CHAPTER	NAME	ROOT IDEA
9	Nominative	Designation
	Vocative	Direct Address
10	Genitive	Description
	Ablative	Separation
11	Dative	Personal Interest
	Locative	Position
	Instrumental	Means
12	Accusative	Limitation

## CHAPTER NINE

## THE NOMINATIVE AND VOCATIVE CASES

## I. Overview of case usage:

## A. The NOMINATIVE (designation)

1. Subject nominative (usual subject)
2. Predicate nominative (apposition)
3. Nominative of appellation (proper name)
4. Nominative absolute
  - a. In suspense (anacoluthon)
  - b. In salutations (writer's name)
  - c. In titles (e.g., of book)
  - d. In exclamation (e.g., apples!)

## B. The VOCATIVE (address)

1. Direct address (no word relation)

## II. The nominative case

## A. Its root idea:

It is very important to approach the interpretation of a case from the viewpoint of the primary meaning of that particular case (Chamberlain, p. 27).

1. ἡ ὀνομαστικὴ πτῶσις - "the naming case": Originally the subject of the sentence was expressed by the personal pronoun ending of the verb. So in λέγει, the ending -ει is the real subject. But since the meaning was indefinite (he, she, it), the pronoun or noun in the nominative was later developed due to the desire for accuracy and clearness.
2. Therefore, the nominative is more than the case of the subject: it is the case of specific designation and in appositional relationship (Dana and Mantey, p. 69).

So it is inaccurate to speak of the "omission of the subject even in an impersonal verb...for the real subject is expressed in the ending (Robertson and Davis, p. 212).

B. Uses of the nominative multiplied as the language grew. The NT period developed "two or three irregular uses" of the nominative from the classical period (Simcox, p. 76). The NT's uses are as follows:

1. SUBJECT NOMINATIVE - The most common function is to express the subject of a finite verb. "This is really the appositional use of the nominative" (Dana and Mantey, p. 69).

a. John 1:4 - ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

The life was the light of men.

b. John 3:35 - ὁ πατὴρ ἀγαπᾷ τὸν υἱόν.

The Father loves the Son.

2. PREDICATE NOMINATIVE - Verbs of being (εἰμί, γίνομαι, ὑπάρχω) require the nominative case after them as well as in their subjects. Often this linking (copulative) verb is omitted and must be supplied from the context.

a. John 1:4 - ὁ λόγος σὰρξ ἐγένετο.

The Word became flesh.

b. 1 John 1:5 - καὶ ἔστιν αὕτη ἡ ἀγγελία.

(See also 1 Jn 3:11 - αὕτη ἐστὶν ἡ ἀγγελία.)

And this is the message.

3. NOMINATIVE OF APPELLATION - "A fundamental rule of language is that nouns in apposition with one another must be in the same case" (Vaughan and Gideon, p. 21). But sometimes, due

to laxity in grammatical structure, the nominative may be in apposition with another case. Names and titles (appellatives) are used in this way.

Sometimes the retention of the nominative form serves in lieu of quotation marks which the ancients did not have (Robertson and Davis, p. 213).

a. John 13:13 - ὑμεῖς φωνεῖτέ με ὁ Διδάσκαλος καὶ ὁ κύριος.

You call me, "Teacher" and "Lord."

b. Revelation 1:5 - καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός. And from Jesus Christ, the faithful witness.

4. NOMINATIVE ABSOLUTE - Do not be confused and think this is like a genitive absolute. The usage involves a single word (either a noun, pronoun, or an attributive participle) that has no real grammatical relation to the rest of the sentence. It is left independent of any particular verbal relation.

There are four types:

a. IN SUSPENSE - The nominative is left suspended at the beginning of a sentence, deviating from the grammatical consistency of what follows. This is a form of anacoluthon.

(1) Revelation 3:21 - ὁ νικῶν, δώσω αὐτῷ....

The one overcoming, I will give to him....

(2) John 5:11 - ὁ ποιήσας με ὑγιῇ ἐκεῖνός μοι εἶπεν,

Ἄρον.... The one who made me well, that one said to me, Take up....

b. IN SALUTATIONS of letters - 2 John 1 - ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ.... The Elder, to the elect lady....

- c. IN TITLES of books - Ἀποκάλυψις Ἰωάννου  
The Revelation of John.
- d. IN EXCLAMATIONS - Nominatives may stress a thought with emphasis, like pointing the finger at an object.
- (1) John 19:5 - καὶ λέγει αὐτοῖς, Ἴδοὺ ὁ ἄνθρωπος.  
 And he said to them, Behold the man!
- (2) Romans 7:24, 25 - ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με  
 ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; χάρις  
 δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ. I !! A wretched man!  
 Who will deliver me from this body of death? Yes,  
thanks to God through Jesus Christ!

### III. The vocative case

- A. Its root idea: Πῶσις κλητιή - "the calling case" has no relation to the other words in a sentence and thus it is, strictly speaking, not a case. But for practical syntactical purposes, it may be treated as the case of direct address.
- B. The only use of the vocative is in addressing a person or thing. This may occur with or without ὦ. The classical ὦ was a sign of polite familiarity and may express astonishment, joy, contempt, a threat, or a warning (Smyth, p. 312).
1. John 17:1 - Πάτερ, ἐλήλυθεν ἡ ὥρα. Father, the hour has come!
2. Matthew 15:28 - ὦ γυναῖ, μεγάλη σου ἡ πίστις·  
O women, your faith is great!

## CHAPTER TEN

## THE GENITIVE AND ABLATIVE CASES

## I. Overview of case usage:

## A. The GENITIVE (description)

1. Attributive genitive (description "marked by")
2. Possessive genitive (ownership)
3. Genitive of apposition ("which is")
4. Partitive genitive (whole of which part)
5. Subjective genitive (produces action)
6. Objective genitive (receives action)
7. Adverbial genitive of time/space ("kind of time")
8. Genitive of reference (with reference to/inclined to)
9. Genitive of direct object (verbs of sensation)
10. Genitive absolute (unconnected)

## B. The ABLATIVE (separation)

1. Ablative of separation (simple separation)
2. Ablative of source ("from")
3. Ablative of agency/means ("origin of")
4. Ablative of comparison (superlatives)
5. Ablative of direct object (verbs of lacking)

## II. The genitive case

### A. Its root idea:

The idea of the genitive is single and simple, but may be applied to different words and different contexts. One of the follies of some students is to explain the genitive by the resultant translation of these different contexts as different kinds of genitives, thus mistaking the resultant translation for the philosophical and historical explanation of the case itself. The root of the case remains the same (Robertson and Davis, pp. 225, 226).

1. γενικὴ πῶσις - "the genus case": The noun in the genitive case generally follows the word it is qualifying. The genitive is the case of definition or description. It defines or describes the class or kind (genus) of a preceding noun, adjective or verb. Since a genitive noun is used with so many different parts of speech, it expresses a wide range of relations.
2. The genitive case means "this kind and not that kind" or "this class or type and no other" (Robertson and Davis, p. 225).

The important thing to learn is that a genitive with another substantive is describing it in some way. The sense of the passage should, as a rule, tell you the exact meaning of the genitive. One should start with the idea that it is describing something, and then ask oneself just how it describes it. It is entirely wrong to start with the thought that the primary idea is possession or separation... (Chamberlain, p. 32).

Thus the root idea is that the genitive defines by attributing a quality or relationship to the noun which it modifies.

### B. The uses of the genitive in the NT are as follows:

1. ATTRIBUTIVE GENITIVE - This is the most extensive use of the genitive since it lies closest to the root meaning. The attributive genitive is called the "genitive of description" by Dana and Mantey and the "genitive of definition" by Chamber-

lain. This use of the genitive describes or limits the meaning of the preceeding noun much like an ordinary adjective. But "the genitive must not be considered as the precise equivalent of the adjective... (Robertson and Davis, pp. 228, 229). Sometimes the attributive genitive can be translated like an attributive adjective (Luke 4:22, λόγοις τῆς χάριτος, gracious words), but in many contexts

...it would be wrong or impossible to translate it by an adj.: and still more in places as Col. i.13, 1 Thess. i.3, 2 Thess. i.7, Heb. i.3, 2 Pet. ii.10... (Simcox, p. 85).

- a. Mark 2:26 καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν. And he ate the shew-bread (literally, the loaves of the setting forth).
- b. Mark 1:4 ἐγένετο Ἰωάννης κηρύσσων βάπτισμα μετανοίας. John came preaching a baptism of repentance (i.e., a repentance-oriented/related-baptism).

2. POSSESSIVE GENITIVE - This use describes or limits the meaning of the preceeding noun by denoting who or what owns it.

This usage is about the only one left in popular English, so the notion is prevalent that possession is the primary meaning of the case. This is not true. It is ... but only one of many in Greek (Chamberlain, p. 29).

- a. 1 Corinthians 3:9 θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε. For we are God's fellow-workers; you are God's field, God's building.
- b. Matthew 4:21 εἶδεν ... Ἰάκωβον τὸν τοῦ Ζεβεδαίου. He saw ... James, the (one belonging to, i.e. son) of Zebedee.  
Note that this is a special application of the possessive



idea used to describe a person from the standpoint of marital or familial relationship. The precise relationship is supplied from the context.

3. GENITIVE OF APPPOSITION - The usual appositive consists of two words in the same case, one being in apposition with the other. But the genitive of apposition differs from this in that the word modified by the genitive may or may not be another genitive. It stands in exact apposition with the noun it modifies and describes that noun to the extent of identifying it in a specific way. Both the noun in the genitive and the word which it modifies denote the same person or thing.

No violence to the meaning would be done if one were to insert between the two words an expression such as 'which is' or 'namely.' Or a comma might be placed between the two words, and the meaning would not be changed (Vaughan and Gideon, p. 32).

- a. Ephesians 2:14 καὶ μεσότοιχον τοῦ φραγμοῦ λύσας, And destroying the dividing wall (which is) the barrier.
- b. John 2:21 ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. He was speaking about the temple, his body.
4. PARTITIVE GENITIVE - The genitive may denote a whole, a part of which is denoted by the preceeding noun it limits. The partitive genitive may be used with any governing substantive that expresses or implies a part or subdivision.
  - a. Luke 19:8 Ἴδου τὰ ἡμισιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι. Behold Lord, I give half my possessions to the poor!
  - b. Romans 15:26 εὐδόκησαν ... κοινωνῆσαι τινὰ ποιήσασθαι εἰς

τοὺς πτωχοὺς τῶν ἁγίων. They were pleased to make some contribution unto the poor among the saints.

5. SUBJECTIVE GENITIVE - A noun in the genitive may serve as the subject (subjective) which does or produces the action of the preceeding noun (i.e. of an action noun). Action nouns such as love, courage, message, faith, cleansing, etc., are conceived of as an activity in the NT, and thus have a verbal idea inherent within them. The subject(ive) genitive indicates who or what performed or produced the action inherent in that noun: ὁ καρπὸς τοῦ πνεύματος, the fruit produced by the Spirit. Thus, the subjective genitive is active in sense, that is, doing or originating the action of the verbal noun. A problem of interpretation may arise with the subjective genitive because it

... merges indistinguishably into the possessive Genitive. Thus ἡ σοφία τοῦ θεοῦ (I Cor. i.21, etc.) might be classed as a subjective Genitive (parallel to ὁ θεὸς σοφός ἐστιν); but it might equally well (or better) be called possessive - the wisdom which belongs to God (Moule, p. 40).

Here again it is not the case that determines this use, but the context and relation of the words to each other. "In itself the genitive is neither subjective or objective. Each example is decided by its own context" (Robertson and Davis, p. 228).

- a. 1 John 2:16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν... Because all that is in the world, the lust produced by the flesh, and the lust produced by the eyes ...

b. Philippians 4:7 καὶ ἡ εἰρήνη τοῦ θεοῦ ... φρουρήσει τὰς καρδίας ὑμῶν. And the peace which God provides will keep your hearts.

6. OBJECTIVE GENITIVE - A noun in the genitive may serve as the object (objective) which receives the action of a verbal noun. The conceived action of the verbal noun is directed toward the noun in the genitive. Various prepositions may be required in translating the objective genitive: in, to, toward, against, concerning, at, about, over, etc.

a. John 2:17 ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με. Zeal toward your house consumes me.

b. Mark 11:22 ἔχετε πίστιν θεοῦ. Have faith in God.

7. ADVERBIAL GENITIVE OF TIME/PLACE - The genitive may express the time or the place within which an action takes place. The noun in the genitive describes or defines a verb by kind of time or place that is being emphasized.

Thus action νυκτός does not mean action at night (point of time = locative of time) or during the night (limit of time = adverbial accusative of time), but action within the night (kind of time), or, to put it literally, night-time action (Dana and Mantey, p. 77).

a. Matthew 24:20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ. But pray that your flight may not be within winter, or on the sabbath. (See also, Jn 3:2 "by night".)

b. Acts 19:26 ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον.  
That not only within Ephesus, but almost within all

Asia, this Paul, by persuading, turned away a considerable crowd.

8. GENITIVE OF REFERENCE - A noun in the genitive may be used to modify an adjective. The genitive "restricts the qualifying force of the adjective to certain limits or completes the meaning of the adjective" (Vaughan and Gideon, p. 37). The genitive of reference follows such adjectives as μεστός (full), ἔνοχος (guilty, liable), and ἄξιος (worthy).

a. Matthew 3:8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανόας.

Therefore, make fruit worthy of repentance (i.e., worthy in-reference-to-repentance fruit).

b. Hebrews 3:12 βλέπετε...μήποτε ἔσται...καρδίᾳ πονηρᾷ

ἀπιστίας. Take heed...lest there shall be...an evil heart of unbelief (i.e., a heart evil with-reference-to-unbelief, or inclined-to-unbelief).

9. GENITIVE OF DIRECT OBJECT - The following classes of verbs may take their direct object in the genitive rather than the accusative case: verbs that express (1) sensation and perception (ἀκούω, hear; γεύομαι, taste; ἅπτομαι, touch; μιμνήσκω, μνημονεύω, remember; ἐπιλανθάνω, forget; etc.), (2) emotion and concern (σπλαγγνίζομαι, pity; ἐπιθυμέω, desire; καταφρονέω, despise; etc.), (3) filling and sharing (πλημπλημι, fill; πληρόω, make full; γέμω, fill full; μετέχω, share or partake of; most compound ἔχω verbs; κοινωνέω, partake of; etc.) and, (4) ruling (ἄρχω, rule; κυριεύω, be master of; etc.)

a. John 15:20 μνημονεύετε τοῦ λόγου...Remember the word...

b. Romans 6:9,14 θάνατος αὐτοῦ οὐκέτι κυριεύει (v.9). Death no longer reigns over him. ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει (v.14). For sin will not reign over you.

10. GENITIVE ABSOLUTE - A noun or pronoun and a circumstantial participle in the genitive case forms a construction "loosed" (Latin absolutus) from the rest of the sentence grammatically. It does, however, sustain a thought connection with the sentence.

- a. Acts 2:6 γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος. And when this sound occurred, the multitude came together.
- b. Mark 9:9 καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστέλατο αὐτοῖς... And while they were coming down from the mountain, He gave them orders...

## II. The ablative case

### A. Its root idea:

1. ἀφαιρετική πτώσις - "the separation case": The noun in the ablative has the same form as the genitive but has a different function. "Originally, it had not only its own case-idea, but also its distinct case-form" (Chamberlain, p. 32).
2. The root idea of the ablative is separation or source. It is what Winer called the "whence" case when mistakenly referring to the genitive. But like Winer, many grammarians do not recognize the ablative as a case distinct from the genitive. These two cases are presented together so the student can contrast their root ideas. The ablative implies an original situation or idea from which departure is made. The

prepositions often assist the usages of this case.

B. The uses of the ablative in the NT are as follows:

1. ABLATIVE OF SEPARATION - Except with verbs and prepositions, the ablative case is not common in the NT. The prepositions ἀπό and παρά are used to assist a noun used as an ablative of separation (Turner, Grammar. Vol. 3, p. 235). The presumption will be in favor of the form being genitive, if used with another substantive. But when the ablative does follow another noun, it denotes that from which something departs or is separated.

- a. Revelation 21:2 Ἰερουσαλὴμ καὶ νῆν εἶδον καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ. I saw the new Jerusalem coming down out of heaven from God. (Note the source and the separation.)
- b. 1 Peter 3:21 οὐ σαρκὸς ἀποθέσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν... Not the removal of dirt (obj. gen.) from the flesh, but an appeal unto God concerning a good conscience (obj. gen.).

2. ABLATIVE OF SOURCE - The preposition ἐκ is frequently used to assist a noun used as an ablative of source. It is very difficult to distinguish the ablative of source and the subjective genitive. For example, in 2 Corinthians 4:6 "who shown in our hearts with illumination τῆς γνώσεως τῆς δόξης τοῦ θεοῦ" could be taken as either usage since both practically mean the same thing: "with illumination that comes from the knowledge of God's glory," or "with illumination that is provided by the

knowledge of God's glory." Dana and Mantey state that "the noun modified by the ablative owes its existence in some way to that which is denoted in the ablative" (p. 82).

a. 2 Corinthians 4:7 ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν. That the surpassing greatness of the power may be from God and not from us.

b. Romans 15:4 διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. (That) we might have hope through the consolation from the Scriptures.

3. ABLATIVE OF AGENCY/MEANS - This usage indicates either the impersonal means or personal agency by which something is done. The ablative of agency often, though not always, employs ὑπό or διὰ. The latter is employed in Romans 15:4 (see above) in this way.

a. James 1:13 ὁ γὰρ θεὸς ἀπειραστός ἐστὶν κακῶν. For God cannot be tempted by evil.

b. John 6:45 καὶ ἔσονται πάντες διδασκοὶ θεοῦ. And they shall all be taught by God.

4. ABLATIVE OF COMPARISON - "Comparison obviously implies separation in degree (Dana and Mantey, p. 82). This is the use of a noun in the ablative after an adjective in either the comparative or superlative degree. This is used frequently in the NT.

a. John 1:50 μεῖζω τούτων ὄψῃ. You shall see greater things than these.

b. I John 3:20 μεῖζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν. God is

greater than our hearts.

5. ABLATIVE OF DIRECT OBJECT - Verbs of ceasing (παύομαι), abstaining (ἀπέχομαι), missing and lacking (λείπομαι, ὑστερέω, etc.), may take their direct objects in the ablative rather than the accusative case. These classes of verbs are related to the root idea of the ablative.
  - a. Romans 3:23 ὑστεροῦνται τῇς δόξης τοῦ θεοῦ. They fall short of the glory of God.
  - b. James 1:5 εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ... θεοῦ. If any of you lacks wisdom, let him ask from...God.



## CHAPTER ELEVEN

## THE DATIVE, LOCATIVE, AND INSTRUMENTAL CASES

## I. Overview of case usage:

## A. The DATIVE (interest)

1. Dative of indirect object ("to, for whom")
2. Dative of direct object (verbs of personal relations)
3. Dative of possession (ownership)
4. Dative of reference (things)

## B. The LOCATIVE (position)

1. Locative of place (êv)
2. Locative of sphere (logical limits)
3. Locative of time (point at which)

## C. The INSTRUMENTAL (means)

1. Instrumental of means (impersonal means)
2. Instrumental of cause (means + reason why)
3. Instrumental of attendant circumstance (associated with verb)
4. Instrumental of time (extent of)
5. Instrumental of association (second party involved)
6. Instrumental of agency (personal means)

## II. The dative case

### A. Its root idea:

1. ἡ δοτική πτωσίς - "the giving case": This name was derived from its "giving" the action of the verb to or for someone. Thus, this case functions primarily with verbs. It is infrequently used with other nouns and even less with adverbs or prepositions (Robertson, pp. 536-538).
2. The root idea of the dative case is personal interest. It denotes the person to whose advantage or disadvantage the action of the verb results. The dative is "sometimes used of things, but of things personified" (Robertson, p. 536).

### B. The uses of the dative case in the NT:

1. DATIVE OF INDIRECT OBJECT - This use lies the closest to the root idea of the case and is its most common usage. It indicates the one to whom, for whom, or against whom an action is done.
  - a. Matthew 18:26 πάντα ἀποδώσω σοι. I will give you all things.
  - b. 2 Corinthians 2:1 ἔκρινα ἐμαυτῷ τοῦτο  
I determined this for myself.
2. DATIVE OF DIRECT OBJECT - Certain classes of verbs take their direct object in the dative case rather than the accusative. This includes verbs of (1) close personal relations (διακονέω, serve; ὑπακούω, obey; προσκυνέω, worship; ἀκολουθέω, follow;

πιστεύω, believe; etc.), and (2) speaking (εὐχαριστέω, thank; ἐπιτιμάω, rebuke, παραγγέλλω, command).

a. John 21:22 σὺ μοι ἀκολουθεῖ. You follow me.

b. Romans 7:25 δουλεύω νόμῳ θεοῦ. I serve the law of God.

3. DATIVE OF POSSESSION - The dative may be used to indicate the person to whom a thing belongs. This use of the dative is frequent in Luke's Gospel.

a. Luke 2:7 οὐκ ἦν αὐτοῖς τόπος. There was not a place to them. (They had no place.)

b. Mark 2:18 οἱ σοι μαθηταὶ οὐ νηστεύουσιν. Your disciples do not fast.

4. DATIVE OF REFERENCE - "The force of interest in the dative may be diminished to the idea of mere reference" (Dana and Mantey, p. 85). This use of the dative has to do mostly with things in rather loose relation to the verb. The dative of reference is used after adjectives.

a. Romans 6:10 ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ. For that (death) He died, He died once for all with reference to sin; and that (life) He lives, He lives with reference to God.

b. Matthew 6:25 μὴ μεριμνᾶτε τῇ ψυχῇ. Stop being anxious in reference to life.

## II. The locative case

A. Its root idea:

1. ἡ τοπικὴ πῶσις - "the local case": The locative simply answers the question "where". It may locate in either time or

space. "In English we represent the locative by the use of in, on, at, among, by, upon, beside" (Robertson and Davis, p. 235).

2. The root idea is location or position. It is used with adjectives, verbs, and a few substantives, but the predominant use is with prepositions.

B. The uses of the locative case in the NT:

1. LOCATIVE OF PLACE - This use of the locative indicates spatial location; that is, it locates within a spot or area. It may not occur with a preposition.

a. John 21:8 οἱ μαθηταὶ τῷ πλοιαρίῳ ἦλθον. The disciples came in the little boat.

b. John 2:23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν. Now when He was in Jerusalem at the Passover, during the feast, many believed.

2. LOCATIVE OF SPHERE - This is the use of the locative when the expression is figurative or metaphorical. It locates within logical limits, not within spatial or temporal limits. One idea is confined within the bounds of another, "thus indicating the sphere within which the former idea is to be applied. This use may occur with nouns, verbs, or adjectives" (Dana and Mantey, p. 87).

a. Matthew 5:8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ. Blessed are the pure in heart.

b. Luke 2:52 καὶ Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ καὶ χάρτι. And Jesus kept increasing in wisdom, and

stature, and in favor.

3. LOCATIVE OF TIME - This use locates the point of time when something happened. Compare the adverbial genitive of time (kind of time) and the adverbial accusative of time (duration of time).

- a. Luke 23:56b; 24:1a καὶ τὸ μεν̑ σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν, τῇ δὲ μιᾷ τῶν σαββάτων ὁρθοῦ βαθέως ἐπὶ τὸ μνημα̑ ἦλθον. And during the Sabbath (adverbial acc of time) they rested according to the commandment, but on the first (day) of the week by early dawn (adverbial gen of time) they came to the tomb.
- b. John 2:1 καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας. And on the third day there was a wedding in Cana of Galilee.

#### IV. The instrumental case

##### A. Its root idea:

1. ἡ χρηστικὴ πτῶσις - "the employing case" (from χρῆσις, employment, use made of a thing; power or means of using; and intimacy, acquaintance: Latin, usus): This case has the associative and instrumental ideas blending together. These two ideas are closely kin. "Our English with is a pertinent illustration of how association (with) runs into instrument (with)" (Robertson and Davis, p. 239).
2. The root idea of the instrumental case is means. And since one is associated in some way with the means by which he accomplishes an objective, the idea of association (accomp-

animent) is also involved in this case.

B. The uses of the instrumental case in the NT:

1. INSTRUMENTAL OF MEANS - This use expresses the impersonal means and is the most frequent use of the instrumental case. (Compare this use to the ablative of agency/means.)

a. 1 Peter 1:18 οὐ φθαρτοῖς, ἀργυρῷ ἢ χρυσῷ ἐλυτρώθητε...  
ἀλλὰ τιμῷ αἵματι...

You were not redeemed with perishable things, by silver  
or gold, ... but by the precious blood...

b. Ephesians 2:8 τῇ γὰρ χάριτι ἐστε σεσωσμένοι διὰ πίστεως.  
For by grace you are saved through faith.

2. INSTRUMENTAL OF CAUSE - The instrumental case is used to express the cause, motive, or occasion of something being done (Chamberlain, p. 36). It goes behind the intermediate means to the original cause or reason why a result is produced.

a. Galatians 6:12 ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται.  
That they may not be persecuted because of the cross of Christ.

b. Luke 15:17 ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι. But I am dying  
here because of hunger.

3. INSTRUMENTAL OF ATTENDANT CIRCUMSTANCE - When a noun in the instrumental presents an attendant circumstance of an action rather than the means by which it is done, it is an instrumental of attendant circumstance. The grammar books refer to this usage as the "instrumental of manner"; that is, how an action is done as opposed to the means by which it is done.

But "manner" is generally expressed with adverbs or adverbial prepositional phrases in Greek (also in English). The examples given in the grammar books for the "instrumental of manner" refer to an attendant circumstance of an action and should therefore be named as such. Beside those examples using adverbs for "manner", the other examples could be explained as instrumental of means. Study the following examples and note that the action of the verb is "with the attendant circumstance of" (Smyth, p. 350).

- a. Mark 14:65 καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον. And the officers received Him with slaps (on the face).
- b. Philippians 1:27 ὅτι στήκετε ἐν ἐνὶ πνευμάτι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου. That you stand firm in one spirit, with one mind contending for the faith of the gospel.

4. INSTRUMENTAL OF TIME - There is no perceptible difference between this usage and the adverbial accusative of time. "Certainly the accusative is the most frequent idiom in the N.T. for the idea of extension of time" (Robertson, p. 528). But some contexts will not allow the locative of (point when) time, and will be best interpreted as the instrumental of time.

- a. Luke 1:75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. In holiness and righteousness before Him during all our days.
- b. John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτῳ χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκός με, Φίλιππε; Jesus says to him,

(During) a long time I am with you and you have not come to know Me, Philip?

5. INSTRUMENTAL OF ASSOCIATION - Compare this with the instrumental of attendant circumstance where there is the idea of an association of events or things with the verb's action. In the instrumental of association there is an association of persons (or of things personified) with the verb's action. This use of the instrumental is often introduced by the preposition σύν either before the instrumental noun or compounded with the verb. Robertson states that the only prepositions used with the instrumental case are ἅμα and σύν (p. 534).

- a. Romans 6:8 εἰ δὲ ἀπεθάνομεν σύν Χριστῷ πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ. And if we died with Christ, we believe that we will also live with Him.

- b. 2 Corinthians 6:14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις.  
Do not become unequally yoked with unbelievers.

6. INSTRUMENTAL OF AGENCY - "The usual way of expressing the agent in the N.T. is ὑπό for the direct agent and διὰ for the intermediate agent" (Robertson, p. 534). Though these prepositions take the ablative to express the personal agent, the instrumental is occasionally employed. "The verb will regularly be passive, and normally no preposition will be employed" (Vaughan and Gideon, p. 56).

- a. 1 Timothy 3:16 Ὃς ἐφανερώθη ἐν σαρκί...ᾤφθη ἀγγέλοις.  
Who was manifested in the flesh...was seen by angels.



- b. Luke 23:15 καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον  
αὐτῷ. And behold, nothing worthy of death has been done  
by Him.

## CHAPTER TWELVE

## THE ACCUSATIVE CASE

## I. Overview of case usage for the ACCUSATIVE (limitation):

- A. Accusative of direct object (noun receives action)
- B. Adverbial accusative (indirectly qualifies verb)
  - 1. Of time/space ("extent of")
  - 2. Of manner ("how")
  - 3. Of reference ("with reference to")
  - 4. Of goal (εἰς termination)
- C. Double accusative
  - 1. Of person and thing (I teach you things)
  - 2. Of direct object and predicate object (I call you servants)
  - 3. With oaths ("by God")
- D. Accusative absolute (independent)

## II. Its root idea:

- A. ἡ αἰτιατικὴ πῶσις - "the accused case": No one knows how or why this name was given for this case. Perhaps it was thought that the direct object was under the accusation of the verb; that is, the noun is chargeable with limiting and/or "occasioning" (αἵτιον) the verb's action. "Since it is the oldest case, it is possible that the name did not have the other cases in mind" (Robertson and Davis, p. 215).
- B. The root idea is not easy to discern since it is the oldest case and originally had a great variety of uses. "It relates primarily to action, and indicates the direction, extent, or end of action" (Dana and Mantey, p. 91). Thus the root meaning of

the accusative is limitation of the extent, duration, and direction of action.

[II. The uses of the accusative case in the NT are as follows:

A. ACCUSATIVE OF DIRECT OBJECT - A noun in the accusative receives the action of a transitive verb. The cognate accusative is a special type of direct object. "It differs from the ordinary object in that the verb and its object are derived from the same root" (Vaughan and Gideon, p. 63). It is sometimes a device used for emphasis or effect, such as, to do a deed, to sing a song, or to pray a prayer.

1. John 1:14 ἐθεασάμεθα τὴν δόξαν αὐτοῦ. We beheld his glory.

2. Luke 2:8 ...ἦσαν... φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν πόλιν αὐτῶν. They were keeping guard by night over their sheep.

B. ADVERBIAL ACCUSATIVE - The accusative noun may modify the verb like an adverb, indicating how, where, why, or when the action happens. "It limits by indicating a fact indirectly related to the action rather than an object directly affected by the action" (Dana and Mantey, p. 93). There are four types of this usage:

1. OF TIME/SPACE - This usage indicates the extent of space and duration of time. It answers the questions "How far?" and "How long?".

a. Matthew 20:6 Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἄργοι; Why do you stand here (during) the whole day (being) idle?

b. Matthew 26:39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον

αὐτοῦ προσευχόμενος. And after going beyond (them) a little, He fell upon His face praying.

2. OF MANNER - This usage indicates "how" the action of the verb is to be done. "But the most numerous group of adverbial accusatives is found in the adverbs themselves" (Robertson, p. 487). "The adverb is merely a word in a fixed case, often in the accusative" (Robertson and Davis, p. 222). Most examples given in the grammar books for the adverbial accusative of manner actually refer to adverbs. But there is the use of the accusative article before a prepositional phrase which is truly this usage. The entire phrase must often be translated by a single adverb in English.

a. Luke 19:47 καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ.

And He was teaching daily in the temple.

b. Philippians 2:18 τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ

συγχαίρετέ μοι. And you also, rejoice in the same manner and rejoice together with me.

3. OF REFERENCE - This usage answers the question "With reference to what?" The adverbial accusative of reference is the most frequent use of the adverbial accusative. (The accusative used as "subject" of the infinitive is an adverbial accusative of reference.)

a. Hebrews 2:17 ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν. That He might become a merciful and faithful high priest with reference to things toward (pertaining to) God.

- b. Ephesians 4:15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα. But by speaking the truth in love, let us grow in reference to all things unto Him.

4. OF GOAL - Sometimes the adverbial accusative expresses goal or termination. This terminal accusative is accompanied by εἰς, ἐπὶ, or πρὸς, though every occurrence of these prepositions should not be construed as expressing goal or termination.

- a. Matthew 26:18 ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα. And (Jesus) said, Go into the city to the certain man.

- b. Acts 16:1 κατήνησεν εἰς Δέρβην καὶ εἰς Λύστραν. He went down to Derbe and to Lystra.

C. DOUBLE ACCUSATIVE - This is the use of two accusatives with verbs that require more than one object to complete their meaning.

1. OF PERSON AND THING - The two accusatives may express a personal and an impersonal object.

- a. Acts 25:10 Ἰουδαίους οὐδὲν ἠδίκησα. I wronged the Jews in nothing.

- b. John 14:26 ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα. That one will teach you all things and will remind you of all things.

2. OF DIRECT OBJECT AND PREDICATE OBJECT - The predicate object is really a sort of appositive, describing the direct object more fully. Some grammarians call the predicate object the "object complement" because it complements the meaning of the direct object.

a. John 15:15 οὐκέτε λέγω ὑμᾶς δούλους. I no longer call you servants.

b. Acts 13:5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. And they also had John (as) servant.

3. WITH OATHS - Verbs of swearing and oath-taking have two accusatives. One of these is somewhat like the adverbial accusative of reference.

a. 1 Thessalonians 5:26 ἐνορκίζω ὑμᾶς τὸν κύριον. I adjure you (by) the Lord (that is, I cause you to swear by the Lord).

b. Mark 5:7 ὁρκίζω σε τὸν θεόν. I adjure you by God.

D. ACCUSATIVE ABSOLUTE - A noun or pronoun in the accusative, with or without a participle in the accusative, may be grammatically independent from the sentence. Dana and Mantey point out that this usage has an explanatory function in the sentence, and thus "one cannot be positive that any of these constructions is an accusative absolute. Each of them may be otherwise explained" (p. 95).

1. Acts 26:2,3 ἡγημαι ἑμαυτὸν μακάριον...γνώστην ὄντα σε. I consider myself fortunate...since you are an expert.

2. Colossians 1:21,22 καὶ ὑμᾶς ποτε ὄντας...ἐχθρούς...νυνὶ δὲ ἀποκατηλλάγητε. Indeed, you once were...enemies...but now you have been reconciled.

## CHAPTER THIRTEEN

## THE ARTICLE

## I. Overview of the article:

## A. Basic principle:

1. Nouns with the article are definite or generic.
2. Nouns without the article are indefinite or qualitative.

## B. Uses of the article:

1. As pointer to distinguish:
  - a. One object/person from another object/person.
  - b. One quality from another quality.
  - c. One class/group from another class/group.
  - d. One word/phrase/clause from another word/phrase/clause.
  - e. Previous or subsequent reference.
  - f. Subject from predicate in copulative sentence.
2. Granville Sharp rule (two nouns in same case connected by καί)
  - a. Both with article = different person/things.
  - b. Only first noun has article = same person/thing.
3. As pronoun:
  - a. Demonstrative - this/that.
  - b. Alternative - some/others.
  - c. Possessive - his/her/your/their.
  - d. Relative - which/that.

## II. The definite and indefinite article:

- A. Nouns with the article ὁ, ἡ, τό are definite or generic (general representative of a class or group).

1. Definite: John 1:1 ἐν ἀρχῇ ἦν ὁ λόγος. In the beginning

was the Word.

2. Generic: John 2:25 αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

For He Himself knew what was in man(kind).

B. Nouns without the article are indefinite or qualitative. Sometimes τίς and εἷς are used with the force of an indefinite article.

1. Indefinite: John 1:6 ἐγένετο ἄνθρωπος. There came a man.

2. Qualitative: John 1:1 καὶ θεὸς ἦν ὁ λόγος. And the Word was Divine. (This emphasizes Christ's participation in the essence of the divine nature.)

III. The uses of the article are as follows:

A. AS POINTER - This use distinguishes someone or something from certain others. The article used as a pointer functions like a very mild demonstrative (pointing) pronoun and implies a contrast. As a pointer the article serves:

1. To distinguish one object/person from another object/person.

a. Matthew 5:1 ἀνέβη εἰς τὸ ὄρος. He went up into the mountain.

b. Luke 18:13 ἰλάσθητί μοι τῷ ἁμαρτωλῷ. Be merciful to me, the sinner.

2. To distinguish one quality from another quality (the abstract noun use).

a. Revelation 4:11 ἄξιός εἰ...λαβεῖν τὴν δόξην καὶ τὴν τιμὴν καὶ τὴν δύναμιν. You are worthy...to receive glory and honor and power.

b. Ephesians 2:8 τῇ γὰρ χάριτι ἔστε σεσωσμένοι. For by



grace you are saved.

3. To distinguish one class/group from another class/group (the generic use).

- a. Matthew 18:17 ἔστω σοι ὡςπερ ὁ ἔθνικος καὶ ὁ τελώνης.

Let him be to you as the Gentile and the publican.

- b. Ephesians 5:25 οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας. Husbands,

love the (your) wives.

4. To distinguish one word/phrase/clause from another word/phrase/clause. A separate article preceding various words/phrases/clauses implies an understood noun which agrees with the article, and thus makes a substantive expression of the word/phrase/clause. The article may be used in this manner with adjectives, adverbs, pronouns, infinitives, participles, prepositional phrases, clauses, and even entire sentences (the bracket use).

- a. Mark 9:22,23 ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν...ὁ δὲ Ἰησοῦς

εἶπεν αὐτῷ, Τὸ εἰ δύνη- πάντα δυνατὰ τῷ πιστεύοντι. But

if you can do anything, take pity on us.... And Jesus

said to him, If You can! (the "if You can" statement) -

all things are possible to him who believes.

- b. Galatians 5:14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν

τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. For the whole

law is fulfilled in one saying, You will love your neigh-

bor as yourself (in the love-your-neighbor-as-yourself

saying).

5. To denote previous or subsequent reference (the anaphoric or

kataphoric use). The article refers to something in the context, either before or after.

- a. Previous reference: John 4:11 πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Whence then do you have the living water (previously referred to by you)?
- b. Subsequent reference: 2 Corinthians 8:18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν. And we have sent along with him the brother (who is subsequently referred to and described in verse 19).

6. To identify the subject of a copulative sentence. The article distinguishes the subject from the predicate in a copulative sentence. But when the article is used with both the subject and the predicate, the two ideas are interchangeable.

- a. 1 John 4:8 ὁ θεος ἀγάπη ἐστίν. God is love.
- b. 1 John 3:4 ἡ ἁμαρτία ἐστίν ἡ ἀνομία. This is either "Sin is lawlessness" or "Lawlessness is sin".

B. GRANVILLE SHARP RULE - This rule applies when two nouns in the same case are connected by καί. If both nouns have the article, they refer to different persons/things. If only the first noun has the article, they both refer to the same person/thing:

1. Acts 21:28 οὗτος ἐστίν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῇ διδάσκων...  
This is the man against the people and the law and this place...
2. 2 Peter 1:1 τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

Of our God and Savior Jesus Christ.

C. AS A PRONOUN - This usage restores the article to its original force and origin.

1. Demonstrative pronoun: Galatians 5:24 οἱ τοῦ Χριστοῦ.  
Those who belong to Christ.
2. Alternative pronoun (when used with μέν and δέ): Ephesians 4:11 ἔδωκεν τούς μέν ἀποστόλους, τούς δέ προφῆτας...  
He gave some as apostles, others as prophets...
3. Possessive pronoun: Matthew 27:24 Πιλᾶτος...ἀπενίψατο τὰς χεῖρας. Pilate...washed off his hands.
4. Relative pronoun (as translated in English, but not from the Greek point of view): Ephesians 1:15 τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους. ...the love which (you have) toward all the saints.

IV. The article and common nouns:

A. WITH CONCRETE NOUNS -

1. Concrete nouns denote a definite object of reality such as "man," "house" or "book". This class of nouns expects to have the article since they are definite.
2. The absence of the article has a characterizing effect on the meaning; that is, the word's essence, nature, and principle quality is being emphasized.

B. WITH ABSTRACT NOUNS -

1. Abstract nouns are qualities or ideas that cannot be perceived by the senses. One would not expect the article with these since they already express qualities.

2. The presence of the article gives to the quality a determined concrete application. "When it is desired to apply the sense of an abstract noun in some special way the article accompanies it" (Dana and Mantey, p. 141).

## STUDENT AIDS AND EXERCISES

## SECTION THREE:

## STUDENT AIDS AND EXERCISES

Section Three is primarily a reference section which provides resources for the practice of exegesis. It also includes some exercise assignments for the student. Chapter Fourteen addresses two areas involved in doing exegesis: textual criticism and line diagramming. Due to the technical nature of these subjects, procedural guides and models are presented. Chapter Fifteen contains models of actual exegetical projects. By referring to these project models, students will be guided in their assigned exegetical projects during the course Gr 411. Noun and article syntax worksheets are provided in Chapter Sixteen in order to apply the grammatical knowledge from Section Two. These worksheets follow the reading assignments in Colossians according to the course schedule in the syllabus.

## CHAPTER FOURTEEN

## EXEGETICAL AIDS

This chapter relates to Chapter Three "The Practice of Textual Criticism," and to Chapter Seven "Structural Analysis." Both should be read before using these aids. With the information from the lectures in Chapters Three and Seven, and with these aids, students will be able to approach textual criticism and line diagramming with more confidence. The technical details which are involved in textual criticism and line diagramming often overwhelm students. Thus this chapter is designed to help students do these two aspects of the exegetical projects required throughout the course.

The methodology for doing a line diagram was introduced to the student in first year Greek, and is based on Grassmick's Principles and Practice of Greek Exegesis (pp. 91-110).

## A TEXTUAL CRITICISM WORKSHEET



## A TEXTUAL CRITICISM WORKSHEET

I. PRELIMINARY WORK: Should the set of variants be analyzed?

A. Note the degree of certainty (doc) rating: \_\_\_\_\_.

B. Determine the number of variants and list them:

READINGS	TRANSLATION
1.	
2.	
3.	
4.	
5.	

C. What type (orthographical, grammatical, replacement, transpositional, or incremental) of variant is each? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_.

D. Translate each variant reading listed above while considering the passages's context. Is there a significant difference in meaning between the variant readings? Does this set of variants deserve analysis? Why or why not? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

## II. EXTERNAL CRITICISM: What is the manuscript evidence?

- A. Chart the ms witnesses for each variant reading according to text-type. Note the age of each ms with superscript century numbers.

READINGS	BYZANTINE	ALEXANDRIAN	WESTERN	CAESAREAN

(The "Caesarean" tribe is included due to its importance in the Gospels.)

- B. Evaluate the variant readings' external support:

1. By the date and character of individual mss:

2. By the geographical distribution of mss:

3. By the genalogical relationships between mss:

C. Choose the variant reading which best explains the historical origin of the others. Arrange the variant readings in a descending order of preference:

- 1.
- 2.
- 3.
- 4.
- 5.

## [II. INTERNAL CRITICISM:

A. Scribal tendencies in the light of paleographic factors:

1. Test each variant reading by known types of intentional and unintentional scribal errors.
  - a.
  - b.
  - c.
  - d.
2. Apply the B.E.O (Best Explains Origin) and shorter-harder principles:
  - a.
  - b.
  - c.
  - d.
3. Choose the best variant reading based on scribal evidence and arrange the readings in descending order of preference:
  - a.

b.

c.

d.

B. Author and context:

1. Test each reading for author's style, grammar, and syntax by correlating with other passages by the same author (consult Turner, Style):

a.

b.

c.

d.

2. Test each variant reading by the author's purpose and the local context:

a.

b.

c.

d.

3. Choose the reading most harmonious with author and context. Arrange the readings in descending order of preference:

a.

b.

c.

d.

IV. INTEGRATE EXTERNAL AND INTERNAL EVIDENCE:

A. Review the preferred readings in each category:

1. External manuscript preference:

2. Scribal transcriptional preference:

3. Author and context preference:

B. By keeping the above three areas in tension, make a balanced decision regarding which variant reading was most likely the "original." State the reasons:

( ) indicates a mixed text. TEXT-TYPES

GOSPELS																																			
<p><sup>42</sup> P</p> <p>A E F G H K M P S U V W(Mt; Lk 8:13ff; Jn 1:1 - 5:12) Y(Lk; Jn)  Γ Δ(Mt; Lk; Jn) Θ(Mt; Lk; Jn) (Λ?) Π (Σ) (Φ?) Ψ(part Mt; Lk; Jn) Ω</p> <p>054 063 073 092<sup>b</sup> 0102 0105 0106 0107 0115 0117 0119 0132 0134 0136  0138 0141 0148 0155 most later uncials</p> <p>265 489 1006 (1071) 1195 1344 1505 1646 most later minuscules</p> <p>Goth Syr<sup>P</sup> Syr<sup>h</sup> Eth later versions</p> <p>Lect</p>	BYZANTINE (alpha)																																		
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<p>p<sup>37</sup> p<sup>45</sup> (Mk)</p> <p>Von Soden</p> <table> <thead> <tr> <th></th><th><u>Mt-Mk</u></th><th><u>Lk-Jn</u></th></tr> </thead> <tbody> <tr> <td>(M) N O W(Mk 5:31 - 16:20) U (Y)</td><td>7 27 71 115 160</td><td>7 27 71 185 267</td></tr> <tr> <td>Θ(Mk) Σ Φ Λ 047 053 058 064 067 074</td><td>179 267 349 517</td><td>349 517 659 945</td></tr> <tr> <td>078 079 087 090 0108 0116 0126 0130</td><td>659 692 872 945</td><td>954 1010 1188</td></tr> <tr> <td>0131 0143 0146 0234</td><td>954 990 1010</td><td>1194 1207 1223</td></tr> <tr> <td></td><td>1082 1194 1207</td><td>1293 1391 1424</td></tr> <tr> <td>f<sup>1</sup>/1 118 131 209// f<sup>13</sup>/13 69 124</td><td>1223 1293 1391</td><td>1606 1675</td></tr> <tr> <td>174 230 346 543 713 788 826 828</td><td>1402 1424 1606</td><td></td></tr> <tr> <td>983 1689// (28) 157 330 544 565</td><td>1675 2191</td><td></td></tr> <tr> <td>700 945 1009 1010 (1071) 1079 1216</td><td></td><td></td></tr> <tr> <td>1242 1275 1365 1424 1546 1604 1609 2127 2174</td><td></td><td></td></tr> </tbody> </table> <p>Geo Arm Syr<sup>pal</sup></p>		<u>Mt-Mk</u>	<u>Lk-Jn</u>	(M) N O W(Mk 5:31 - 16:20) U (Y)	7 27 71 115 160	7 27 71 185 267	Θ(Mk) Σ Φ Λ 047 053 058 064 067 074	179 267 349 517	349 517 659 945	078 079 087 090 0108 0116 0126 0130	659 692 872 945	954 1010 1188	0131 0143 0146 0234	954 990 1010	1194 1207 1223		1082 1194 1207	1293 1391 1424	f <sup>1</sup> /1 118 131 209// f <sup>13</sup> /13 69 124	1223 1293 1391	1606 1675	174 230 346 543 713 788 826 828	1402 1424 1606		983 1689// (28) 157 330 544 565	1675 2191		700 945 1009 1010 (1071) 1079 1216			1242 1275 1365 1424 1546 1604 1609 2127 2174			CAESAREAN (gamma)	
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( ) indicates a mixed text. TEXT-TYPES

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<p>p<sup>8</sup> p<sup>33</sup> p<sup>45</sup> (p<sup>50</sup>) (p<sup>53</sup>) p<sup>56</sup> p<sup>57</sup> (p<sup>58</sup>) p<sup>74</sup></p> <p>Ⲱ A B C Ψ 048 056 076 095 096 0142 0165 0189</p> <p>6 33 81 104 326 496 1175 1241</p> <p>Cop<sup>bo</sup> (Cop<sup>sa</sup>) Cop<sup>fay</sup> (Vg)</p>	ALEXANDRIAN (beta)
<p>p<sup>38</sup> p<sup>41</sup> p<sup>48</sup></p> <p>D E 066</p> <p>1 36 255 257 338 383 440 614 876 913 1108 1245 1518 1611 1739 1874 2138 2298</p> <p>Diatessaron Cop<sup>G67</sup> Syr<sup>hmg</sup> Syr<sup>palms</sup> It (Vg)</p>	WESTERN (delta)
<p>(p<sup>58</sup>)</p> <p>097 0120</p> <p>88</p> <p>Syr<sup>pal</sup></p>	CAESAREAN (gamma)

( ) indicates a mixed text. TEXT-TYPES

PAULINE EPISTLES AND HEBREWS	
<p>p<sup>68</sup></p> <p>K L 049 0122 most later uncials</p> <p>f<sup>1</sup> f<sup>13</sup> 1 330 436 451 629 630 945 1242 1505 1611 1854 2020 2127 2138 most later minuscules</p> <p>Goth Arm Eth Syr<sup>p</sup> Syr<sup>h</sup> later versions</p> <p>Lect</p>	BYZANTINE (alpha)
<p>p<sup>10</sup> p<sup>11</sup> p<sup>13</sup> p<sup>14</sup> p<sup>15</sup> p<sup>16</sup> p<sup>26</sup> p<sup>27</sup> p<sup>30</sup> p<sup>31</sup> p<sup>32</sup> p<sup>34</sup> p<sup>40</sup></p> <p>p<sup>46</sup> (except parts of Rom) p<sup>49</sup> (p<sup>51</sup>) p<sup>61</sup> p<sup>65</sup></p> <p>Ⲛ A B C H I M P Ψ 048(except Ti; Tm; Phm) 056 062 081 082 088 0121<sup>a</sup>? 0121<sup>b</sup>? 0129 0142 0159 0172 1220</p> <p>6 33 81 104 326 424<sup>c</sup> 496 1175 1241 1739 1908 1957</p> <p>Cop<sup>bo</sup> (Cop<sup>sa</sup>) Cop<sup>fay</sup> (Vg)</p>	ALEXANDRIAN (beta)
<p>p<sup>46</sup> (Rom: β &amp; δ)</p> <p>D E F G 048(Ti; Tm; Phm)</p> <p>88 181 614 876 915 917 1518 1836 1898 1912</p> <p>Diatessaron Cop<sup>G67</sup> It Syr<sup>palms</sup> (Vg)</p>	WESTERN (delta)
<p>(082)</p> <p>Syr<sup>pal</sup></p>	CAESAREAN (gamma)



( ) indicates a mixed text. TEXT-TYPES

CATHOLIC EPISTLES	
H K L S 049 most later uncials f <sup>1</sup> f <sup>13</sup> 42 330 398 436 451 629 630 945 1242 1505 1611 1646 1859 2020 2127 2138 most later minuscules Goth Syr <sup>p</sup> Syr <sup>h</sup> Syr <sup>ph</sup> Arm Eth later versions	BYZANTINE (ap1ha)
p <sup>20</sup> p <sup>23</sup> p <sup>54</sup> p <sup>72</sup> p <sup>74</sup> Ⲭ A B C P Ψ 048 056 0142 0156 0206 6 33 81 89 104 323 326 424 <sup>c</sup> 496 1175 1241 1739 2298 COP <sup>bo</sup> (COP <sup>sa</sup> ) COP <sup>fay</sup> (Vg)	ALEXANDRIAN (beta)
p <sup>38</sup> D E 88 614 876 1518 Diatessaron COP <sup>G67</sup> It Syr <sup>hmg</sup> Syr <sup>palms</sup> It (Vg)	WESTERN (delta)
Syr <sup>pal</sup>	CAESAREAN (gamma)

( ) indicates a mixed text. TEXT-TYPES

REVELATION	
046 049 051 052 most later uncials f <sup>1</sup> f <sup>13</sup> 1 82 88 93 104 172 429 469 804 808 920 1859 2018 2020 2032 2048 2065 2081 2138 most later minuscules Goth Syr <sup>p</sup> Syr <sup>h</sup> Arm Eth Syr <sup>ph</sup> later versions	BYZANTINE (alpha)
p <sup>18</sup> p <sup>24</sup> p <sup>47</sup> Ⲱ A C P 0169 0207 61 69 94 241 254 496 1006 1175 1611 1841 1852 1854 1957 2040 2053 2344 2351 Cop <sup>sa</sup> Cop <sup>bo</sup> Cop <sup>fay</sup> (Vg)	ALEXANDRIAN (beta)
614 876 1518 Diatessaron Cop <sup>G67</sup> Syr <sup>palms</sup> It (Vg)	WESTERN (delta)
Syr <sup>pal</sup>	CAESAREAN (gamma)

(Greenlee, pp. 117, 118).

## UBS TEXT LISTING OF CHURCH FATHERS

Name	Date	Area	Name	Date	Area
Acacius -----	366 --	Caesarn	Carpocrates -----	II --	Alexndrn
Acts of Pilate ----	IV --	Westrn	Cassian -----	435 --	Western
Acts of Thomas ----	III --	Byzntn	Cassiodorun -----	580 --	Westrn la
Adamantius -----	300 --	Byzntn gr	Chromatius -----	407 --	Western
Addai -----	400 --	Byzntn sy	Chrysostom -----	407 --	Byzntn gr
Africanus -----	240 --	Caesarn	Claudius of Turin	IX --	Westrn it
Alexander of			Clement of		
Alexandria -----	328 --	Alexndrn	Alexandria-----	215 --	Caesrn/Alex
Ambrose -----	397 --	Westrn	Cosmos -----	550 --	Alexndrn ?
Ambrosiaster -----	IV --	Westrn	Cyprian -----	258 --	Westrn af
Ammonius -----	III --	Alexndrn?	Cyril of		
Ammonius-Alexandria	V --	Alexndrn	Alexandria ----	444 --	Alexndrn
Amphilochius -----	394 --	Byzntn am	Cyril-Jerusalem --	386 --	Caesarean
Anastasius-Abbot --	VIII?-	Alexndrn	de Promissionibus	453 --	----
Anastasius of			Diadochus -----	468 --	Alexndrn
Antioch -----	700 --	Byzntn sy	Diatessaron-Tatian	II --	Byzntn
Andrew of			Didache -----	II --	Byzntn
Caesarea -----	614 --	Caesarn	Didascalia -----	III --	Byzntn sy ?
Andrew-Crete -----	740 --	Byzntn am	Didymus-Alexandria	398 --	Alexndrn
Ansbert -----	VIII -	----	Diodore -----	394 --	Byzntn sy
Anthony -- VIII or	XII --	Westrn sp	Diognetus -----	II --	Byzntn am
Antiochus of			Dionysius the Great		
St. Saba -----	614 --	Caesarn ?	of Alexandria -	265 --	Alexndrn
Aphraates -----	367 --	Byzntn sy	Docetists -----	II --	Byzntn/Alex
Apollinaris the		Caesarn/	Druthmarus -----	840 --	----
Younger -----	390 --	Byzntn	Ephraem -----	373 --	Byzntn sy
Apostolic Canons --	IV --	Byzntn sy	Epiphanius -----	403 --	Byzntn sy
Apostolic			Eugippius -----	533 --	Westrn it
Constitutions --	380 --	Byzntn sy	Eulogius -----	607 --	----
Apringius -----	551 --	----	Eusebian Canons --	IV --	Caesarean
Archelaus -----	278 --	Byzntn	Eusebius-Caesarea	339 --	Caesrn/Byz
Arethas -----	914 --	----	Eustathius -----	337 --	Byzntn sy
Aristides -----	II --	Byzntn gr	Euthalius -----	V --	Caesrn/Alex
Arius -----	336 --	Alexndrn	Eutherius -----	434 --	----
Arnobius -----	460 --	Western	Euthymius -----	XII --	Byzntn am
Asterius -----	341 --	Caesarean	Facundus -----	569 --	Alexndrn ?
Athenagoras -----	II --	Byzntn gr	Fastidius -----	V --	Western
Athanasius -----	373 --	Alexndrn	Faustinus -----	380 --	----
Augustine -----	430 --	Western	Faustus of Riez --	490 --	Westrn ga
Basil, the Great --	379 --	Byzntn am	Faustus-Milevis --	IV-V -	Westrn it ?
Beatus -----	786 --	----	Ferrandus -----	IV --	Westrn af
Bede -----	735 --	Western	Fulgentius -----	533 --	Westrn af
Caelestinus of Rome	IV --	Western	Gaudentius -----	406 --	Western
Caesarius, of Arles	542 --	Westrn ga	Gelasius-Cyzicus -	475 --	Western
Caesarius-Nazianzus	369 --	Byzntn	Gennadius-Marseilles	505 -	Westrn ga

Name	Date	Area	Name	Date	Area
Gennadius-			Methodius -----	III --	Byzntn am
Constantinople -	471 --	Byzntn am	Naassenes -----	II/III -	Caesarn ?
Gildas -----	570 --	Western	Nestorius -----	451 --	Byzntn sy
Gospel of the			Niceta -----	414 --	Byz/Westrn
Ebionites -----	II --	Byznt sy?	Nonnus -----	431 --	Alexndrn
Gospel of the			Novatian -----	III --	Western
Nazarenes -----	II --	Byznt sy?	Oecumenius -----	VI --	Byzntn
Gregory-Elvira ----	392 --	Westrn sp	Optatus -----	385 --	Alexndrn
Gregory-Nazianzus -	390 --	Byzntn am	Origen -----	254 --	Csrn/Alex
Gregory-Nyssa ----	394 --	Byzntn am	Orosius -----	418 --	Csrn/Wstn sp
Gregory-			Orsisius -----	380 --	Alexndrn
Thaumaturgus ---	270 --	Byzntn am	Pacian -----	392 --	Westrn sp
Haymo -----	841 --	Western	Palladius -----	431 --	Byzntn am
Hegemonius -----	350 --	----	Pamphilus -----	310 --	Csrn/Alex
Hegesippus -----	180 --	Caesarean	Papias -----	II --	Byzntn am
Heracleon -----	II --	Alexndrn	Papyrus Oxyrhynchus	IV --	----
Hesychius-Jerusalem	450 --	Caesarean	Paschal Chronicle	630 --	----
Hesychius-Salonitan	418 --	Alexndrn?	Paulinus-Nola ----	431 --	Westrn it
Hieracus -----	302 --	Caesarean	Pelagius -----	412 --	Westrn ga
Hilary -----	367 --	Westrn ga	Perateni -----	III --	----
Hippolytus -----	235 --	Westrn it	Peter-Alexandria -	311 --	Alexndrn
Ignatius -----	110 --	Byzntn sy	Peter-Laodicea ---	VI --	Byzntn gr
Irenaeus -----	202 --	Westrn ga	Petilianus -----	V --	----
Isidore -----	435 --	Western	Philo-Carpasia ---	401 --	----
Jacob-Nisibis ----	338 --	Byzntn sy	Phoebadius -----	392 --	Westrn ga
Jerome -----	420 --	Western	Photius -----	895 --	Byzntn am
John-Damascus ----	749 --	Byzntn sy	Pierius -----	309 --	Alexndrn
Julian-Eclanum ----	454 --	Western	Polycarp -----	156 --	Byzntn am
Julius, I -----	352 --	Westrn it	Porphyry -----	III --	Byzntn sy
Justin -----	165 --	Caesarean	Possidius -----	V --	Western
Juvenius -----	330 --	Westrn sp	Primasius -----	552 --	Alexndrn
Leo -----	461 --	Westrn it	Priscillian -----	385 --	Westrn sp
Leontius -----	VI --	Byzntn	Proclus -----	446 --	Byzntn am
Liberatus -----	566 --	----	Procopius -----	538 --	Byzntn sy
Liber Graduum ----	320 --	----	Ps-Ambrose -----	VI --	Western
Lucifer of Cagliari	370 --	Westrn it	Ps-Athanasius ----	VI --	Alexndrn
Macarius, Magness -	400 --	Alex/Byz	Ps-Augustine -----	? --	Western
Macrobius -----	IV --	----	Ps-Chrysostom ----	VI --	Byzntn gr
Manes -----	277 --	Alexndrn?	Ps-Clement -----	IV --	Wstn c.Rome
Manicheans -----	III --	Alexndrn?	Ps-Cyprian -----	? --	Westrn af
Marcus, Eremita ---	430 --	Byzntn	Ps-Dionysius -----	V --	Byzntn sy
Marius Mercator ---	V --	Westrn af	Ps-Hippolytus ----	? --	Westrn it
Maternus -----	348 --	----	Ps-Ignatius -----	V --	Byzntn sy
Maximinus -----	428 --	----	Ps-Jerome -----	V --	Western
Maximus II of Turin	423 --	Western	Ps-Justin -----	IV/V --	Caesarean
Maximus-Confessor -	662 --	Byzntn	Ps-Oecumenius ----	X --	Byzantine
Melitius -----	381 --	Byzntn sy	Ps-Theodulus ----	VI/VII?-	----

Name	Date	Area	Name	Date	Area
Ps-Titus -----	? --	----	Theodore-Heraclea	358 --	----
Ps-Vigilius -----	? --	----	Theodore-Studita -	826 --	Byzntn am
Ptolemy, a Gnostic	II --	Alexndrn	Theodoreret -----	466 --	Byzntn sy
Rebaptism			Theodotus, of		
(de Rebaptismate) III	--	----	Byzantium -----	II --	Byzantine
Rufinus -----	410 --	Csr/Wst it	Theodotus-Ancyra -	445 --	----
Rupertus -----	1135 --	Western	Theophilus Antioch	180 --	Byzntn sy
Salvian -----	480 --	Wstrn ga	Theophylact -----	1077 --	Byzntn am
Sedulius-Scotus ---	IX --	Western	Theotecnus -----	III --	----
Serapion -----	362 --	Byzantine	Titus-Bostra -----	378 --	Caesarean
Severian -----	408 --	Caesarean	Tyconius -----	380 --	Alexndrn
Severus -----	538 --	Byzntn sy	Valentinians -----	II --	Westrn la
Socrates, of			Valentinus -----	160 --	Alx/Wstn af
Constantinople -	439 --	Byzntn am	Valerian -----	460 --	Westrn ga
Sozomen -----	450 --	Byzntn gr	Varimadum -----	380 --	----
Sulpicius -----	420 --	Western	Victor-Antioch ---	V --	Byzntn sy
Synesius -----	414 --	Alexndrn	Victor-Tunis -----	566 --	Alexndrn
Tatian (see			Victor-Vita -----	489 --	Western
Diatessaron)-----	II --	Byzantine	Victorinus-Pettau	304 --	Western
Teaching of Addai -	400 --	Byzntn sy?	Victorinus-Rome,		
Tertullian -----	220 --	Westrn af	Marius -----	362 --	Western
Theodore, of			Vigilius -----	484 --	Western
Mopsuestia -----	428 --	Byztn cil	Zeno -----	372 --	Westrn af

Symbols:

Dates: Death dates given as in UBS.

af ----- Africa  
 Alx ----- Alexandrian (Alexndrn)  
 am ----- Asia Minor  
 Byz ----- Byzantine (Byzntn)  
 Csr ----- Caesarean  
 ga ----- Gaul  
 gr ----- Greece  
 it ----- Italy  
 sp ----- Spain  
 sy ----- Syria

(Barker; Brauer; Cross; Moyer, pages throughout these works consulted).

## A TEXTUAL CRITICISM MODEL

## A TEXTUAL CRITICISM MODEL

## I. Determine whether the variant reading should be analyzed:

The following is an excerpt from the third edition UBS Greek text.

Note the problem in Col. 1:22 and the textual apparatus beneath.

GREEK  
TEXT

21 Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς  
τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, <sup>1</sup> 22<sup>ο</sup> νυνὶ δὲ  
ἀποκατήλλαξεν<sup>7</sup> <sup>ο</sup> ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ  
τοῦ θανάτου <sup>1</sup> <sup>ο</sup> παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους  
καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ, 23 εἴ γε ἐπιμένετε  
τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ μετακι-  
νούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε,  
τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν,  
οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

TEXTUAL  
APPARATUS

<sup>1</sup> 22 {D} ἀποκατήλλαξεν B A C D<sup>e</sup> K 048 88 (104 ἀπήλλαξεν) 181 326  
436 614 629 630 1241 1739 1881 1962 1984 1985 2495 *Byz Lect itar.c.dein.dlv.f.mon.x.s*  
*vg syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm?* Chrysostom Cyril Euthalius Theodoret John-  
Damascus // ἀπεκατήλλαξεν P Ψ 81 330 451 1877 2127 2492 *arm?* // ἀπο-  
κατηλλάγητε (p<sup>16</sup> ἀποκαταλλάγητε) B Hilary Ephraem // ἀποκατήλλακ-  
ται 33 // ἀποκαταλλαγέντες D\* G *it<sup>d,e,s,m</sup> goth Irenaeus<sup>1a</sup> Ambrosiaster*

PUNCTUATION  
APPARATUS

<sup>1</sup> / 21-22 / / no dashes: TR Bov BF<sup>1</sup> AV RV ASV RSV NEB Zür Luth Jer Seg // / dash:  
WH  
<sup>ο</sup> / 21-22 <sup>ο</sup> number 22, <sup>ο</sup> no number, <sup>ο</sup> no number: TR<sup>ad</sup> WH Bov BF<sup>1</sup> ASV RSV NEB  
Zür Luth Jer Seg<sup>ad</sup> // <sup>ο</sup> no number, <sup>ο</sup> number 22, <sup>ο</sup> no number: TR<sup>ad</sup> AV RV Seg<sup>ad</sup> // <sup>ο</sup> no number, <sup>ο</sup> no  
number, <sup>ο</sup> number 22: Seg<sup>ad</sup>

CROSS  
REFERENCES

21 ὑμᾶς...διανοίᾳ Ro 5.10; Eph 2.12; 4.18 22 ἀποκατήλλαξεν...θανάτου Eph 2.14, 16  
παραστήσαι...αὐτοῦ Eph 5.27 23 εἰ...πίστει He 3.14 τῇ...ἑδραῖοι Eph 3.17 τοῦ  
κηρυχθέντος...οὐρανόν Mk 16.15; 1 Tm 3.16 24 χαίρω...ὑμῶν Eph 3.13 25 Eph 3.2, 7-8  
26 Ro 16.25-26; Eph 3.3, 5, 9-10 27 οἷς...ἔθνεσιν Ro 16.25; Eph 3.9 τὸ πλοῦτος τῆς δόξης  
Eph 1.18

A. Note the variant reading's "doc" rating: "D" (highly controversial).

B. Determine the number of readings and list them:

## VARIANT READINGS

## TRANSLATION

- |                                      |                              |
|--------------------------------------|------------------------------|
| 1. ἀποκατήλλαξεν (104 ἀπήλλαξεν) -   | he (God) reconciled          |
| 2. ἀπεκατήλλαξεν -                   | he (God) reconciled          |
| 3. ἀποκατηλλάγητε (ἀποκαταλλάγητε) - | you were reconciled          |
| 4. ἀποκατηλλάκηται (sic. -γητε) -    | he (?) has been reconciled   |
| 5. ἀποκαταλλαγέντες -                | (you) having been reconciled |

## C. What type of variant is each reading?

This is a grammatical variant since the same verb is involved but different person, number, and voice is used (reading five is an aorist passive participle). Hence the significant difference in meaning noted below. This is the kind of variant that deserves analysis in the exegetical projects.

## D. Translate each variant reading within the local context of the passage and determine if there is a difference in meaning between the readings?

See above where readings one and two are significantly different from readings three and five in meaning. Reading four is an apparent scribal misspelling that presupposes -ηλλαγητε, and will be treated with three and five (Metgzer, Commentary, p. 622).

## II. External criticism: Manuscripts

## A. Chart the mss evidence for each variant reading according to text-type. Note the age of each ms with superscript century numbers.

READINGS	BYZANTINE	ALEXANDRIAN	WESTERN	
1 ἀποκατήλλαξεν (104 ἀπήλλαξεν)	κ <sup>9</sup> 436 <sup>11</sup> 630 <sup>14</sup> syr <sup>h7</sup> Byz arm <sup>5</sup> Cyril <sup>5</sup> Chrysos- tom <sup>5</sup> Theodoret <sup>5</sup> John-Damascus <sup>8</sup>	ⲁ <sup>4</sup> A <sup>5</sup> C <sup>5</sup> 048 <sup>5</sup> 104 <sup>11</sup> 326 <sup>12</sup> vg <sup>4</sup> 1241 <sup>12</sup> 1739 <sup>10</sup> cop <sup>sa3</sup> cop <sup>bo4</sup> Euthalius <sup>5</sup>	DC <sup>6</sup> 88 <sup>12</sup> 181 <sup>11</sup> 614 <sup>13</sup> vg <sup>5</sup> it <sup>8</sup> it <sup>13</sup>	CAESAREAN - NONE
2 ἀπεκατήλλαξεν	p <sup>9</sup> 330 <sup>12</sup> 451 <sup>11</sup> 2127 <sup>12</sup> 2492 <sup>13</sup> arm <sup>5</sup>	ψ <sup>8</sup> 81 <sup>11</sup>		
3,4 ἀποκατηλλάκηται ἀποκαταλλάγητε	Ephraem <sup>4</sup>	p <sup>463</sup> B <sup>4</sup> 33 <sup>9</sup>	Hilary <sup>4</sup>	
5 ἀποκαταλλαγέντες	goth <sup>4</sup>		F <sup>9</sup> D* <sup>6</sup> G <sup>9</sup> it <sup>5</sup> Iren <sup>3</sup> Ambros <sup>4</sup>	



B. Evaluate the readings in the light of three tests:

1. The date and character of individual mss: The earliest mss support readings three and four, while most of the better mss support readings one and two.
2. The geographical distribution of mss: The support of reading one is well distributed geographically; the second reading lacks Western witnesses; reading three has the most solid Alexandrian support but lacks significant Byzantine and Western witnesses, but reading four is the reverse.
3. The genealogical relationships between mss: It is difficult to explain why the various readings should have arisen. But one should note that readings three and four have the earlier and more difficult readings. If an error occurred in  $\mathfrak{x}$ , then all those in the Alexandrian text-type would follow the error. This would add weight to the earlier readings. But on the other hand, it is impossible to see why readings three and four would have arisen from readings one and two. Note also that in the Western text-type, the original reading of D\* was corrected (from reading four to reading one). This will be discussed under scribal tendencies.

C. Choose the best reading based on external evidence. Prefer that reading which best explains the historical origin of the other.

The weight of manuscript evidence leans toward reading one,

ἀποκατήλλαξεν, but ἀποκατηλλάγητε also has diversified and early witnesses. Since both 8 and B (Alexandrian fourth century mss) have readings which could account for the rise of the later readings, the preferred reading based on ms evidence alone is ἀποκατήλλαξεν.

D. Arrange the readings in descending order of preference:

1. ἀποκατήλλαξεν (ἀπεκατήλλαξεν) - he reconciled.
2. ἀποκατηλλάγητε (ἀποκαταλλάγητε, ἀποκατηλλάκηται) - you were (have been) reconciled.
3. ἀποκαταλλαγέντες - (you) having been reconciled.

## III. Internal Criticism:

A. Scribal tendencies in the light of paleographic factors:

1. Test each variant: There was noted a correction made in D\* (Western) from reading three to reading one. This would be an intentional grammatical change since the passive voice creates a harsh anacoluthon. The change from a participle to a verb can be seen as an attempt to mend the syntax of the sentence and to harmonize with Pauline style (see Eph. 2:14-16). How reading three could have arisen from one or two (above), is difficult to tell.
2. Apply the B.E.O. and shorter-harder principles: The second reading best explains the origin of the first. It is also the harder reading since it is passive and would therefore be subject to change.

3. Summarize the scribal evidence and arrange the readings in descending order of preference:

- a. ἀποκατηλλάγητε - you were reconciled.
- b. ἀποκατήλλαξεν - he reconciled.
- c. ἀποκαταλλαγέντες - (you) having been reconciled.

B. The author and context:

1. Test each reading for author's syntax, style and grammar:

- a. ἀποκατηλλάγητε would make ὑμᾶς...ὄντας in verse 21 an accusative absolute. This passive verb would reflect the harsh style of Paul (Turner, Style, p. 85).
- b. ἀποκατήλλαξεν would have ὑμᾶς in verse 21 as its direct object and ὄντας would be a substantive participle used as an appositive to ὑμᾶς. The active voice certainly is Paul's normal means of expressing this verb (see Eph. 2:15; Col. 1:20).
- c. ἀποκαταλλαγέντες would make the sentence grammatically unsound. It could be viewed as a scribal accomodation to the passive participle ἀπηλλοτριωμένους in verse 21.

2. Test each reading for author's purpose and local context:

- a. ἀποκατηλλάγητε fits the local context. Verse 20 states, "...to reconcile (ἀποκαταλλάξαι) all things unto Him...." Now in verses 21 and 22, the "all things" and "you" are linked together as both being reconciled. Both author's style and context makes this reading likely.
- b. ἀποκατήλλαξεν has a problem. God is the implied subject

(1:20). This also accords with Paul's teaching elsewhere (2 Cor. 5:18,19). But the difficulty of God as subject in this context is caused by the phrase ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ. How can one say that God has reconciled someone by His physical body? Some have attempted to make the phrase in question a polemical addition to the main thrust of the sentence. It is said to demonstrate that the reconciliation was accomplished only through the event of a real incarnation and genuine death (Kuhn, p. 107). This is a weak argument and denies the common usage of the language.

- c. ἀποκαταλλαγέντες resolves the above problem since it is passive, but also fails to suit the local context. The sentence would be left dangling without a main predicate.

3. Choose the reading most harmonious with author and context.

Arrange the readings in descending order:

- a. ἀποκατηλλάγητε - you were reconciled.
- b. ἀποκατήλλαξεν - he reconciled.

#### IV. Integrate external and internal criticism:

A. Review the preferred readings in each category:

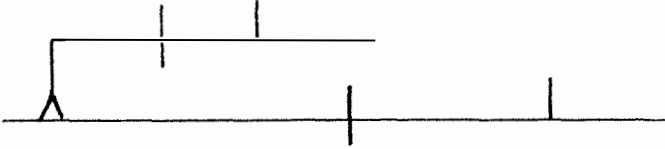
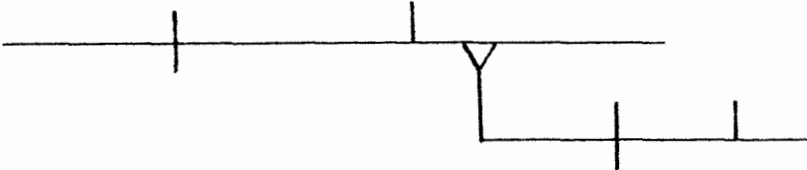
- 1. External manuscript evidence: ἀποκατήλλαξεν; ἀποκατηλλάγητε.
- 2. Scribal transcriptional evidence: ἀποκατηλλάγητε; ἀποκατήλλαξεν.
- 3. Author and context: ἀποκατηλλάγητε; ἀποκατήλλαξεν.

B. Keep the three areas in tension and make a balanced decision:

1. The internal and external evidence is equally divided. It appears that either ἀποκατήλλαξεν or ἀποκατηλλάγητε could be original. If the text critic places more emphasis on external (scribal, authorship, and contextual) evidence, the latter reading would be preferred. But if the text critic places emphasis on external (manuscript) evidence, then the former reading would be chosen. The second edition UBS/GNT had ἀποκατηλλάγητε, but the third edition has ἀποκατήλλαξεν. One criticism against the third edition is that "...principles based on arguments about internal considerations are sacrificed because of MS. support..." (Elliott, p. 141).
2. The best reading is ἀποκατηλλάγητε. So great are the problems with ἀποκατήλλαξεν that the modern versions which use it resort to adding material. For example, the NIV reads, "But now he (God) has reconciled you by Christ's physical body through death...." The underlined phrase was added to make sense out of the reading ἀποκατήλλαξεν.

## A METHODOLOGY AND MODEL OF LINE DIAGRAMMING

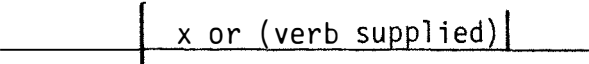
## METHODOLOGY

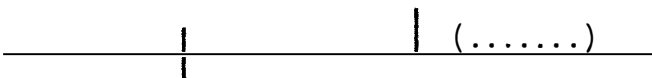
1. subject | verb | direct object
2. subject | verb | predicate nominative or adjective  
| (copulative)
3. subject | verb | dir.obj. || remoter obj.(double accusative)
4. subj. | verb | dir obj \ objective complement
5. subject | verb(s of: calling, choosing, naming, making, and thinking) | dir.obj. \ predicate adj. or obj. compl.
6. subject | verb  
| indirect object
7. Simple one word modifiers, either adjectival or adverbial, and even sometimes participial, are put under the word they modify.
8. Article placement, instead of below the word modified, is put on the same line as the substantive with which it stands.
9. Prepositional phrases:  
adjectival or adverbial word modified  
| preposition | art. noun
10. Nominative clauses  
a. as subject: 
- b. as object: 
11. Adjectival clauses: antecedent  
( ) relative pronoun or relative adverb

12. Adverbial clauses:
13. Participles: adjectival or adverbial
14. Infinitives:  
a. with a subject
- b. articular infinitive
15. Genitive or accusative absolute:
16. Vocatives usually are not connected to the sentence although they quite properly could be. Place a vocative as a signpost connective.
17. Appositive clause: appositive = subj. verb dir.obj. = appositive
18. Function markers:  
a. By slant of line:

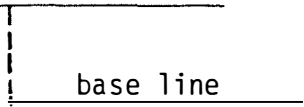


## 18. Function markers continued:

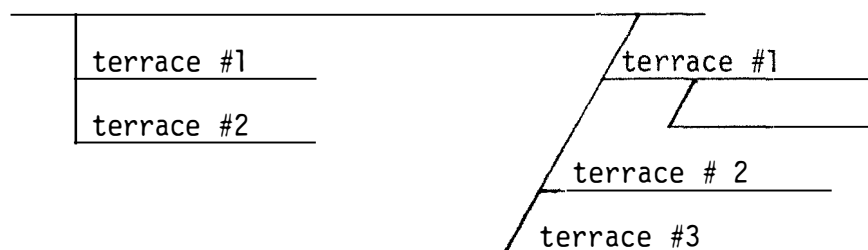
b. Omission marker x or ( )   
for grammatical  
element not expressed

c. Ellipsis marker: 

d. Connective words between thought units (literary signposts, or voc.), e.g. οὖν, διὰ, τοῦτο, γάρ, ἄρα, are placed on a shelf above subject position of independent clause they introduce. If transitional adverbs, then they take adv. position under the verb.

signpost connective  
  
base line

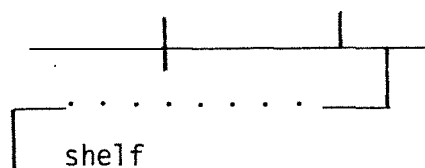
e. Stacking:



f. Branching (for compounds):



g. Use a dotted spacer line to continue a diagram from the left:

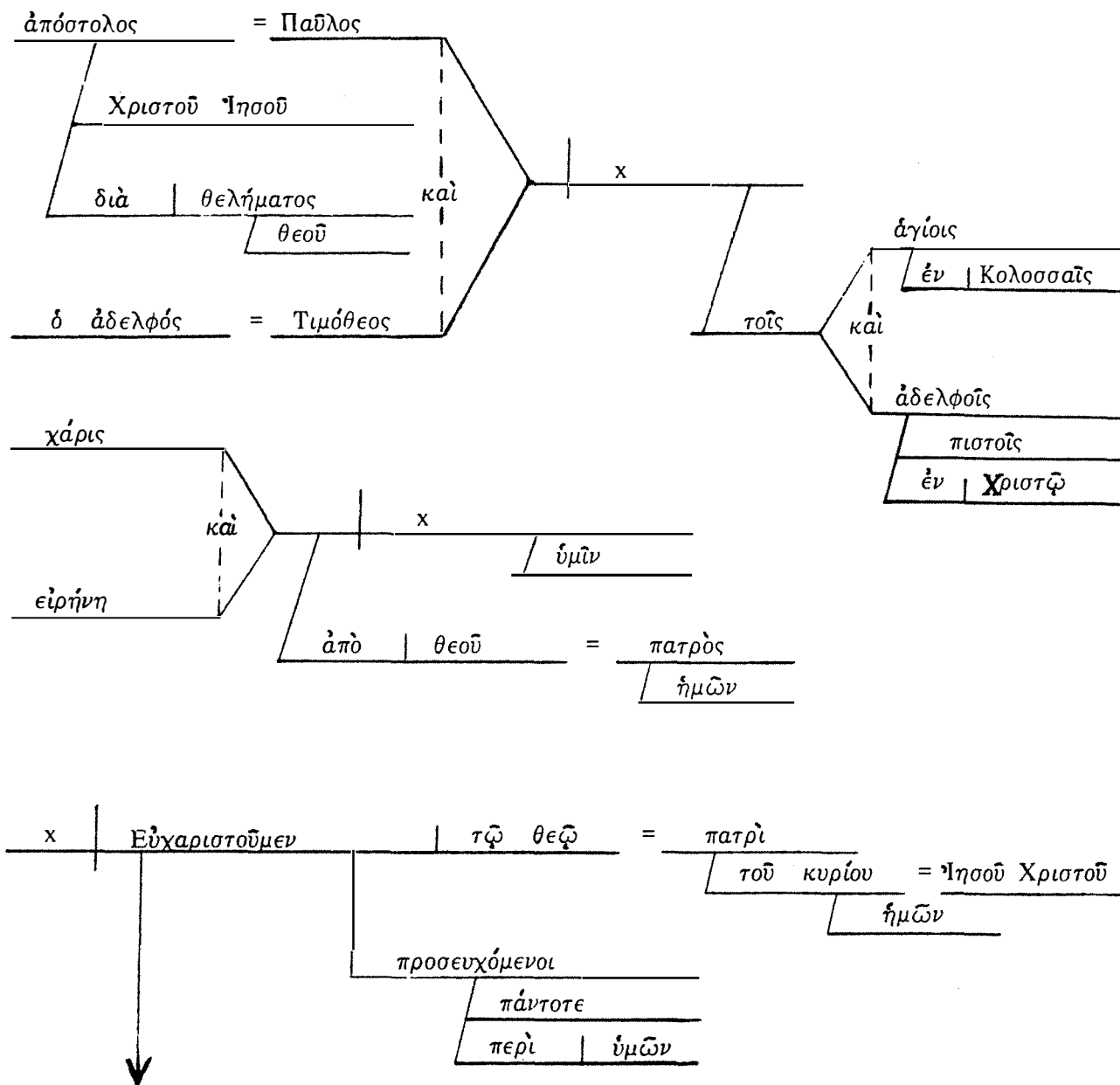


MODEL: Structural Analysis by Diagramming (Colossians)

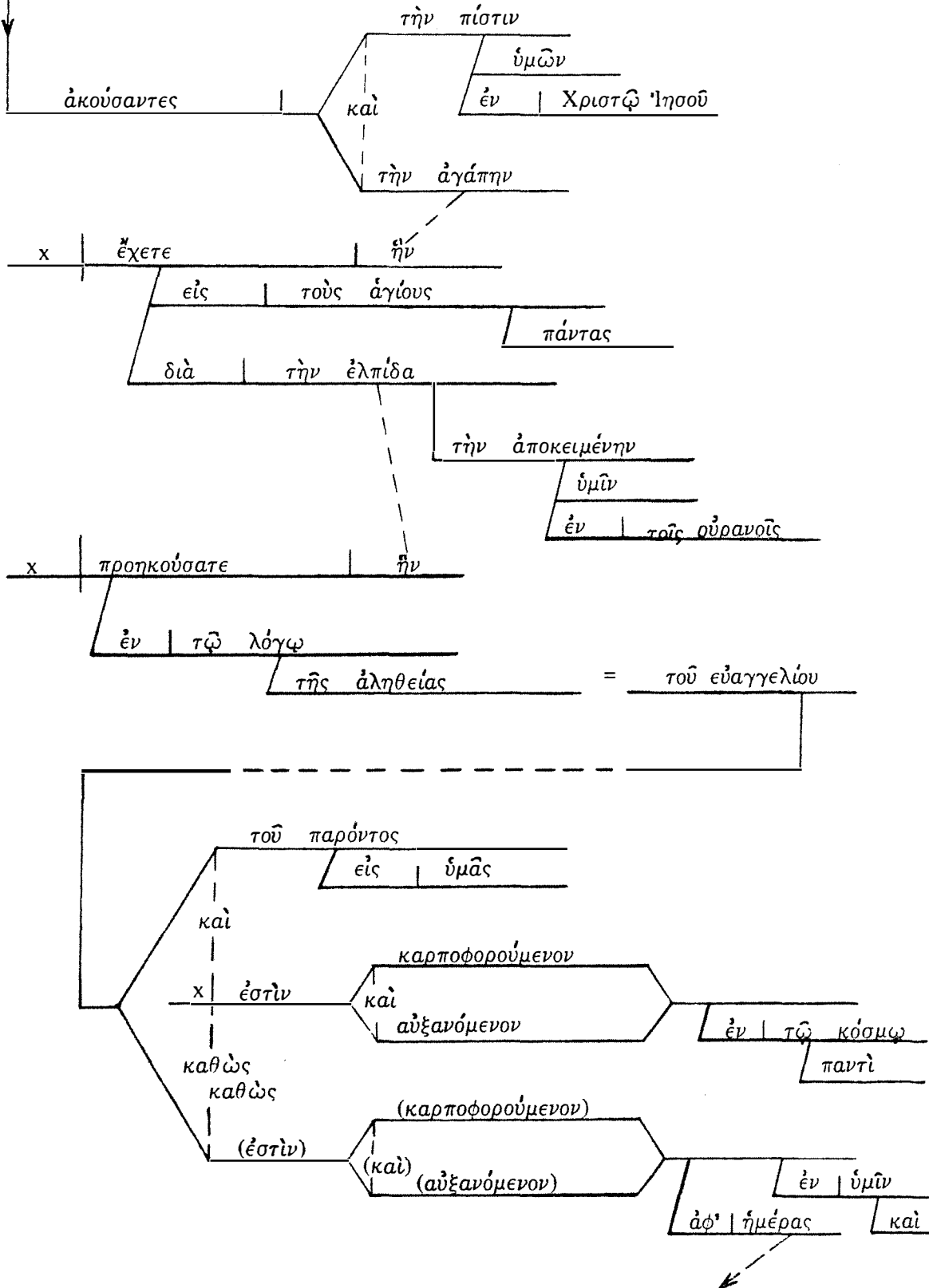
## ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ

**1** Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος  
θεοῦ καὶ Τιμόθεος ὁ ἀδελφός <sup>2</sup> τοῖς ἐν Κολοσσαῖς  
ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ  
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν<sup>1</sup>.

**3** Εὐχαριστοῦμεν τῷ θεῷ πατρὶ<sup>2</sup> τοῦ κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ<sup>α</sup> πάντοτε<sup>α</sup> περὶ ὑμῶν προσευχόμενοι,

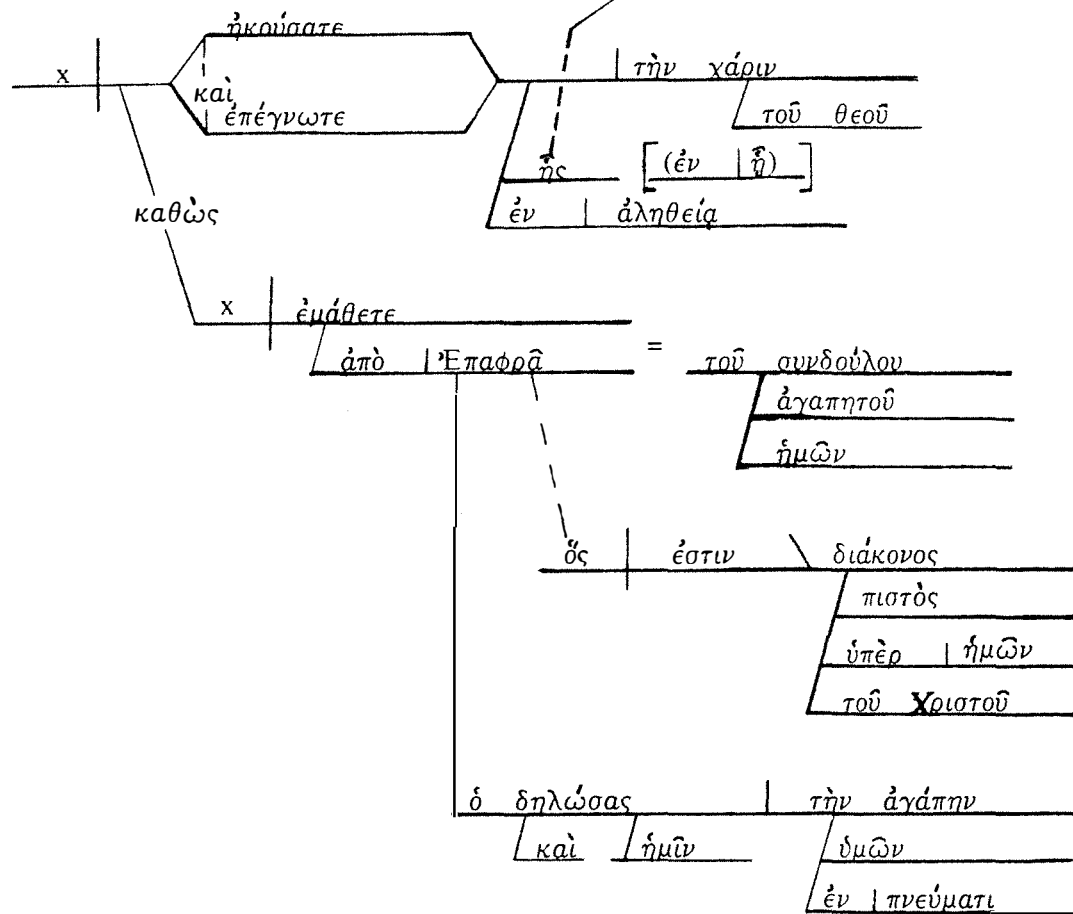


4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους ὃ διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας<sup>δ</sup> τοῦ εὐαγγελίου<sup>δ</sup> 6 τοῦ παρόντος εἰς ὑμᾶς,<sup>ε</sup> καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφοροῦμενον καὶ αὐξανόμενον<sup>ε</sup> καθὼς καὶ ἐν ὑμῖν,<sup>ε</sup> ἀφ' ἧς ἡμέρας

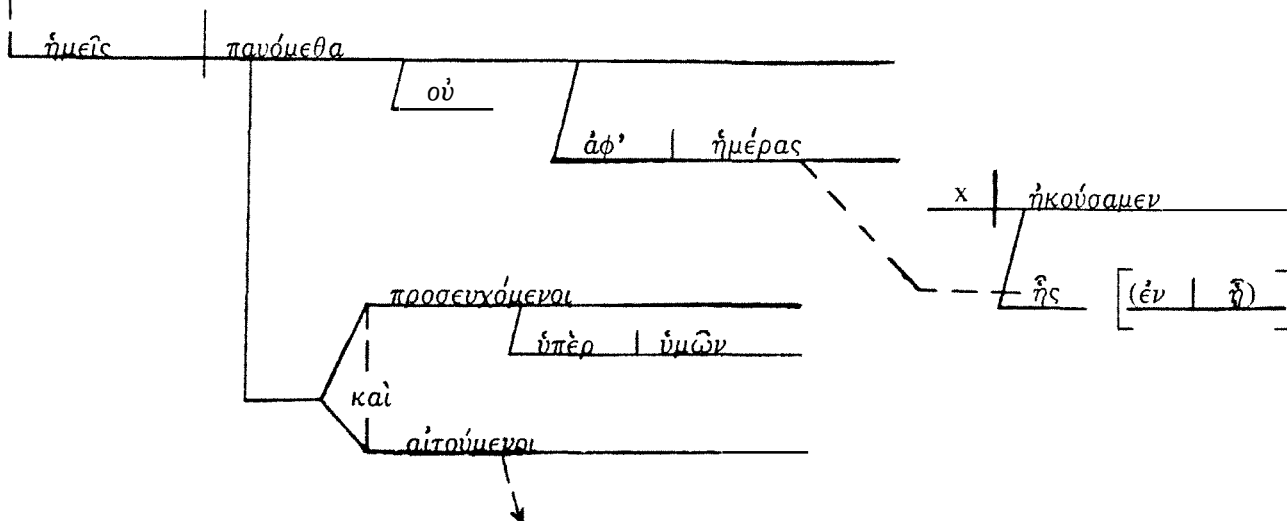


ἡκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· 7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ἡμῶν<sup>3</sup> διάκονος τοῦ Χριστοῦ, 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

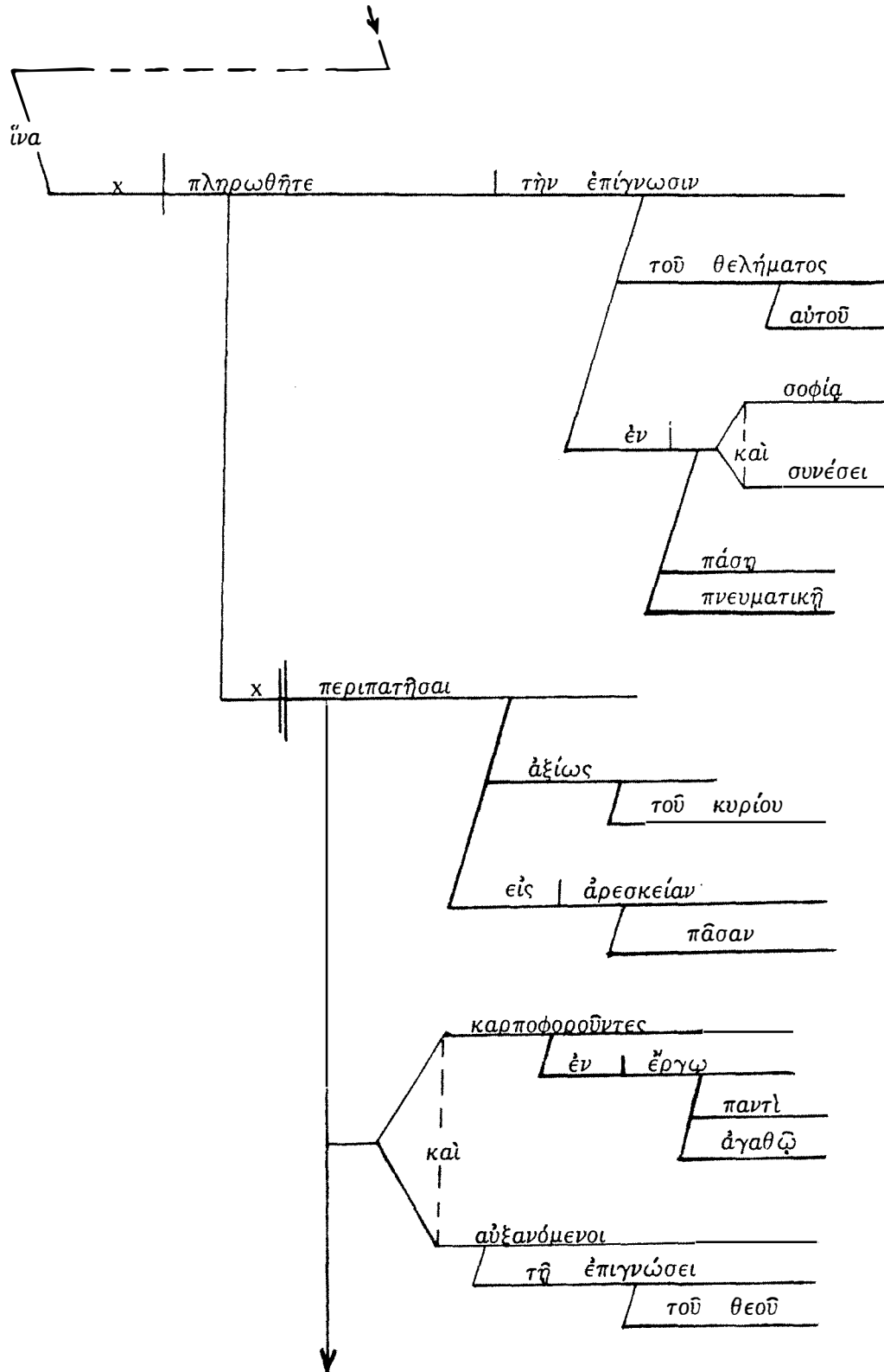
9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἡκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι



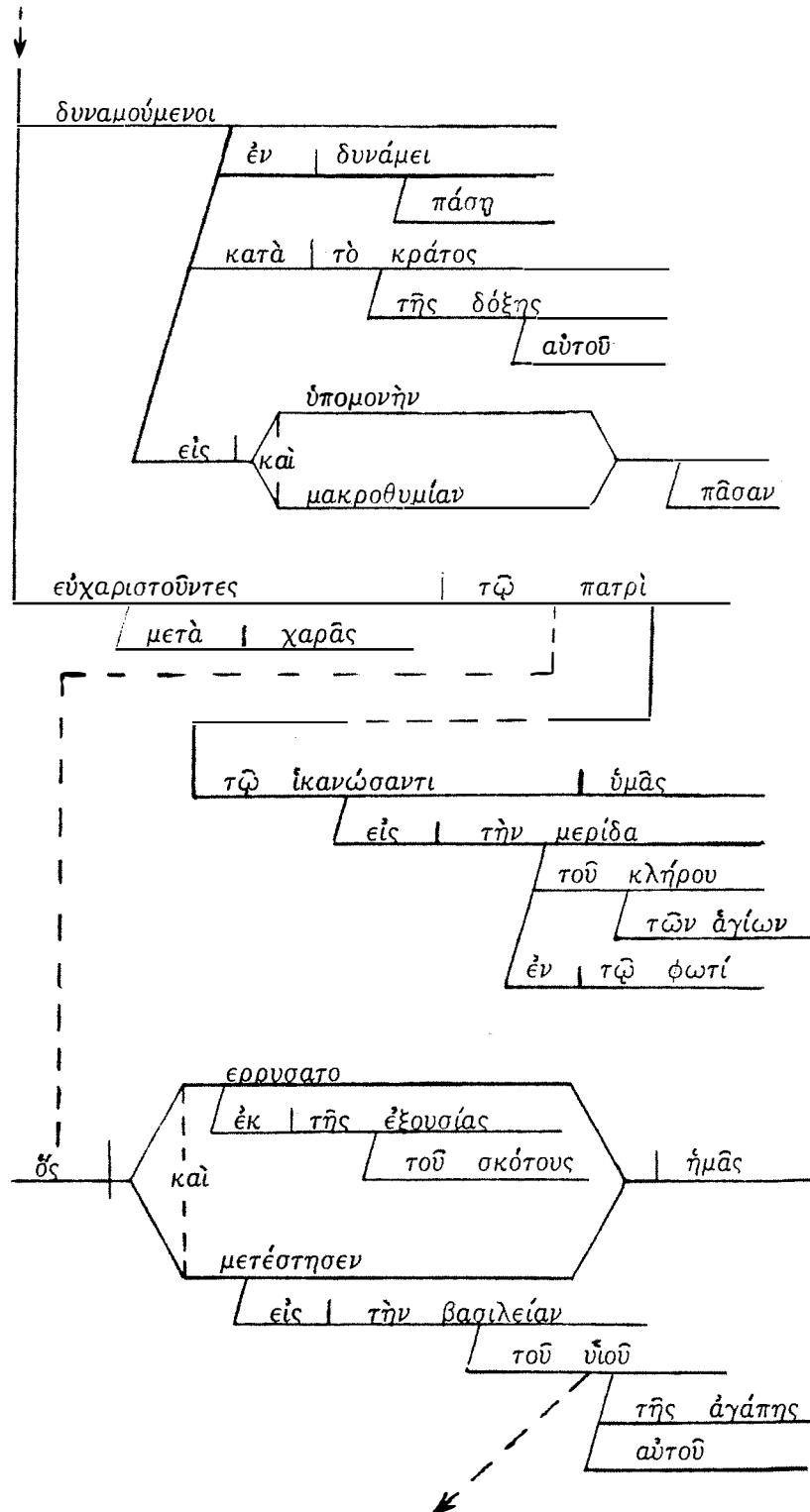
Διὰ τοῦτο καὶ



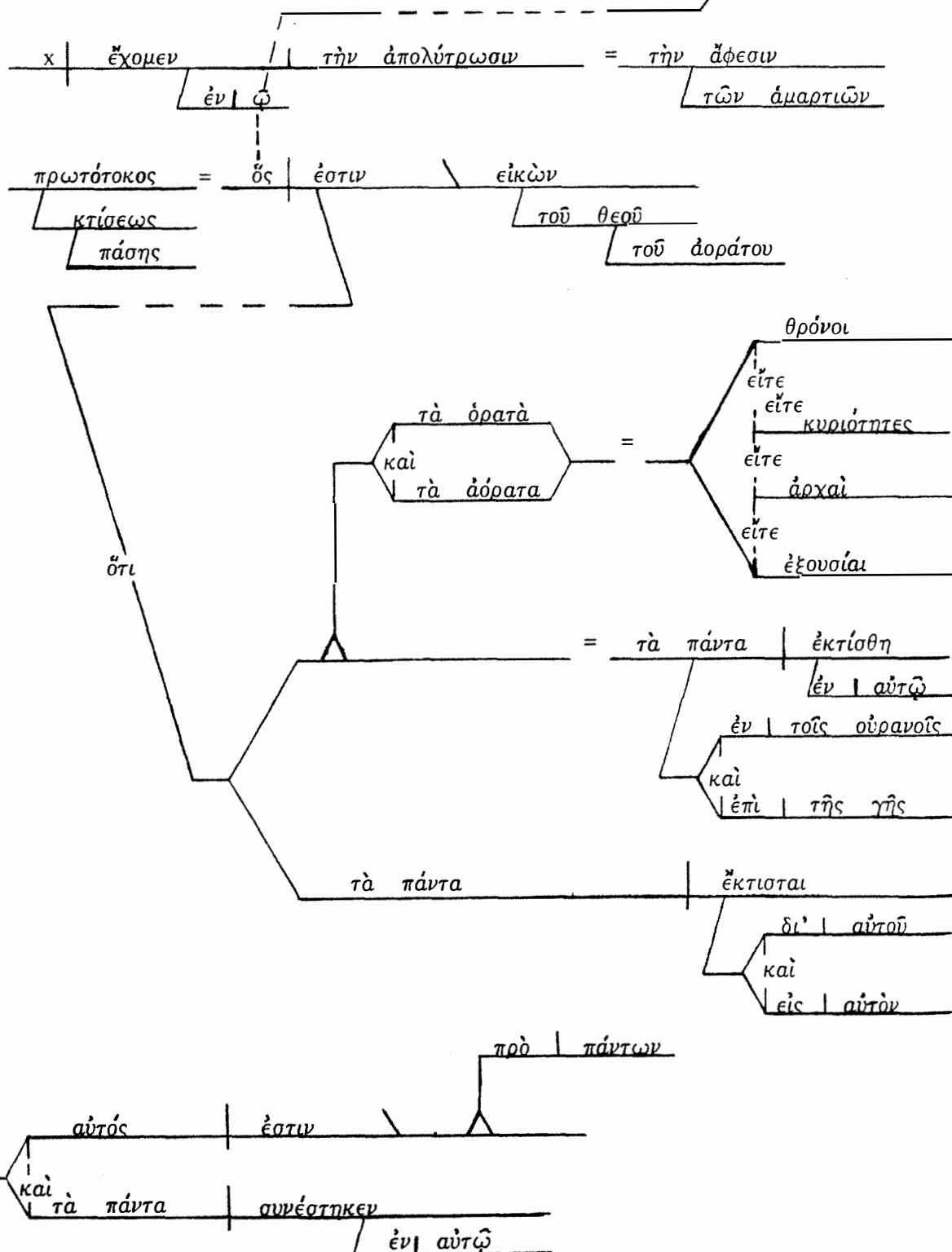
ἵνα  
 πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ  
 σοφίᾳ καὶ συνέσει πνευματικῇ, 10 περιπατῆσαι ἀξίως  
 τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν,<sup>d</sup> ἐν παντὶ ἔργῳ ἀγαθῷ<sup>d</sup>  
 καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ,



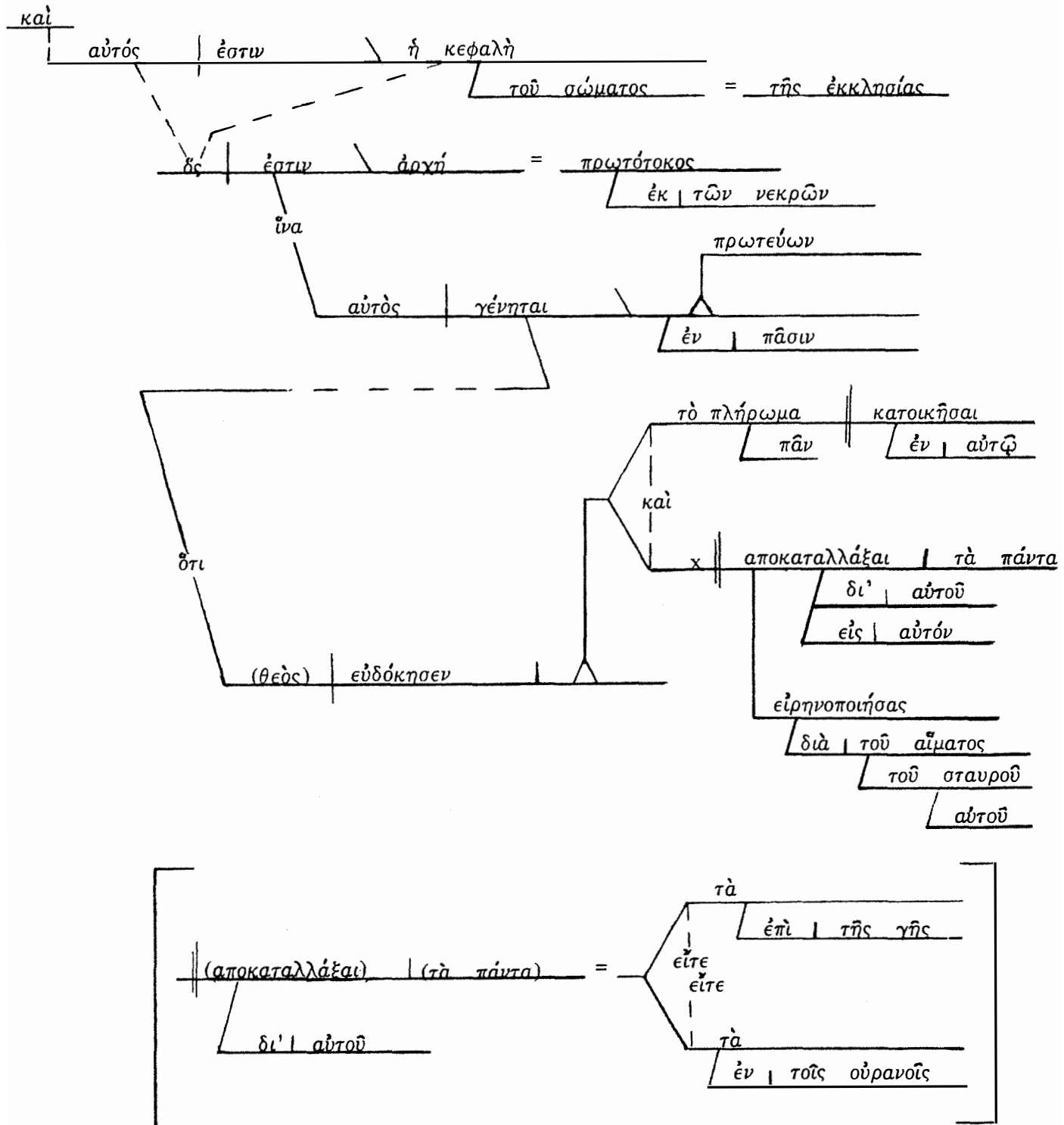
11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς  
δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν,· μετὰ  
χαρᾶς· 12 εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι  
ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·  
13 ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτοῦς καὶ  
μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης  
αὐτοῦ,



14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν  
 τῶν ἁμαρτιῶν· 15 ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου,  
 πρωτότοκος πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ ἐκτίσθη  
 τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ  
 καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ  
 εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἑκτίσται,  
 17 καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ  
 συνέστηκεν.



18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων, 19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι 20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ]<sup>6</sup> εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.





## CHAPTER FIFTEEN

### EXEGETICAL MODELS

There are three exegetical models provided in this chapter: (1) an introductory study of 1 John, (2) an exegesis of 1 John 2:28 - 3:10, and (3) an exegesis of 1 John 3:11-18. These models are provided as available resources for students on whatever problem areas may be encountered as they practice exegesis throughout the course. Only one New Testament book is used for these models since the students will be working their way through a single book with their seven exegetical projects. Thus the continuity of the exegetical projects is illustrated. The student is encouraged to review Chapter One, "What is Exegesis?," in order to have an overview of the goals and procedures of exegesis before referring to these models.

AN INTRODUCTORY STUDIES MODEL

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## INTRODUCTORY STUDIES TO FIRST JOHN

## AUTHOR

Internal: The First Epistle of John does not contain an introductory address as do all other New Testament epistles (excepting the Epistle to the Hebrews). The fact that the Apostle John's authorship for this book is not debated as hotly as that of the Apostle Paul's authorship for Hebrews, indicates the strength of internal evidence for Johannine authorship, despite the absence of John's name in an address formula.

Evangelical scholars are in agreement that the Gospel of John and The First Epistle of John come from the same hand. Critics of this view, namely Dibelius, Dodd and Bultmann, are best answered by Nigel Turner. After presenting formidable evidence he states, "The stylistic considerations in favour of unity are indeed overwhelming: (Turner, Style. p. 133).

In the introduction to the Epistle, the author presents himself as an eyewitness to the earthly life and ministry of Jesus. Ἀκηκόαμεν and ἑωρακάμεν are used twice (verses one and three), together indicating the vividness and lingering reality of a shared life (strengthened by the perfect tense). Ἐθεασάμεθα and ἐψηλάφησαν in verse one indicates the most direct and palpable proof for human testimony. These are culminative aorists and testify that the author was one who was closely "in touch" with the earthly Jesus.

External: Traces of 1 John have been found in material as early as the second century. Ignatius, bishop of Antioch martyred in 110 A.D., Polycarp and Justin Martyr make allusions to John's authorship while Irenaeus, Tertullian and Origen explicitly state this fact (Woodcock,

p. 24). The title Ἰωάννου ἐπιστολὴ ἡ is found in the oldest available manuscripts (Nicol1, p. 151ff). So the fact that this was written by the Apostle John and by no one else is beyond serious question.

#### OCCASION

The circumstances involved in John's writing this letter stem from an heretical treatment of two major doctrines, namely Christology and Harmartiology. Both these doctrines were distorted by gnostic teachings in Ephesus where the Apostle John set up headquarters after being forced to leave Jerusalem sometime before 66 A.D. (Lenski, p. 363).

One such gnostic teacher at Ephesus was Cerinthus. Many scholars believe this letter was written to counter Cerinthus, though his name is not mentioned in the Epistle (Stoot, p. 48). Cerinthus' teachings developed from a basic opposition between spirit, the good principle, and matter, the evil principle ("light" and "darkness" as used often in 1:5 - 2:17). To the former belonged the divine world, absolutely pure and not polluted by matter, and to the latter this earth and all that is in it. The first heresy that develops is a sharp distinction between the divine Christ, on the one hand, and the man Jesus on the other. This was part of Cerinthus' special gnosis (knowledge) for the initiated and enlightened ones who followed him (Hass, DeJonge, Swellengrebel, p. 15ff).

The second heresy follows this line of thought but is applied to the believer whom John addresses as "beloved," "children" and "little children." It is the spirit, Cerinthus taught, that is "born again" and what one does in the flesh does not affect one's salvation since the

physical life on this earth is inherently evil anyway. These false teachings are no small matter. The Apostle John considered Cerinthus "...the enemy of truth" (Stoot, p. 48). This letter is both polemical and pastoral.

#### DATE

Lenski considers the question of whether this letter was written before or after John's Gospel to be immaterial. But John's theological development, especially in eschatology, is impacted by this question. Concerning the date, Bultmann states

...the Gospel is opposed to the 'world' or to the Jews who are its representative, and therefore to non-Christians, the false teachers who are opposed in 1 John are within the Christian community and claim to represent the genuine Christian faith. This shows that 1 John originates in a period later than the Gospel (p. 1).

He explains this in more detail in his commentary. Most conservative scholars also agree with this assessment. Therefore, whatever may be learned of the author of the Fourth Gospel from internal evidence in respect to his eschatology will apply to the author of this Epistle, but with an understanding that he is older. John writes this as an old man (Nicoll, p. 158). And the Epistle is, in the phrase of Lightfoot, a "commendatory postscript" to the Gospel. "This explains the circumstance of its having neither address nor signature" (Nicoll, p. 156). It was an appendix to the Gospel.

#### LITERARY

Genre: 1 John lacks the shape of a Hellenistic epistle and is thought to be rather in the genre of the religious tract, like Jude,

intended for the whole Church (Turner, Style, p. 134). Lenski calls this letter "an encyclical" addressed to an extensive territory or people. In spite of the absence of formal greetings, it still reads like an epistle.

Style: As a polemic against a dangerous set of doctrines from within the church, one would expect the "son of thunder" to sharply rebuke and go into involved and complicated explanations. But instead one is amazed at John's love and caution. But he is also to the point and blunt with his opponents. Three times he uses the frank word "liar."

In style one is aware of what Westcott called 'the same monotonous simplicity of construction,' and the same Hebraic love of parallelism. The author uses few particles, and does not like subordinate clauses introduced by the relative pronoun (Stott, p. 17).

"No serious grammatical mistakes are made, but the author's sentences are very brief (except 1:1-3)" (Turner, Style, p. 134).

Structure: An inductive analysis of any segment in a book would be incomplete without seeing the segment within the larger context of the book. This larger picture of 1 John is given to enable one to understand the literary context.

Lenski observes that the book has no apparent divisions. Commentators divide it in one way or in another and state their reasons for such a division, but they do not satisfy after studying the letter for oneself. John's style is such that transitions between parts of the discourse are usually not clear-cut. "At the end of the discussion of one theme the writer likes to prepare his readers for the next" (Haas, p. 14). So the final phrase of 3:10, "even the one who is not loving his brother," announces the theme of brotherly love discussed in the next section.

While one is at pains to discern divisions of thought, "...the composition is not accidental and indiscriminate, but is guided by a sequence of thought, albeit quite loosely" (Bultmann, p. 44). The conclusion of each motif also serves as a fresh starting point for the next motif. This is occasioned either by John's polemic against gnostic notions or by his pastoral concern for his "little children."

This mixture of emotional admonition and theological reflection by John results in a most difficult literary structure. The inverted pyramid or spiraling cone is used by Dodd and Lenski to describe its structure. "The line of thought simply spirals in rising, widening circles until all is complete" (Lenski, p. 366). The following is offered as a tentative outline which does not spiral, but develops linear argument:

PROLOGUE: THE WORD OF LIFE 1:1-4

I. God is light 1:5 - 2:17

- A. Walk in the light (fellowship/cleansing) versus darkness (sin) 1:5 - 2:2.
- B. Love of God perfected (knowing God/keeping the command) versus darkness (hate) 2:3-11.
- C. Overcomes (sins forgiven/knows God) versus loves the world 2:12-17.

II. It is the last hour 2:18 - 3:24

- A. Jesus is the Christ versus many antichrists 2:18-27.
- B. Children of God's duty and blessing:
  - 1. Duty: Abide in Him 2:28,29.
  - 2. Blessing: We shall be like Him 3:1-3.



- C. Children of God do not practice sin 3:4-10.
- D. Children of God love each other 3:11-18.
- E. Children of God have confidence before God 3:19-24.

II. Test the spirits 4:1 - 5:12

- A. The Spirit of Truth and the spirit of error 4:1-6.
- B. God is love 4:7 - 5:4.
- C. The testimony of God 5:5-12.

EPILOGUE: ETERNAL LIFE 5:13-21

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EXEGETICAL PROJECT MODEL

1 JOHN 2:28 - 3:10

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## REVIEW OF LITERARY STRUCTURE

1 John 2:28 - 3:10 forms a segment within the larger division of 2:18 - 3:24 entitled, "It is the last hour." This particular segment has two paragraphs within it:

1. The duty and blessing of God's children 2:28 - 3:3.
  - a. The duty to "abide in Him" 2:28,29.
  - b. The blessing, "we shall be like Him" 3:1-3.
2. The children of God do not practice sin 3:4-10.

These two paragraphs focus on who the children of God are in light of the "last hour (2:18) in which they live (2:28 - 3:3) and in contrast to the children of the devil (3:4-10). A tentative theme for this segment is, "Children of God abide in Him."

It appears that the Apostle John is attempting to describe the true identity of God's children so that the deception prevalent in the last days will not deceive his disciples (2:26; 3:7). One can see polemical overtones throughout this segment against the teachings of Cerinthus' gnostic notions that it does not matter what one does in the flesh since it is the spirit of a person that is born again. Such teachers "came out from us, but they were not of us" (2:19).

## TEXTUAL/PUNCTUATION CRITICISM

Observations: Only one significant problem appears in this segment of 1 John and it involves the punctuation. But in 3:5 a minor textual variant appears which has a "C" doc. the article before sins (τὰς ἀμαρτίας) may imply a personal pronoun, so both readings (ἀμαρτίας ἡμῶν) have the same basic meaning.

Problem: Which of the following punctuation alternatives were intended in 3:2?

EDITIONS/VERSIONS	ALTERNATIVES
1. TR WH Bov Nes BF <sup>2</sup> AV RV ASV (Zur) (Luth) Jer Seg	Beloved, now we are children of God, and what we shall be has not yet appeared. We know that if He appears (to us in our time) we shall be like Him.
2. NEB <sup>mg</sup>	Beloved, we are children of God now, and it has not yet appeared. We know what we shall be, because if He appears (to us in our time) we shall be like Him.
3. RSV NEB	Beloved, now we are children of God; it does not yet appear what we shall be, but we know that if He appears (to us in our time) we shall be like Him.

Note the differences each punctuation alternative makes in meaning. The difference in meaning is compounded in this passage by the different uses of ὅτι. Its deliberative use in options 1 and 3 make the meaning of these two the same. But its causal use in option 2 changes the meaning significantly.

Solution: The awkward syntax of option 2, that is, a knowing verb placed last in the main clause, makes options 1 or 3 more likely. Either of these fit the theme of this paragraph in describing who the children of God are. Option 2 detracts from this theme. Options 1 and 3 keeps intact the parallel contrasts: "now...not yet" and "are...shall be."

## TRANSLATION

- 2:28 And now, little children, abide in Him  
so that, if he appears (to us in our time),  
we may have confidence and not shrink back from Him at His coming.
- 2:29 If you realize that He is righteous,  
you know that  
Everyone also practicing righteousness has been begotten from Him.
- 3:1 Behold what kind of love the Father gave to us  
so that we may be called "children of God!"  
And we are. Because of this fact,  
The world does not know us because it did not know Him.
- 3:2 Beloved, now we are "children of God,"  
and what we shall be has not yet appeared.  
We know that  
If He appears (to us in our time), we will be like Him  
because we shall see Him just as He is.
- 3:3 And everyone having this hope resting on Him purifies himself  
just as THAT ONE is pure.
- 3:4 Everyone practicing sin also practices lawlessness,  
indeed, sin is lawlessness.
- 3:5 And you know that  
He appeared in order that He would take away sins,  
and sin is not in Him.
- 3:6 Everyone abiding in Him is not sinning;  
Everyone sinning has not seen Him nor known Him.
- 3:7 Little children, let no one deceive you:  
The one who is practicing righteousness is righteous,  
just as THAT ONE is righteous;
- 3:8 The one who is practicing sin is from the devil,  
because the devil sins since the beginning.
- The SON OF GOD appeared for this:  
in order that He would destroy the works of the devil.
- 3:9 Everyone having been begotten from God does not practice sin,  
because His seed abides in him;  
And he is not able to sin,  
because he has been begotten from God.
- 3:10 The children of God and the children of the devil are apparent by this:  
Everyone not practicing righteousness is not from God,  
even the one who is not loving his brother.

## SYNTACTICAL ANALYSIS

General Observations: Verses 28 and 29 form a transition within the larger eschatological section 2:18 - 3:24, from the problem of false teachers about Christ (2:18-27) to the duty and blessing of God's children in the light of the time in which they live. A tentative paragraph theme for 2:28 - 3:3 is "that we would be called children of God." The last paragraph (3:4-10) presents the children of God in contrast with those who practice sin. Its theme could be stated as "the one who abides in Him does not sin."

Specific Observations: "Iva with the subjunctive mood is used in three places: 2:28; 3:5, 8. The question arises whether these are consecutive (result) or final (purpose) clauses. For the common occurrence of Semitic blurring of purpose and result in the New Testament, see Moule page 142 and following. 'Εὰν φανερωθῇ has an implied apodosis in both 2:28 and 3:2. The protasis could be the start of either a present general or a future more vivid condition. Αὐτός is used fifteen times, seven of these in prepositional phrases, while the demonstrative pronoun ἐκεῖνος is used three times. There appears to be some confusion over who or what is their antecedent.

Problem 1: Does ἵνα indicate the result of abiding in Christ or its purpose in 2:28? John uses ἵνα in every possible way: (1) content ἵνα, like the ὅτι in 1 John 4:21; (2) consecutive ἵνα in 1 John 1:9; (3) final ἵνα which is the obvious use in 1 John 3:5, 8; (4) imperative ἵνα which is used in 1 John 2:19 (Moule, p. 145).

Solution 1: In 2:28 μένετε ἐν αὐτῷ, ἵνα... σχῶμεν παρρησίαν could



be either purpose or result. It is more evident that only the Western mind would make such a sharp distinction between these two possibilities when one looks at the NT which uses ἵνα many times in a way that is purposely vague (Moule, p. 144). Due to this Semitic blurring, it is advisable to give the sentence a telic or directional sense without specifically denoting either intended purpose or actual result. Robertson calls this the "sub-final use" (Grammar, p. 991). A simple "that" or perhaps "so as," which in English are also equally vague, would be the best solution. But if one must choose, then one is left with the context as the only guide, and in this passage it would seem more probable that the command to abide in Him is followed with expected result, "so that... we may have confidence...."

Problem 2: Does ἐὰν φανερωθῇ indicate John was in doubt about Christ's appearing? In general, the indicative represents certainty, while the subjunctive represents something more hypothetical or uncertain. Another Semitic influence is evident here with this conditional phrase left without an apodosis (Moule, pp. 151, 179). Nicoll included the inferior reading ὅταν for ἐὰν. Ὅταν is not cited in UBS/GNT, but is present in seven manuscripts. Nicoll did this to avoid what appears to be John's questioning if Christ would ever return.

Solution 2: It is amazing how much confusion there is in various commentaries about this problem. Ἐὰν is not "expectational" rather than "conditional" (Haas, p. 33). Nor is ἐὰν "approaching ὅταν" in meaning (Gringrich and Danker, p. 211). The question might be asked in regard to John's style whether ἐὰν is used instead of ὅταν to express temporal contingencies. But many passages indicate that this is not the case since

ὅταν is a common term in eschatological passages (John 4:25, "When that one (Messiah) comes..."; John 7:27, 31, "Whenever the Messiah comes..."; John 8:28; John 14:29 "...so that when (ἵνα ὅταν) she gave birth..."). Thus ὅταν (ὅτι + ἄν = that ever) should be kept distinct from ἐάν (εἰ + ἄν = if ever) in that the former is more certain regarding reality. "The ἐάν differs from ὅταν, in marking, not time but reality only" (Alford, p. 457).

What John wrote in his Gospel had an impact on his thinking about this: John 21:33, "This saying therefore went out among the brethren that that disciple (John himself) would not die; yet Jesus did not say to him that he would not die, but only 'If I want him to remain until I come, what is that to you?'" (Ἐάν αὐτὸν θέλω μένειν ἕως ἔρχομαι...). This passage contains the present general condition (if "a" ever takes place, then "b" always takes place). It would be hard to believe that Jesus' words, "If I wish him to remain until I come...", would not have an effect upon John's eschatology, especially now that he is an old man.

With this background, one can understand ἐάν φανερωθῇ as a statement that is normal, not doubting the reality of the fact of the event, but the certainty of it happening in his (John's) lifetime. Note also the broader context of 1 John: "It is the last hour," 2:18.

When ἐάν with the subjunctive is used, it implies that the truth or otherwise of the condition is regarded as in principle 'undetermined,' i.e. is represented as uncertain, either because the condition is conceived as a future occurrence, which may or may not ever take place, or because the condition is a general one which may be realized at any time (Kijne, pp. 223-224).

Thus the best solution is to see this passage as a present general condition that could happen at any time. Ἐάν is used here because John is uncertain

as to the reality of Christ's coming in his lifetime now that he is an old man. But the fact that this is in the larger context of "It is the last hour" indicates that John still looked for Christ's appearing which is preceded by false christs attempting to deceive the children of God. Perhaps the reference to the anointing that teaches them is prompted by the fact that he, the last remaining Apostle, may not be with them long to protect them against these false teachers. This is one way in which this solution fits with the larger context.

Problem 3: Who or what is the antecedent of αὐτοῦ in 2:29? If it refers to Christ, then this meaning would seem to contradict the teaching of Scripture that we are born of God (1 John 3:1,9; 4:7; 5:1,4,18 etc.), not Christ. Some go so far as to say that "the notion of procreation from Jesus is not viable..." (Bultmann, p. 45). But on the other hand, if its referent is God it seems strange that a change would be made after the preceding αὐτοῦ in 2:28 which refers to Christ.

Solution 3: It is debated to whom the αὐτοῦ (ἐξ αὐτοῦ γεγέννηται) refers to in 2:29. From the context it would refer to Christ: "...and not shrink back from Him at His coming. If you realize that He is righteous, you know that everyone also practicing righteousness has been begotten from Him." John has called both God (1:9) and Jesus Christ (2:1) righteous. Since the Scriptures never say that one is born of Christ, the best solution is to refer both clauses to God even though Christ was just spoken about in the preceding verses. The next verse (3:1) explains 2:29. "Behold what kind of love the Father gave to us...." So the pronoun refers to God, but it is unexpected here. The line of thought

is changed from "abide in Christ" to being "born of God" as a prelude to the following section. He could do so because "to abide in" and "to be born of" are synonymous in that both phrases express a close and intimate relationship (Haas, p. 75). The essential unity of the Father and Son is here evident in John's theology.

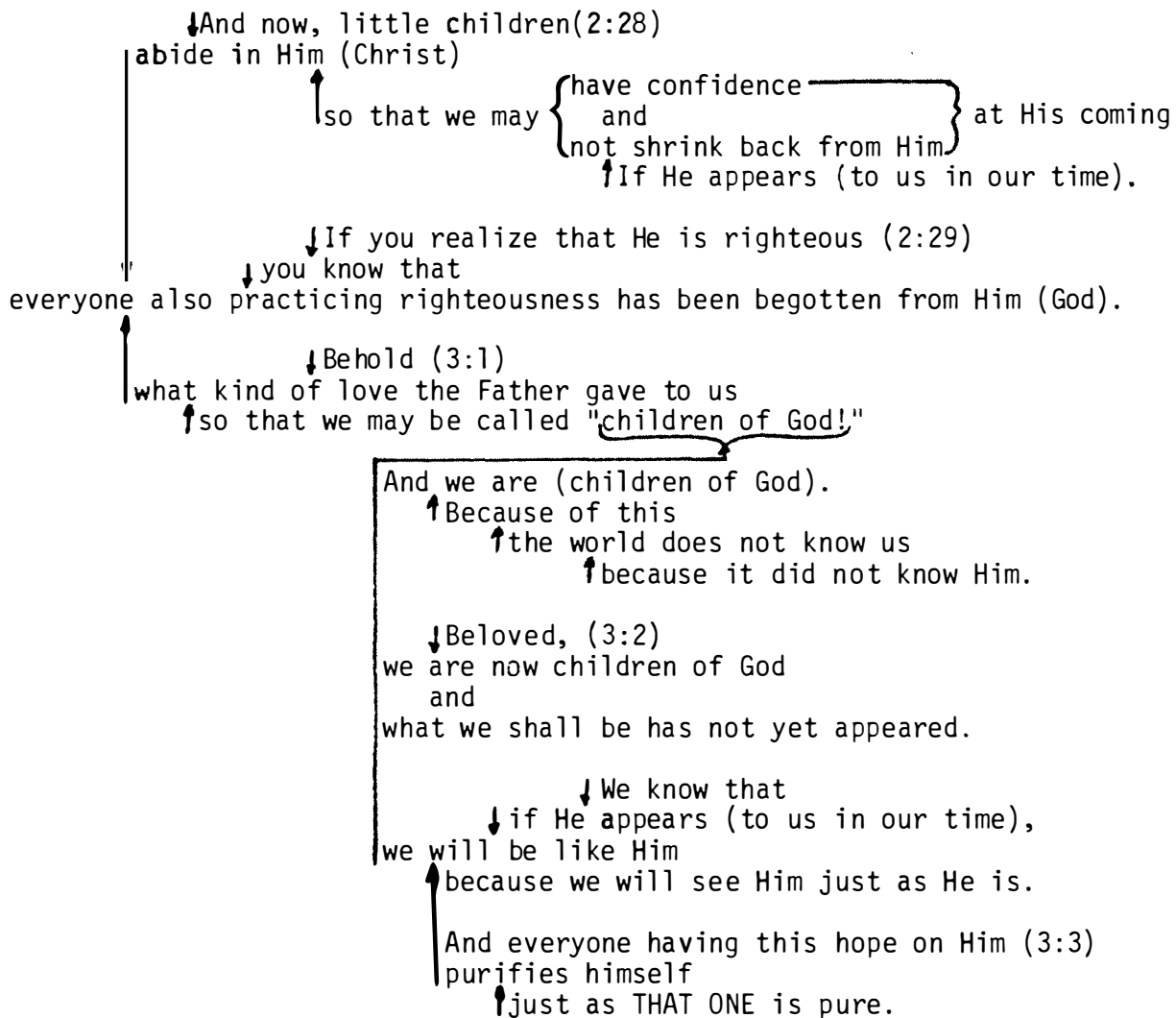
Problem 4: Is ἐκεῖνος in 3:3, 5, 7 referring to God or Christ? Is it used consistently throughout? This change of pronoun from αὐτοῦ to ἐκεῖνος may imply a change in person. How would this impact the meaning of this paragraph?

Solution 4: The demonstrative pronoun ἐκεῖνος occurs frequently in 1 John (2:6; 3:3, 5, 7, 16; 4:17) and always refers to Christ. This is also true of John's Gospel. One might ask if this was a special form by which he referred to the Messiah. In this passage one should not forget that ἐκεῖνος also refers to what immediately precedes and thus only resumes without special emphasis. In 3:3 ἁγνός also indicates that the reference is to Christ.

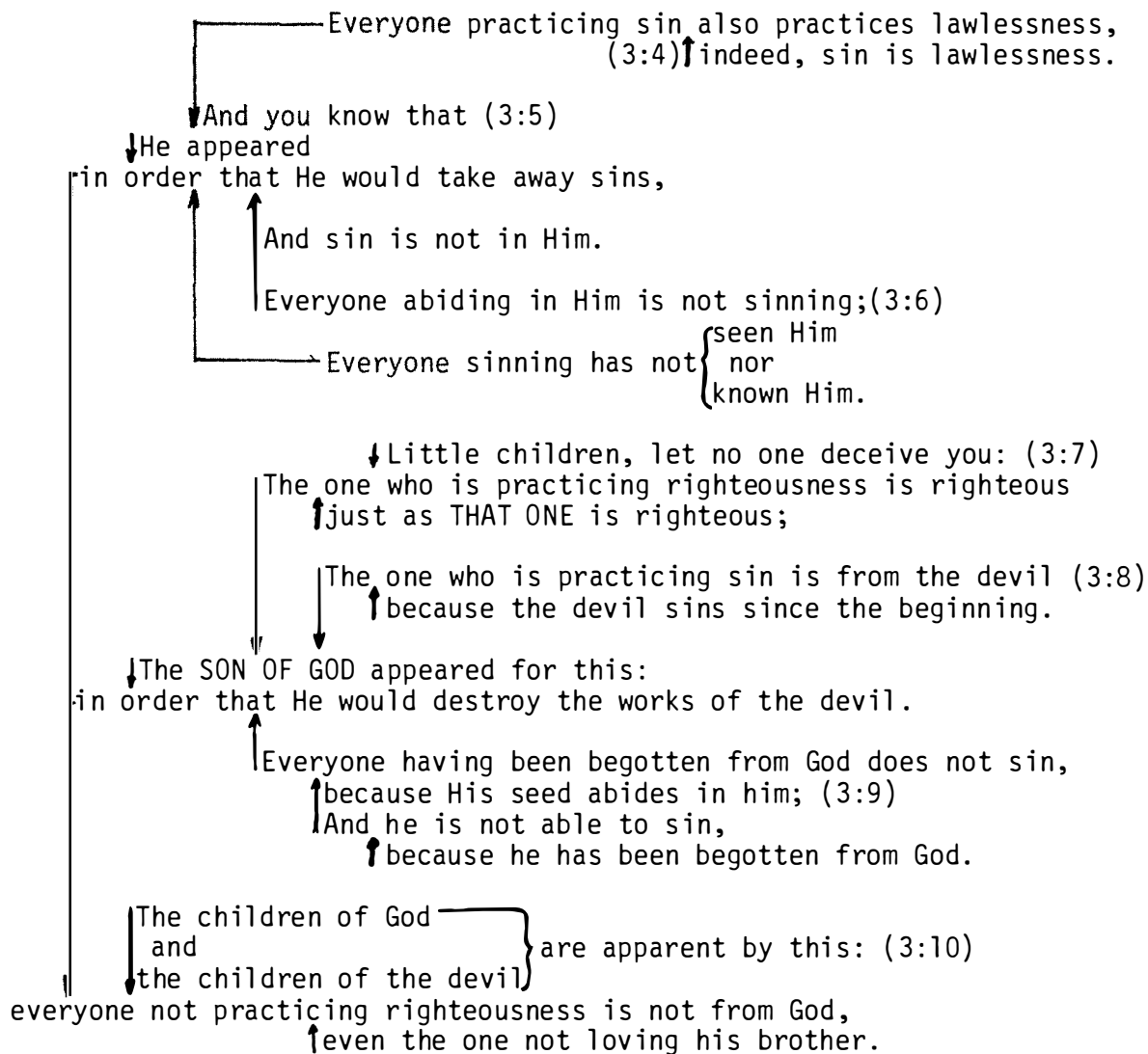
As distinguished from ἅγιος, which implies absolute and essential purity, it denotes purity maintained with effort and fearfulness amid defilements and allurements, especially carnal. God is called ἅγιος but never ἁγνός. Christ is ἁγνός because of His human experience (Nicoll, p. 183).

The syntactical problems which have been dealt with in this section are those which could have impacted the theme of the paragraph in which they occurred. Only the major problems of a passage should be dealt with in this fashion.

## 1 John 2:28 - 3:3 SYNTACTICAL DISPLAY



## 1 John 3:4-10 SYNTACTICAL DISPLAY



## LEXICAL ANALYSIS

Observations: Μένω is used in 2:28; 3:6, 9. In 2:28 and 3:6 this key concept of the book is used of believers abiding (remaining faithful?) in Christ, but in 3:9 it is the abiding of the "seed" of God in those who are born of God. The verb φανερώ is used five times (2:28; 3:2<sup>2</sup>, 5, 8) and a noun cognate φανερός is used once in 3:10. The entire phrase ὁ ποιῶν τὴν δικαιοσύνην is repeated three times (2:29; 3:7, 10 with μή). Δικαιοσύνη itself is used the above three times as well as a related word δικαίος (2:29; 3:7<sup>2</sup>). The phrase ὁ ποιῶν τὴν ἁμαρτίαν is used in 3:4, 8. Ἅμαρτία or its verb form is used ten times (3:4<sup>2</sup>, 5<sup>2</sup>, 6<sup>2</sup>, 9<sup>2</sup>).

Problem 1: What is the meaning of φανερώ? Is it parallel in meaning to παρουσία in 2:28? In what sense does it apply to the incarnation and thus combat gnosticism? Is φανερός similar?

Solution 1: Φανερώ (1 John 1:2<sup>2</sup>; 2:19, 28; 3:2, 5, 8; 4:9)

A. Word's history: This word is used only once in classical Greek and occurs infrequently outside the NT (Kittel, Vol. 9, p. 3-6). It is used once in the LXX (Jer. 40:6), but the adjective φανερός is used ten times from נִפְּחַל (niphāl). This passive usage, "to be revealed," is prominate. The causative meaning "to make visible" is from פָּחַל (in hiphil for φανερός εἶναι, six times in the LXX). These Hebrew words are translated elsewhere as ἀποκαλύπτω, indicating that the verb φανερώ is a Hellenistic construction with a definite theological import (Hatch and Redpath, p. 1424). This becomes even more evident when looking at its NT usage. It is a favorite term in John's writings (nine times in the Gospel, twice in Revelation, nine times in 1 John), and Paul also used it (twenty-two times) synonymously to ἀποκαλύπτω (Moulton and Geden,

p. 984). "A difference from Paul is that the derivation from φανερός is now more significant" (Kittel, p. 5). Whereas Paul also uses γνωρίζω as a synonym, John does not and declares that there is a manifestation before all eyes where Jesus discloses both the divine personality (John 17:6) and activity (John 3:21; 9:3).

B. Word's contextual and theological use: The verb figures prominently in 1 John. The whole letter evolves around the "manifestation" of the Word of life, that is, the incarnation as well as Jesus' incarnate ministry. The aorist passive form in 1 John 3:2, 5, 8 "...thus becomes a constative aorist indicating that the action is conceived of as a whole" (Brown, Vol. 3, p. 323). Other passages where this verb is used for the entire ministry of Christ are 1 Tim. 3:16; Rom. 1:3; John 1:31; Heb. 9:26; 1 Pet. 1:20 and 1 John 1:2, 3. "Finally 1 Jn., in contrast to the Gospel, can also use the verb for a revelation which is yet to come, 2:28; 3:2" (Kittel, p. 5). In 2:28 it refers to Christ's second coming and is thus parallel to παρουσία in the same verse. In 3:2 it refers to the children of God not yet "appearing" or "being manifested" as to what they shall be like in the future life with God. In 1 John 3:5, 8 the purpose of the incarnation is stated. These become parallel and synonymous in meaning. "And we know that He appeared (ἐφανερώθη) in order to take away sins" (3:5); "The Son of God appeared (ἐφανερώθη) for this: in order to destroy the works of the devil" (3:8). The use of φανερώω instead of a more specific verb like "born," indicates the generality of Jesus' entire earthly ministry and thus is a powerful argument against decetic gnostic teachings about Christ. So in 3:10 John purposely concludes this section



by stating, "The children of God and the children of the devil are apparent (φανερὰ)...."

Problem 2: What is the meaning of μένω as it is used here and elsewhere in John's writings? Is it parallel to "doing righteousness"?

Solution 2: Μένω (1 John 2:6, 10, 14, 17, 19, 24, 27<sup>2</sup>, 28; 3:6, 9, 14, 15, 17, 24<sup>2</sup>; 4:12, 13, 15, 16<sup>3</sup>).

A. Word's history: (1) This is a frequent word in classical Greek used mostly intransitively to mean "to remain in one place at a given time with someone" (Kittle, Vol. 4, p. 575). Metaphorically it can mean to keep an agreement, to remain in a particular sphere of life (with ἐν), to make a stand against difficult circumstances (e.g. illness or death), and changes in general. Hence it can be used of that which remains valid in law, a will or covenant. In religious language, it is used for the gods or what is inspired by them as having continuing existence. (2) In the LXX μένω is used for the abiding of God as distinct from the mutability and transitoriness of everything earthly. God is characterized by the fact that He endures, God's counsel remains, His Word abides, the dominion of God endures, the new heaven and new earth will remain, Divine wisdom, and the righteous and all persons relating to God endures. In contrast, the ungodly pass away; perishing is a characteristic of what is evil or less than divine, partly a consequence of divine judgment. (3) In the NT it is the favorite word of John. Kittel has μένω with 112 occurrences, 66 of these in Johannine writings (40 in the Gospel, 23 in 1 John, 3 in 2 John). It is used of the immutability of God and the things of God, such as His counsel (Rom. 9:11), His Word (1 Pet. 1:23, 25), Jesus himself

(John 12:34), of the abiding Spirit on Christ (John 1:32) which lifts Him above the prophets who are honored only with temporary inspiration. It also lifts Jesus' filling with the Spirit, and the filling of Christians, above the passing ecstatic states of pagans. In John's writing, the phrase μένειν ἐν refers to personal statements concerning the "lasting immanence between God and Christ or Christians and Christ" (Kittel, p. 575, 576). Thus God abides in Christ (John 14:10), believers abide in Christ (John 6:56; 15:4-7; 1 John 2:6, 27; 3:6, 24) and Christ in them (John 15:4-7; 1 John 3:24). God abides in believers (1 John 4:16), and believers in God (1 John 2:24; 4:16). This indicates that the relationship of salvation is both enduring and present. The same is true of perdition. Unbelievers abide in darkness (John 12:46) and death (1 John 3:14).

B. Word's contextual use: In 1 John its use may be classified as (1) of man remaining in God or Christ (2:24, 27, 28; 3:6, 24; 4:13, 16 and elliptically in 4:15); (2) of God remaining in man (3:24); (3) of man remaining in something non-personal (2:10; 4:16; 2 John 9); and (4) of something non-personal remaining in man (2:24, 27; 3:9, 15, 17). So in the passage at hand, 2:28 and 3:6 are in the first category and mean to be constantly present with or joined to; to keep in union with, and have the implication of lasting immanence and enduring and present relationship. Σπέρμα is used in 3:9 as a non-personal agent remaining in one born again. The seed remains (constantly effective, with lasting influence) in one.

C. Word's theological concept: Μένω is used synonymously with ὁ γεγεννημένος ἐκ τοῦ θεοῦ. The one "born from God" does not sin (3:9), nor the one "abiding in Him" (3:6). Thus in 2:28, John exhorts to abide

in Him. The phrases "child of God," "born from God," and "abiding in Him" are used synonymously in this segment. All these phrases are used as theological opposites to "practicing sin" and "sinning." Reminding in Him is opposite of committing sin because His seed remains in the one born again (3:9). If one's source of life is from God (His seed), then one also is in His sphere of influence and protection, participating in His life. To abide and remain in Him means a life of doing righteousness and not doing sin.

Problem 3: What meaning does John give to ἀμαρτία? What is meant by "the one doing sin" (3:8)?

Solution 3: Ἀμαρτία (1 John 1:7, 8, 9<sup>2</sup>; 2:2, 12; 3:4<sup>2</sup>, 5<sup>2</sup>, 6<sup>2</sup>, 9<sup>2</sup>; 4:10; 5:16<sup>2</sup>, 17<sup>2</sup>).

A. Word's History: (1) In classical Greek ἀμαρτία was used with the meaning of shortcoming, fault, or mistake. To the Greeks, falling short meant "to fail to live up to the ideal because of defects in character" (Grassmick, p. 147). (2) In the LXX the word expressed the idea of coming short of God's command. In Judaism it expressed failure to live up to the law. (3) But in the NT two new ideas are added: (a) the "coming short" is deliberate on the part of man due to rebellion against God rather than to inherent weakness; and (b) "falling short" is inexcusable in the light of the completed revelation of God in Christ. To the Christian, falling short means to fail to live up to "God's glory," that is, to His character as revealed by Christ.

B. Word's contextual use: The significance of the above facts is further developed by John. The mission of Jesus consists in the overcoming of sin: "And we know that He appeared in order to take away

sins, and sin is not in Him" (1 John 3:5). Christ is the One who takes sin to Himself and bears it away. The reference here is primarily to His death and the overcoming of sin as pictured in the atonement of the Jewish sacrificial system. This is brought out by the αἴρειν which both occurs in this verse and is also found in the picture of the Lamb of God with its reference to sacrifice and its great thematic significance: "Behold, the Lamb of God who takes away the sin of the world" (John 1:29). This theme is also brought out vividly by 1 John 1:7; 2:2; 4:10.

The overcoming of the sin of the world by Christ consists in the fact that He makes atonement, and is the One who atones. This mission of Jesus to the whole of humanity has its presupposition in His being without sin (3:5). His mission rests in His sinlessness in which He is the Man after the will of God, who is one with the Father and who is therefore the Son.

C. Word's theological concept: The Johannine concept of sin is given precisely in two passages: "Everyone who practices sin also practices lawlessness, indeed, sin is lawlessness" (1 John 3:4); "All unrighteousness is sin" (1 John 5:17). Sin is action opposed to the divine ordinance, which corresponds to the right. It is thus ἀνομία and ἀδικία. As ἀδικία it is contradiction of what is right, and therefore of God's will, so that it is also ἀνομία. It has its origin, therefore, in opposition to God, derives from human godlessness, and finds expression in sins against one's neighbor (1 John 2:9, 11; 3:15-18; 4:20, 21). Thus the basic character of the universality of sin is established. It is not merely a human state but also involves guilt and brings about separation from God. This separation is absolute: "The one practicing sin is from the devil, because from the beginning the devil sins" (3:8). Human sin

is servitude to demonic power and therefore complete separation from God.

Thus in 3:8, the mission of Christ as the Son of God was to "... destroy the works of the devil." The one who practices sin is also doing the "works" of the devil. One can see from this how seriously John takes sin and how plain is its decisive significance for man in the light of Christ (Kittle, Vol. 1, p. 305-308).

Problem 4: What meaning does John give δικαιοσύνη? Is δικαίος similiar? What does the phrase ὁ ποιῶν τὴν δικαιοσύνη mean?

Solution 4: Δικαιοσύνη (1 John 2:29; 3:7, 10)

A. Word's history: (1) In classical Greek δικαιοσύνη was a legal, ethical, and religious term. Its legal meaning was equated with justice or the judge allotting to each what is his due. Thus it was a basic legislative principle of observance of law and judicial procedure. Plato uses the term to describe the civil virtue of observance of law and fulfillment of duty as early as the fifth century. His utopia is grounded on this concept of "righteousness." In ethics it was a general term for virtue and godliness. It was linked with ὁσιότης (observance of divine law, piety, holiness, to make atonement for). This is in keeping with the Platonic doctrine of cardinal virtues, of which δικαιοσύνη is the chief and thus like all other virtues, it is a present state or condition of man. The Greek religions used this term in a mystical conception of virtue. It was a power with which the regenerate was invested. It was called spiritual harmony or balance. Philo latter used the term in the same way, saying that the origin of δικαιοσύνη in the soul is when the three parts of the soul achieved harmony. (2) In the LXX it is the translation of  $\text{הַקְדִּיטְוָה}$ ;

רַצָּה. It implies relationship. A man is righteous when he meets certain claims which another has on him in virtue of relationship. The idea is that God Himself is the norm. So the righteousness of God is primarily His covenantal rule in fellowship with His people. Both the forensic element and idea of saving action is seen in the LXX. Mercy, truth, faithfulness and salvation are closely linked with righteousness and can thus mean the saving act and covenant faithfulness of God. This likening of "right" (δική) and salvation is most deeply grounded in the covenant concept. God's righteousness as His judicial reign means that in covenant faithfulness to His people He vindicates and saves them. Thus in the LXX, δικαιοσύνη is even used for רָצוּן (Gen. 19:19; 20:13; 32:10; Ex. 15:13 etc.)

For man δικαιοσύνη is the observance of the will of God in order to have fellowship and please Him. Righteousness and truth are often parallel. (3) But in the synagogue righteousness was considered the act of almsgiving which was in rabbinic usage the most important fulfillment of the Law. Every fulfillment of the Law carries with it a merit earned before God. The amassing of merits is the goal so that when one stands before God in the last judgment, he would be justified as righteous. God's righteousness was conceived primarily as judicial judgment.

(4) In the NT δικαιοσύνη occasionally carries the same meaning of the just judgment of God exercised by Christ at His return (Rev. 19:11). But it is primarily seen as right conduct before God as one follows the will of God and is pleasing to Him. God is the norm and union with God in character is the goal. Thus it means rectitude of life before God and uprightness before His judgment. It always has the basic relationship to God in view. The greatest distinction between NT and Greek ethics is that

righteousness is an action before and for God judged according to the will of God. Especially in Paul, the legal conception in Judaism is changed to faith on the part of man and the work of Christ as the only means for the righteous to enjoy fellowship with God (Kittel, Vol. 2, p. 192-203).

B. Word's contextual and theological use: All three times this word is used, it is found in the phrase "The one who practices (does) righteousness...." It is contrasted with the phrase "the one who practices sin" (3:7, 8). In John the total use of δικαιοσύνη is in relation to Christ. John interprets all righteousness Christologically and always links right action with Christ as the δίκαιος. The phrase "the one who practices righteousness" is the exercise and demonstration of what Jesus embodies as the Righteous One, and is therefore a valid sign of being born of God (2:29). Whereas in 3:10, "the one who does not practice righteousness is not (born) of God."

Thus doing righteousness is linked to remaining or abiding in Him. Union (abiding) with God in character results in righteousness. The main content of "doing righteousness" is only hinted at in 3:10 as "loving his brother." So righteousness is a state of being that demonstrates itself in action, much of which could be described also as "almsgiving" (1 John 3:17) which is dealt with in the next paragraph (3:11-18, Children of God love each other).

## INTERPRETATIVE SYNTHESIS

In this section of the Epistle (2:18 - 3:24), John is combating elemental gnosticism with pastoral concern for his "little children." After he addresses the problem of false teachers concerning the Person of Christ (2:18-27), the transition to a discussion of the children of God is made in 2:28,29 where the motif of "abide in Him" is resumed and expanded into the motif of "doing righteousness" as a proof of being born of God or true children of God.

The next paragraph (3:1-3) presents the blessing of being in fact a child of God in both a negative and positive manner. The negative statement is that "the world does not know us." Why? "Because it did not know Him." The positive statement is that "we shall be just like Him." Why? "Because we will see Him just as He is." This motif of blessing as God's children is concluded with a transition to the next motif of practicing sin versus practicing righteousness, namely, keeping oneself pure just like Jesus is pure.

This final paragraph (3:4-10) addresses the false gnostic teaching about one's virtue being only spiritual and not practical. What one does in the flesh does affect one's spiritual righteousness. A life of practicing sin is rebellion against God's Law (lawlessness), but a life of practicing righteousness as seen in loving one's brother is not only fulfillment of the Law and pleasing to God, but also is proof that one has been born of God and that God's seed is remaining in one. Thus it is apparent who the children of God and the children of the devil really are. This theme is concluded with a transition statement to the next segment (3:11-18, children of God love each other).



## HOMILETIC OUTLINE

Thesis: Demonstrating our relationship to the Father as children of God is through avoiding sin and living a life of practical righteousness in accordance with the mission of Christ.

Outline:

- I. Demonstrating our relationship to the Father...(2:28,29)
  - A. by abiding in Him,
    - 1. resulting in confidence at His appearing,
    - 2. and not shrinking back at His coming.
  - B. or being born of Him, is known by doing righteousness.
- II. ...As children of God... (3:1-3)
  - A. the Father's love was given to us,
    - 1. so the world does not know us,
    - 2. because it did not know Him.
  - B. we will be like Him,
    - 1. because we shall see Him as He is,
    - 2. and we purify ourselves as He is pure on the basis of this hope.
- III. ...Is through avoiding sin and living a life of practical righteousness in accordance with the mission of Christ. (3:4-10)
  - A. Avoiding sin in accordance with the mission of Christ (3:4-6).
    - 1. The one practicing sin...
      - a. practices lawlessness, indeed, sin is lawlessness,
      - b. has not seen Him nor known Him.
    - 2. Christ appeared in order that He would take away sins...
      - a. and sin is not in Him,
      - b. everyone abiding in Him does not sin.
  - B. Living a life of practical righteousness in accordance with the mission of Christ (3:7-10).
    - 1. The one practicing righteousness...
      - a. is righteous, just as He is righteous,
      - b. is born of God and does not sin...
        - (1) God's seed remains in him,
        - (2) he is not able to practice sin.
    - 2. Christ appeared for this:
      - a. to destroy the works of the devil,
      - b. to enable us to love our brother.

## APPLICATION

What response does God desire? There is an explicit directive given: "abide in Him." The response God desires is faith and obedience. Yet the content and way of obedience are not always immediately apparent. How one abides in Christ is not given in specific detail. Relationships are developed through many means, and are expressed in different ways. The specified way to express relationship to the Father as children of God is by doing righteousness. The passage does give indicators of how well one is "abiding in Him":

1. Is one anticipating Christ's return?
2. Does one purify himself/herself as Christ is pure through faith in the promise that "we will be like Him"?
3. Is one in harmony with Christ's purposes; that is, to take away sins and undo (destroy) the works of the devil?
4. Does the lawless attitude have any part in one's life?
5. Are there sins of omission; that is "not doing righteousness, even not loving his brother."

If God's seed remains in the children of God, then they abide in Him, living in the sphere of Christ's life-influence, participating in His life, looking to His coming with confidence knowing they will not be ashamed. How does one demonstrate the relationship to the Father? Cerinthus claimed to be a child of God, but failed to demonstrate that relationship by a practical righteousness. His teachings were a justification for his living, as is the case so often. The issue in this passage is whether one can claim to be "born from God" and still practice sin. The answer is an emphatic no! The righteousness which God gives is due to meeting the demands of the covenant through faith. The gracious covenant is fundamentally person oriented and its laws are given to show what it means to love God and to love the brother. While sin is lawlessness, it is love that fulfills the Law.

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EXEGETICAL PROJECT MODEL: 1 JOHN 3:11-18

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## REVIEW OF LITERARY STRUCTURE

Before proceeding with an inductive analysis of 3:11-18, the larger context will be reviewed. This present paragraph falls within the section 2:18 - 3:24, having the theme, "it is the last hour."

- A. Jesus is the Christ versus many antichrist 2:18-27
- B. Duty and blessing of God's children
  - 1. Duty: "abide in Him" 2:28,29
  - 2. Blessing: "we shall be like Him" 3:1-3
- C. Children of God cannot continually sin 3:4-10
- D. Children of God love each other 3:11-18
- E. Children of God have confidence before God 3:19-24

Observe above that this section, 2:18 - 3:24, starts as a polemic against gnosticism and ends with John's pastoral concern for his "little children." Within his pastoral concern there is a mixture of emotional admonition and theological reflection. The issue dealt with in 3:4-10 is the blatant contradiction of claiming to be born of God and yet continuing to practice sin. The last verse of that paragraph forms the transition to the present paragraph (3:11-18): "...the one not practicing righteousness is not (born) from God, and the one not loving his brother."

Thus, "children of God love each other" is taken up as the theme of 3:11-18. More specifically, how love for one's brother, as an aspect of practical righteousness, proves that one is indeed born of God. In relation to the larger section 2:18 - 3:24, this paragraph serves as a further explanation of those "...who came out from us, but they were not of us..." (2:19), and of those "...who deceive you" (2:26), in contrast to the real child of God.

## TEXTUAL/PUNCTUATION CRITICISM

Observations: Does verse 12 end a paragraph and a new paragraph begin at verse 13? This punctuation problem appears to be directly related to a rather minor textual variant at the beginning of verse 13. Another textual variant is in verse 14, and perhaps involves an elipsis of τον ἀδελφον αὐτοῦ which some copyist may have added to complete the thought of the preceeding participle ἀγαπῶν. The following textual analysis will be too in-depth for these minor problems. But the full procedure is provided as an example of how textual and punctuation variants should be dealt with when they deserve to be.

Problem 1: In 3:13 there is a variant reading with a "D" doc. This variant reading is minor and insignificant in itself, but it directly affects a punctuation alternative which could change the syntactical structure by dividing this portion of Scripture into two paragraphs (verses 11-12 and 13-18). Which of the following readings was intended?

READINGS	BYZANTINE	ALEXANDRIAN	WESTERN	CAESAREAN
<sup>1</sup> καὶ μὴ	629 <sup>14</sup> 945 <sup>11</sup> syr <sup>p7</sup> arm <sup>5</sup>	κ <sup>4</sup> c <sup>vid5</sup> p <sup>9</sup> ψ <sup>9</sup> 1241 <sup>12</sup> 1739 <sup>10</sup>		
<sup>2</sup> μὴ	κ <sup>9</sup> L <sup>9</sup> 049 <sup>9</sup> 0142 <sup>10</sup> syr <sup>h7</sup> Theophylact <sup>11</sup> Ps-Oecum <sup>10</sup>	A <sup>5</sup> B <sup>4</sup> 056 <sup>10</sup> 33 <sup>9</sup> 81 <sup>9</sup> vg <sup>4</sup> 104 <sup>9</sup> 326 <sup>12</sup> cop <sup>3</sup>	88 <sup>12</sup> 614 <sup>13</sup> Lucifer <sup>4</sup>	

Solution 1: (1) The above external evidence is evaluated as follows:

a. As far as the date and character of individual mss are concerned, either reading appears to be equally well supported, with each having fourth century Alexandrian witnesses. Reading 2 has the best Byzantine witnesses.

b. In considering the geographical distribution of mss, one can see that reading 2 has the additional Western support and is therefore the better attested.

c. By the genealogical relationship of mss, it is difficult to determine how one reading could account for the other since both have early Alexandrian origins.

On the basis of the external evidence, option 2 is the best attested reading. If external evidence was the only basis of one's choice, one would have an easy decision. But the following evidence from scribal tendencies and the author and context should be taken into account.

(2) If the καὶ was original (reading 1 intended), but was simply omitted by some copyist by a parablepsis due to homeoteleuton of the preceeding word ὁ καὶ α, then this unintentional omission would account for the origin of the second reading. So in light of such paleographic factors, the preferred reading is option 1, καὶ μὴ.

(3) The author's style and the context makes the decision more difficult. It has been noted that one stylistic feature of John is that of using the conclusion of each motif as a fresh starting point for the next motif: "At the end of the discussion of one theme the writer likes to prepare his readers for the next" (Haas, p. 14). Since the conclusion of 3:12 does not introduce or prepare the reader for a new theme for verses 13-18, only one paragraph is likely. The omission of καὶ would tend to contradict this structure. Καὶ continues the flow of thought within the one paragraph.

There are no easy clear-cut answers, but the majority of evidence points to reading 1. With early textual evidence for both, one should



give more weight to internal evidence.

Problem 2: The second textual problem is in 3:14 and has only two significant variant readings since 2 and 3 mean the same thing. These have a "C" doc. Which of the following was intended:

READINGS	BYZANTINE	ALEXANDRIAN	WESTERN	
1. ἀγαπῶν	629 <sup>14</sup> 945 <sup>11</sup> 2127 <sup>12</sup> arm <sup>5</sup>	8 <sup>4</sup> A <sup>5</sup> B <sup>4</sup> 33 <sup>9</sup> 1241 <sup>12</sup> (Vg <sup>4</sup> ) C <sup>op</sup> bo, fay <sup>4</sup> Didymus <sup>4</sup>	(Vg <sup>4</sup> ) Lucifer <sup>4</sup> Augustine <sup>5</sup>	NONE CAESAREAN - NONE
2. ἀγαπῶν τὸν ἀδελφόν	κ <sup>9</sup> L <sup>9</sup> 049 <sup>9</sup> 451 <sup>11</sup> 330 <sup>12</sup> Ps-Oecumenias <sup>10</sup> Theophylact <sup>11</sup>	C <sup>5</sup> ψ <sup>9</sup> 81 <sup>9</sup> 104 <sup>9</sup> 326 <sup>12</sup>	Cassiodorus <sup>6</sup>	
3. ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ	436 <sup>11</sup> 630 <sup>14</sup> 1505 <sup>11</sup> eth <sup>6</sup> syr <sup>p</sup> <sup>5</sup> syr <sup>h</sup> <sup>7</sup>	P <sup>6</sup> 056 <sup>10</sup> 0142 <sup>10</sup> (cop <sup>sa</sup> <sup>3</sup> )	614 <sup>13</sup>	

There is a difference in meaning between readings 1 and 3. "The one who does not love abides in death" emphasizes the absence of love from one's nature or character (seen in option 1). But "the one who is not loving his brother abides in death" emphasizes the inaction of loving the brother in the Lord with practical deeds (Alford, Vol. 4, p. 457).

Solution 2: (1) Evaluate the external support as given above:

- Reading 1 clearly has the superior support as far as the date and character of the individual mss. This is overwhelming evidence.
- The geographical distribution of the mss support for each reading is equally divided.
- It is clear that readings 2 and 3 could have come from reading 1 since they are later in date within each text-type. Reading 1 is the best choice based on external evidence.

(2) Scribal tendencies in the light of paleographic factors judge the first reading superior also. Copyists were more likely to add than to delete an object that completes the participle ἀγαπῶν (Edwards, p. 128).

(3) The author and context indicate reading 2. 1 John 2:10 also uses the participle ἀγαπῶν and is followed with τὸν ἀδελφον αὐτοῦ his is repeated in 3:10 in the clause which forms the transition to the current paragraph. Although this is John's style, the probability of scribal harmonization in 3:14 is also increased by this fact. So it appears that both external and internal evidence point to reading 1 as the most preferred. Thus it is the absence of love from one's nature or character which John intends in 3:14.

Problem 3: Is verse 12 the end of a sentence within the larger paragraph of verses 11-18, or does a new paragraph begin at verse 13? This punctuation question was addressed somewhat in "solution 1" which involved the textual variant καὶ μὴ. Which of the following was intended:

EDITIONS/VERSIONS	ALTERNATIVES
<sup>1</sup> Nes TR Bov AV <sup>ed</sup> BF <sup>2</sup> Zur Jer Seg RSV	Not as Cain who was from the evil one and murdered his brother; and why did he murder him? Because his works were evil, but his brother's were righteous. <u>And</u> do not marvel, brethren, if the world hates you.
<sup>2</sup> WH AV <sup>ed</sup> ASV NEB RV Luth NASB	Not as Cain who was from the evil one and murdered his brother; and why did he murder him? Because his works were evil, but his brother's were righteous.  Do not marvel, brethren, if the world hates you.

Solution 3: (1) Note the difference each alternative makes in meaning: In option 1, a coherent theme may be detected for verses 11-18; that is, love for one's brother. With the second option, the verses 10b-12 would form the first paragraph, giving a negative example of love for one's brother. The

second paragraph would be verses 13-18, giving the positive example of Christ's love. The syntactical structure is affected by the purpose of the author. Did John have separate themes in mind for these verses?

(2) The thrust of this passage is best served by the first alternative. The καὶ at the beginning of verse 13 was determined to be the best reading. Its presence provides a closer connection with what goes before, taking all of 11-18 as a connected unit of thought.

The textual and punctuation criticism of this passage is for illustrative purposes. It should be cautioned that the above procedures are not critical for every problem presented in the apparatus of the UBS/GNT. Again it is suggested that the student refer to the textual and punctuation criticism worksheets to evaluate whether a problem should be pursued. Value may be gained from dealing with minor problems such as these, but it is a matter of the significance of the gain in relation to the time involved.

## TRANSLATION

- 3:11 For this is the message which you heard from the beginning,  
that we should love one another;
- 3:12 Not as Cain who was from the evil one and murdered his brother;  
And for what reason did he murder him?  
Because his works were evil, but his brother's were righteous.
- 3:13 And do not marvel, brethren, if the world hates you.
- 3:14 We know that we have passed over out of death into life  
because we love the brethren;  
The one who is not loving abides in death.
- 3:15 Everyone who hates his brother is a man-slayer,  
and you know that every man-slayer does not have eternal life  
abiding in him.
- 3:16 By this we have known love, because THAT ONE laid down His life  
for us; And we ought to lay down our lives for the brethren.
- 3:17 Whoever has the world's sustenance and sees his brother while he  
has a need,  
and locks up his compassions from him,  
how does God's love abide in him?
- 3:18 Little children, let us not love by word nor by tongue,  
but in action and truth.

## SYNTACTICAL ANALYSIS

Observations: There are no major grammatical or syntactical problems in this paragraph. It is all good Greek and fairly plain in meaning. Some observation may be made:

1. In verse 11 ἵνα does not express purpose, but is rather the content usage (Moule, p. 40,41).
2. In verse 12 χάριν τίνος is an idiomatic expression equivalent to the interrogative τί (why) and means literally "on account of what," that is, "for what reason." The accusative of χάρις (meaning "grace, favor, or help" in the nominative) is used as an improper preposition with the genitive case.
3. In verse 17 ἡ ἀγάπη τοῦ θεοῦ has three possible meanings depending on the case syntax of τοῦ θεοῦ: a. God's love channeled through one; the love produced by God (subjective genitive), b. One's love for God; love directed toward God (objective genitive), c. The kind of love displayed by God; the God-kind-of-love (attributive genitive).
4. In verse 18 λόγῳ and τῇ γλώσσῃ is the instrumental of means and is contrast to the locative of sphere (ἐν ἔργῳ καὶ ἀληθείᾳ).
5. ὅτι is used six times. Most of these are the causal usage (3:11, 12, 14[second occurrence], 16), but 3:14, 15 are the declarative use.

Problem 1: Only one problem exist in this passage. It is stated in the third observation above. What is the intended meaning of the phrase ἡ ἀγάπη τοῦ θεοῦ in 3:17?

1. How does the love produced by God abide in him (subjective genitive)?
2. How does love for God abide in him (objective genitive)?

### 3. How does God's kind-of-love abide in him (attributive genitive)?

Solution 1: Notorious problems of interpretation are associated with the genitive case (Moule, p. 40). There are several usages of the phrase ἡ ἀγάπη τοῦ θεοῦ or its equivalent (ἡ ἀγάπη τοῦ πατρὸς) in John's writings (John 5:42; 1 John 2:5, 15; 3:17; 4:9; 5:3) (Moulton and Geden, p. 6,7). The key to their individual meaning is from the context in which they are found. The subjective genitive is most likely in 1 John 4:9, the objective in 2:15 and 5:3, and either the subjective or attributive in 4:12 (ἡ ἀγάπη αὐτοῦ).

In the present verse (3:17) and in 2:5, all three relationships seem to be possible. Nicoll states that 3:17 is "love for God" (p.187), that is, objective genitive. Alford quotes Luther and Calovius as holding it to be subjective, that is, God's love to us. Grotius takes it as attributive, that is, "the love whereof God hath set us a pattern" (Alford, p. 476). Alford and Lenski point to 1 John 4:20 to support their view that it is objective:

Where such common evidence of love for a brother does not appear, there is evidently no love for the brother, and thus there 'remains' (once more this important verb) no love for God (Lenski, pp. 472-474).

But Bultmann uses 1 John 4:10, 19 to support his view that it is subjective:

What does the genitive τοῦ θεοῦ mean here? It could be a qualitative genitive and thus designate the 'divine kind of love.' But the genitive can also be understood as a genitive of the author, in which case it means the love of God given to us. Since the love of God given to us is the presupposition of brotherly love...this understanding may best fit the context...(p.56).

With all three views argued for by such recognized expositors, it would be difficult indeed to be dogmatic. The confusion is seen in the

versions. The NEB has the attributive: "...how can it be said that the divine love dwells in him?" The TEV has the objective use: "...how can he claim that he has love for God in his heart?" The RSV has the subjective or possessive: "...how does God's love abide in him?" The NASB and AV leave it vague: "...how does the love of God abide in him?"

One may wonder if the author intended to connote all three meanings. But arguing from context alone points to the subjective usage for the following reasons:

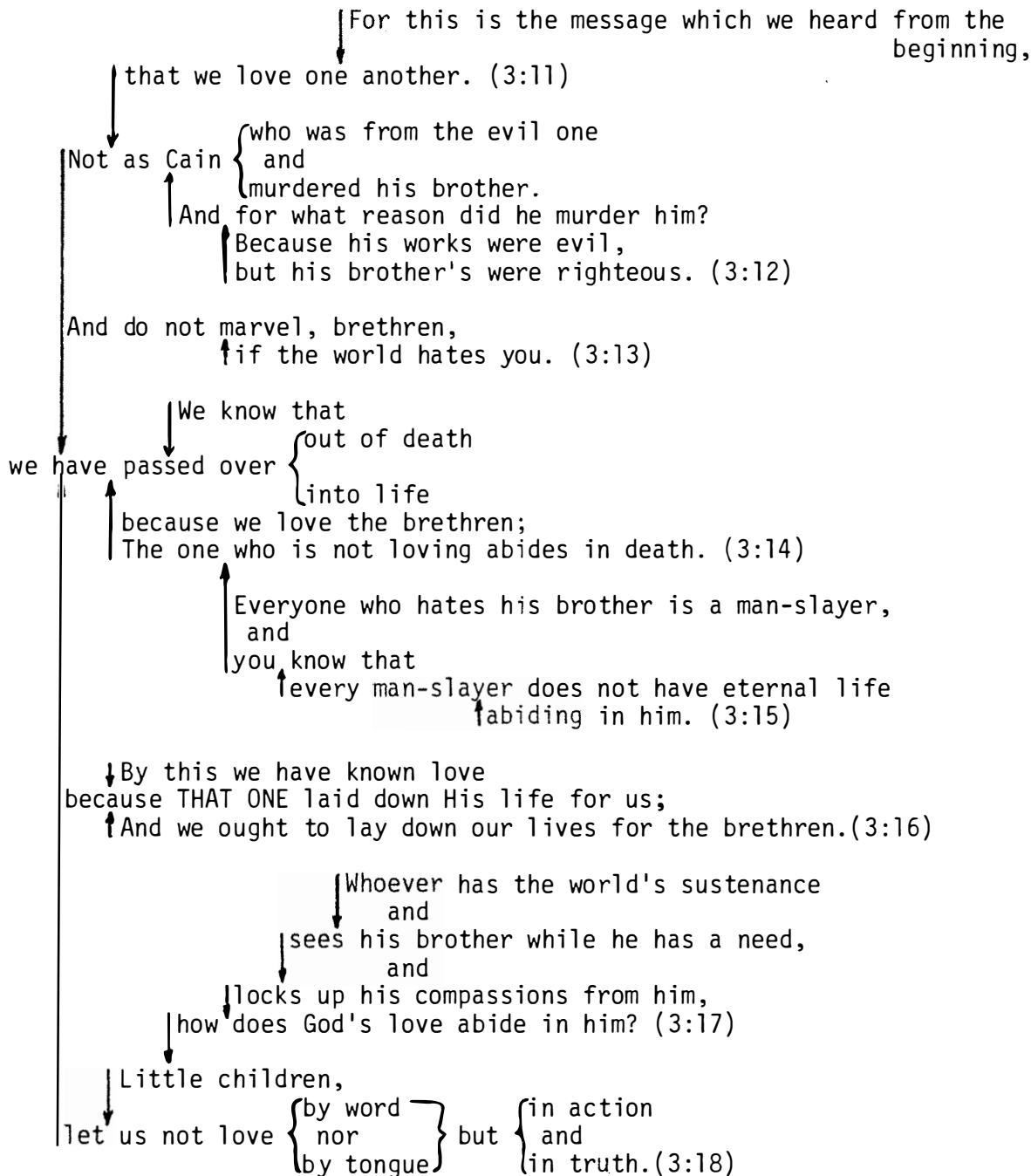
1. The context immediately preceeding speaks of Christ's love to us in that He "laid down His life for us; we ought to lay down our lives for the brethren."
2. Throughout the Epistle the love expressed by God to us is the presupposition of brotherly love. This love is at once crowned and released by Christ's death as mentioned above. John emphasizes the active character of ἀγάπη first in the life of Christ (3:16) and then in the life of Christians (3:17). This is illustrated again in 4:10, 11:

In this is love, not that we have loved God, but that He Himself loved us and sent His Son, a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

It is the "we ought also" that carries the punch toward subjective use.

3. Rendering this verse as "God's love" or "the love expressed by God" also is in harmony with verses like 3:1. The clause is thus a reference to an aspect of God's Being. This fits the following verb μένω, since "to abide in" often serves to express a very close relationship between an aspect of God's Being and man.

## 1 JOHN 3:11-18 SYNTACTICAL DISPLAY





## LEXICAL ANALYSIS

Observations: Ἀγαπάω is the key word in this paragraph and is used four times (3:11, 14<sup>2</sup>, 18). The noun ἀγάπη is used twice (3:16, 17). Two different words are used for "murder": ἐσφαξεν (3:12<sup>2</sup>) and ἀνθρωποκτόνος (3:15<sup>2</sup>). There are two different words used for "life": ζωή (3:14, 15) and βίος (3:17).

Problem 1: What is the meaning of ἀγαπάω in this context?

What development of its concept is made by John?

Solution 1: Ἀγαπάω (1 John 2:10, 15<sup>2</sup>; 3:10, 11, 14<sup>2</sup>, 18, 23; 4:7, 8, 10<sup>3</sup>, 11<sup>2</sup>, 12, 19<sup>2</sup>, 20<sup>3</sup>, 21<sup>2</sup>; 5:1<sup>2</sup>, 2<sup>2</sup>).

A. Word's history: (1) In the OT the concept of love is overshadowed by that of covenant Law. The covenant itself is an expression in juridical terms of the experience of the love of God. It would seem from this that the concept of love is the ultimate foundation of the whole covenant theory. But two OT motifs prevents a full development of this as the foundation of the covenant concept. First, love is incorporated into the Law as a command. Thus the Law demands that which cannot be the subject of legal enactment. This sets up the inner paradox of attempting to apply a non-legal word in a legal direction. The result is to turn love into an exhortatory and rational use such as "to love Yahweh and keep His commandments," or "to love Him and serve Him" (Deut. 10:12; 11:13; Isa. 56:6), or "to love Him and walk in His ways" (Deut. 10:12; 11:22; 19:9; 30:16). These link love with religious and ethical conduct. This is not wrong in itself, but the problem is that the emphasis is on the demands and duties of relating to God rather than on the free impulsion of love for God Himself.

Second is the OT emphasis on God's exclusive love for Israel collectively. It is striking how seldom the OT says that God loves a specific person. In fact, the love of God is not usually related to individuals (Kittle, Vol. 1, p. 30). For the most part, the love of God moves in national trains of thought and serves predominantly to undergird the thought of election and the covenant. Love is transformed into dogma. The result is seeing exclusiveness in God's love and thus emphasizing the privileged status of those within the covenant community. Love for one's neighbor becomes exclusive and is turned inward and concentric rather than universal and outward.

(2) In classical Greek ἀγαπάω often meant to be satisfied with something, or to receive, greet, and honor in terms of external attitude. When emphasizing the inner attitude it often meant to seek after or desire something or someone. Thus it was used to denote personal regard or friendship between equals. It also meant to prefer or to set one good or aim above another and to esteem more highly. It is best understood when contrasted with ἔρω:

Ἀγαπάω	ἔρω
1. A love that makes distinctions, choosing and keeping to its object.	A general love of the world seeking satisfaction wherever it can.
2. A free and decisive act determined by the person.	Driven by an indefinite impulsion toward its object.
3. The love of the higher lifting up the lower; elevating the lower above others -- like God's love to man.	Used in its highest sense of man's love for the divine; the upward impulsion of the soul beyond the world of sense and reason to the supra-sensual.
4. A giving of one's self; active love on the other's behalf.	Seeks in others the fulfillment of its own life's hunger.

The Greek concept of love was very refined. Φιλέω for the most part signified the solicitous love of gods for men, or friends for friends. Often all three verbs were mere synonyms which were set alongside each other for stylistic variation (Kittle, p. 37).

(3) In the LXX ἔρω and φιλέω are strongly suppressed. The harmless ἀγαπάω from the classical Greek carries the day, mainly because of its prior history. It is used to express the thoughts of selection, of willed address and of readiness for action. Thus the Hebrew word אָהַבֵּה impresses upon the Greek word its own rich and strong meaning. So the love of God for Israel (Deut. 7:13) is not impulse but will; the love for God and neighbor that is demanded is not just emotion, but act. The Greek ἔρω is a universal love, generous, unbound and non-selective. The love in the OT is the jealous love which chooses one among many, holds one with all the force of passion and will, and allows no breach of loyalty. It is the love which makes distinctions, which chooses, and overlooks. It is not a cosmopolitan love embracing millions.

Thus the Israelite begins his charity at home and loves his people with the same preferential love as is shown to him by God. The rabbinic texts also emphasizes this obligation of love for the members of the people of God: "The world stands on three things, the Law, the service of God, and works of love" (Kittle, p. 43).

(4) In the NT Jesus gives love the priority by making it the foundation of ethics instead of righteousness (keeping the covenant). Love for God stands under a radical either/or (Matt. 6:24). It is to cling to Him with unreservedness and hate (in comparison) all else that

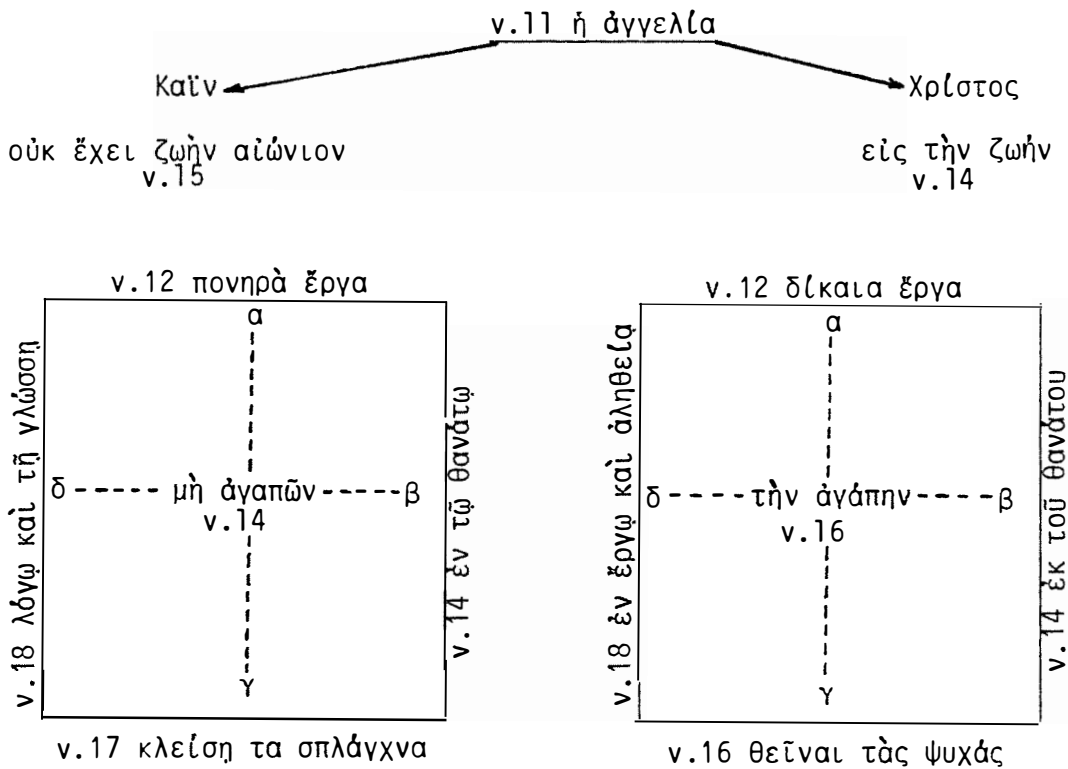
would hinder. The character of love for God is a glowing passion for God which is hindered by three attitudes: love of prestige or vainglory (like the Pharisees), love of mammon (like the heathen), and coolness of loyalty due to the stress of persecution (like the disciples before Pentecost). Jesus frees neighborly love from restriction to compatriots and makes it a question of the heart. The love of enemies is the attitude of the children of the new people of God. The love of God is a pardoning love directed to the world of humanity. By His act of forgiveness, overflowing love is released and creates a new basis for relationship with God and man. God so loved that He sent His Son who brings the remission of sins to which man replies with grateful love to God and man. Love is the force that conquers all opposition.

B. Word's contextual use: Love is one of the major themes presented in 1 John. In this particular paragraph, loving one's brother is contrasted with not loving one's brother. To love one another is the original message which was heard by the believers (3:11) as is seen above by Jesus' emphasis upon it. Love is equated with doing "righteous deeds" (τὰ ἔργα δίκαια) (3:12). When we love our brothers it is proof that we have "passed over" out of death into life (3:14). The greatest illustration of love is when Christ "laid down" his life for us, and so we ought to "lay down our lives" (3:17) for the brethren.

In contrast, those not loving are illustrated by Cain. Not loving is equated to doing "evil deeds" (τὰ ἔργα πονηρά) (3:12) which include hating (3:13, 15), murder (ἐσφαξεν) and man-slaying (ἀνθρωποκτόνος). Not loving the brethren is synonymous with remaining in death and

therefore "he does not have eternal life" (3:14). Not loving is also equated to "locking up compassions" (3:17) from the brother who has a need. Since no one wants to be known as "not loving," one may often talk about loving one's brother, but talk is no substitute for deeds, and the tongue is no substitute for truth in one's life.

C. Word's theological concept: The various interrelated ideas presented in this passage may be illustrated by word-groups which reveal John's theology of love. It may be visualized by the following:



Problem 2: In what way is ἔσφαξεν (3:12<sup>2</sup>) different in meaning to ἀνθρωποκτόνος (3:15<sup>2</sup>)?

Solution 2: a. Σφάζω, b. ἀνθρωποκτόνος: Besides the obvious fact that a is a verb and b an adjective, there was found to be little difference in meaning and were employed for grammatical and stylistic variation. Σφάζω occurs only in John's writings in the NT (1 John 3:12<sup>2</sup>; Rev. 5:6, 9, 12; 13:8), but occurs 84 times in the LXX with the meaning "to sever the neck," "to slaughter," "to slay and cut up" an animal for sacrifice (Kittle, Vol. 7, pp. 929ff). In Revelation Jesus Christ is called the "slaughtered Lamb," with its established liturgical reference. When Cain committed fratricide, it was in the context of both brothers doing a "sacrifice" on their respective alters.

Ἀνθρωποκτόνος (ἄνθρωπος - man; κτείνω - to kill, slay; to slaughter an animal) is also rare and used only by John (1 John 3:15<sup>2</sup>; John 8:44). It is used in reference to the devil as the one who brought death into the world by misleading Adam. The one who hates his brother is in keeping with the attitude of the devil and is therefore, in the words of Jesus, "a murderer already."

Problem 3: What are the differences between ζωή and βίος? Why is the former contrasted to death and not the latter?

Solution 3: a. Ζωή (1 John 1:1, 2<sup>2</sup>; 2:25; 3:14, 15; 5:11<sup>2</sup>, 12<sup>2</sup>, 13, 16, 20), b. Βίος (1 John 2:16; 3:17).

A. Words' histories: (1) Both considered from the viewpoint of classical Greek: a. The antithesis of ζωή is θάνατος (death). Its meaning is simply "life" in any form. Thus animals also have the vital

principles for existence; they live, equally with men, and are capable of being classed and described according to the different workings of natural life. The word "zoology" is derived from ζωή. b. βίος meant "life extensive" or the period and duration of life. It also is the means by which that life is sustained. Thus it meant the manner in which life is spent; that is, one's line of life-work or profession. As soon as the moral or ethical element to life was introduced, it was regarded as βίος for the ancient Greeks. Thus there is a biography for men; not merely "life" since people "lead lives," lives in which there is that moral distinction and ethical relationships (Trench, p. 91).

(2) Both considered from the NT viewpoint: a. Revealed religion makes death to have come into the world through sin and sin only. Life is the correlative of holiness. Whatever truly lives, does so because sin has never found place in it, or if having found a place for a time, has since been overcome and expelled. Therefore ζωή, which was classically contrasted to death, becomes the best term for the very highest blessedness. Absolute life is predicated with absolute holiness. So Christ said, "I am the life" (John 14:6; 1 John 1:2). Scripture uses ζωή to set forth the blessedness of God and the blessedness of the creature in communion with God.

b. βίος can be used in the NT in the classical sense (Trench, pp. 92-95). But revealed religion also puts a new twist to the word. Since "all have sinned and come short of God's glory," and the word for "come short" is in the present tense showing a way of life or a profession, βίος is the most appropriate term to show the manner in which life is

spent. Mankind spends life estranged from the one fountain of true life. Because a life in sin brings death, βλος refers to man's manner of living in spiritual death prior to finding true life in Christ.

B. Words' contextual uses: (1) Ζωή is a present possession of which love for one's brother is the proof. The fact is, we have passed over out of death and into life. Μεταβεβήκαμεν (we have passed over) is in the perfect tense indicating a past act with continuing present reality. Those who have "passed over" abide in that life. Those who are hating their brothers "do not presently possess (ἔχω) eternal life" (3:15). The converse of this is likewise true. Those who are loving their brothers do presently possess that life.

(2) In both instances in 1 John where βλος is used, it is strictly in the classical sense of the word which points to the means by which one sustains life here on earth. So "whoever has the world's sustenance" is meant here in this context. In 2:16 the focus is more on the manner in which life on earth is spent, that is, one's line or work profession. Thus it is the "pride of status or profession" that is put with the "lust of the flesh and eyes." The vain display of one's profession is a major threat to one's love for God.

C. Words' theological concepts: In this passage John's concept of ζωή is understood by the adjective used with it in verse 15, that is, eternal (αἰώνιον). Eternal life is not contrasted with sustenance from the world (βλος τοῦ κόσμου). Rather, these two words for life are used to complement each other. Love is the highest activity of ζωή, and expressing compassion is the highest use of one's βλος.



## INTERPRETATIVE SYNTHESIS

John is continuing in this paragraph to address the false gnostic teaching that salvation is entirely spiritual and not practical. The major theme is "we have passed over out of death into life" (3:14). The hallmark of one who has passed over out of death into life is love for the brethren.

In 3:4-10 John emphasizes that a life of practical righteousness is the proof of being born of God. "Everyone not practicing righteousness is not (born) of God, even the one not loving his brother" (3:10). Now John preceeds to present an emphasis on practical love for one's brother as a proof of having been born of God and having eternal life. The one who does not love his brother, as illustrated by Cain, is abiding in death. The deeds done do count. The entire passage is a contrast between life and death, love and hate. Cain killing his brother out of a motive of hate is contrasted to Christ laying down His life out of a motive of love. It is emphasized that love is a demonstration of eternal life and that hate (not loving) is a demonstration of death.

Therefore, evil deeds like murder and man-slaying, hate and refusing to show compassion to a needy brother when one has the means to do so, indicates that one does not have eternal life. But righteous deeds demonstrated by loving one's brother is the proof that one has passed over out of death into life. Since Christ gave the supreme example of this practical love by His death for us, true believers ought to do the same for one another and not just talk about love. The tongue is no substitute for truth in the inward parts.

## APPLICATION

People today are deluged with the "love norm." "Do the loving thing" comes to one from many directions and for many reasons. One unbiblical reason is from situational ethics. It presents love as the sole and supreme norm of all life and behavior. But this is love without any background, direction, or focus. John also presents love (3:11-18) as the paramount norm of behavior, but in the context of righteousness (2:28 - 3:10) and truth (3:19-24). The casuistic (case-law) principle of Cain from the historical passages of Scripture also provides further background and focus to his love principle. This is no misdirected or sentimental love. Rather, it is the divine love shown by Christ when He laid down His very life for us. It meets the real need, not the surface needs.

With so much talk about love today, it is important to understand how ἀγάπη is the master norm of Christian ethics. John gives a lesson in Christian ethics in this passage. Love is presented as the foundation of an assurance of salvation. How can one be sure and know he has eternal life? It is in the loving community of "the brethren" that we find this security. It is undergirded by the apodictic (covenant) principle of love for God and neighbor. Security is not without its costs. Love is costly. "If you love me, obey my commandments." Obedience is expressed in deeds, not just words. One's responsibility does not stop with seeing some need to be met. Practical demonstrations must be reflected upon and worked out. Reflection is an important element. God's love was expressed through a plan -- sending His Son! What is the basis of His plan but the meeting of man's need. Search out the need, plan it

according to the principles of God's Word, and responsibly do it. This kind of love demonstrates that one is truly a child born from God and that one is abiding in life eternal. Ἀγάπη love is the highest activity of (eternal) ζωή life. "Owe no man anything but love."

The love Christ demonstrated is the same love God produces in the true child of God. This love of God which is "shed abroad in our hearts by the Holy Spirit" releases from hate and jealousy and enables one to open the heart's door to show compassion. Compassion can be locked up, but expressing compassion is the highest use of one's (βλος) gained possessions. The absence of love from one's nature or character means one abides in death. Simply "not loving" is a sin of omission and results in one "abiding in death" (3:14). But "we know that we have passed over out of death into life, because we love the brethren" (3:14).

# CRITERIA FOR THE EVALUATION OF AN EXEGESIS

## Points to be considered

1. Is the student's outline original and does it clearly set forth the thought of the section?
2. Does the student give the context of the passage both in the particular book of the Bible and in the period of history?
3. Does the student not only label the syntactical points but also show the significance?
4. Is there interaction between the student's own ideal and opinions and his sources such as commentaries? How are footnotes handled?
5. Are matters from the historical background used if they illuminate the meaning of the passage?
6. Is the student aware of what he does not know about the passage as well as what he knows for a certainty?
7. Does the bibliography show an acquaintance with the literary tools for doing exegetical work? Did the student actually use them?
8. How are the mechanics of writing handled? What about format? Is the work neat?
9. Does the study conclude by showing the essential teachings or emphases of the passage?
10. Does the exegesis as a whole show fairness and freedom from personal bias?

A	B	C	D	F

A = Excellent

B = Good

C = Average

D = Fair

F = Poor

GRADE \_\_\_\_\_

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## CHAPTER SIXTEEN

## SYNTACTICAL EXERCISES

The following case and article syntax worksheets are found in this chapter:

1. Colossians 1:1-8 nominative/vocative worksheet,
2. Colossians 1:9-20 genitive/ablative worksheet,
3. Colossians 1:21-29 dative/locative/instrumental worksheet,
4. Colossians 2:1-5 accusative worksheet,
5. Colossians 2:6 - 3:4 case syntax review worksheet,
6. Colossians 3:5-17 case syntax review worksheet,
7. Colossians 3:18 - 4:6 article worksheet,
8. Colossians 4:7-18 case/article syntax review worksheet.

These eight syntax worksheets will help the student to apply grammatical information from the lectures in Section Two. For example, the syllabus calls for the lecture on the nominative/vocative cases on the Monday of the third week, and then the nominative/vocative syntax worksheet is due on the Friday of that same week. The worksheets are integrated with the reading assignments in Colossians. Thus the lectures on grammar are immediately followed up with the syntactical exercises which are also integrated with the reading assignments throughout the course. In this way, theory is put into practice.

The worksheets ask students to identify a noun or article with respect to its use in a sentence in the reading assignment. Students are actually involved in interpretation when doing this. Moulton states that identifying case syntax is a matter for the exegete, not the

grammarians (p. 72). Recognizing the case syntax in spite of the blending of case endings can be a challenge to the exegete. The following hints for this process are given by Robertson and Davis:

As a rule, the context in the New Testament makes it plain what case idea is present where the endings have blended. Occasionally either case will make sense, though not the same sense. Thus in Rom. 8:24 τῇ ἐλπίδι ἐσώθημεν if ἐλπίδι is in the locative it means 'we are saved (timeless aorist) in hope' while, if it is in the instrumental, the idea is 'by hope,' and the dative would be 'for hope.' If there is doubt about the case because of the same ending for two or more cases, try the meaning of each case in the actual context and see what the result is. As a rule this is sufficient (pp. 211, 212).

The student exegete must remember the root idea of each case and proceed from that point. When several case uses are equally possible, a good knowledge of biblical theology is needed to make the proper interpretation, correlating Scripture with Scripture. The student exegete is reminded of the principle of the usus loquendi as the intent of hermeneutics. Although several meanings appear to be possible at times, only one meaning was intended by the author. It is the responsibility and privilege of the exegete to determine this intended meaning. It must be confessed though, that there are instances where one must be satisfied with a tentative answer until further research or insight can be had on a particular problem passage.

## COLOSSIANS 1:1-8

## NOMINATIVE/VOCATIVE WORKSHEET

1. Review the root idea and uses of the nominative and vocative cases.

The student is encouraged to develop a master review chart of the various uses of the cases. (See pp. 9:5, 10:12, 11:9, 12:6.)

2. Give the case syntax of the following nominatives:

- a. Παῦλος (v.1)\_\_\_\_\_.
- b. ἀπόστολος (v.1)\_\_\_\_\_.
- c. Τιμόθεος (v.1)\_\_\_\_\_.
- d. ἀδελφός (v.1)\_\_\_\_\_.
- e. χάρις (v.2)\_\_\_\_\_.
- f. εἰρήνη (v.2)\_\_\_\_\_.
- g. ὅς (v.7)\_\_\_\_\_.
- h. διάκονος (v.7)\_\_\_\_\_.

3. Indicate the cases of the following words:

- a. θελήματος (v.1)\_\_\_\_\_.
- b. πατρί (v.3)\_\_\_\_\_.
- c. ἐλπίδα (v.5)\_\_\_\_\_.
- d. ἀληθείας (v.5)\_\_\_\_\_.
- e. κόσμῳ (v.6)\_\_\_\_\_.
- f. ἀληθείᾳ (v.6)\_\_\_\_\_.

4. What part of speech is πάντοτε (v.3)? What word does it modify? Does the punctuation apparatus help determine this? Why?\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_.



## COLOSSIANS 1:9-20

## GENITIVE/ABLATIVE WORKSHEET

1. Give the case syntax of the following:

- a. θελήματος (v.9) \_\_\_\_\_.
- b. αὐτοῦ (v.9) \_\_\_\_\_.
- c. κυρίου (v.10) \_\_\_\_\_.
- d. θεοῦ (v.10) \_\_\_\_\_.
- e. δόξης (v.11) \_\_\_\_\_.
- f. κλήρου (v.12) \_\_\_\_\_.
- g. ἀγίων (v.12) \_\_\_\_\_.
- h. ἐξουσίας (v.13) \_\_\_\_\_.
- i. σκοτόους (v.13) \_\_\_\_\_.
- j. υἱοῦ (v.13) \_\_\_\_\_.
- k. ἀγάπης (v.13) \_\_\_\_\_.
- l. ἁματιῶν (v.14) \_\_\_\_\_.
- m. ὁράτου (v.15) \_\_\_\_\_.
- n. κτίσεως (v.15) \_\_\_\_\_.
- o. σώματος (v.18) \_\_\_\_\_.
- p. ἐκκλησίας (v.18) \_\_\_\_\_.
- q. νεκρῶν (v.18) \_\_\_\_\_.
- r. αἵματος (v.20) \_\_\_\_\_.
- s. σταυροῦ (v.20) \_\_\_\_\_.

2. Parse (gender, number, case, dictionary form) the following:

- a. συνέσει (v.9) \_\_\_\_\_.
- b. κράτος (v.11) \_\_\_\_\_.
- c. εἰκῶν (v.15) \_\_\_\_\_.

## COLOSSIANS 1:21-29

## DATIVE/LOCATIVE/INSTRUMENTAL WORKSHEET

1. Distinguish between the root ideas of the dative, locative and instrumental cases:

- a. Dative \_\_\_\_\_.
- b. Locative \_\_\_\_\_.
- c. Instrumental \_\_\_\_\_.

2. Give the case and syntax of the following:

- a. διανοίᾳ (v.21) \_\_\_\_\_.
- b. ἔργοις (v.21) \_\_\_\_\_.
- c. σώματι (v.22) \_\_\_\_\_.
- d. πίστει (v.23) \_\_\_\_\_.
- e. κτίσει (v.23) \_\_\_\_\_.
- f. παθήμασιν (v.24) \_\_\_\_\_.
- g. σαρκί (v.24) \_\_\_\_\_.
- h. ἔθνεσιν (v.27) \_\_\_\_\_.
- i. ὑμῖν (v.27) \_\_\_\_\_.
- j. σοφίᾳ (v.28) \_\_\_\_\_.
- k. Χριστῷ (v.28) \_\_\_\_\_.
- l. ἐμοί (v.29) \_\_\_\_\_.
- m. δυνάμει (v.29) \_\_\_\_\_.

3. Select the datives of indirect object in 1:21-29:

- a. \_\_\_\_\_.
- b. \_\_\_\_\_.
- c. \_\_\_\_\_.

## COLOSSIANS 2:1-5

## ACCUSATIVE WORKSHEET

1. Give the case syntax of the following:

- a. ὑμᾶς (v.1)\_\_\_\_\_.
- b. ἀγῶνα (v.1)\_\_\_\_\_.
- c. πρόσωπον (v.1)\_\_\_\_\_.
- d. πλοῦτος (v.2)\_\_\_\_\_.
- e. τάξιν (v.5)\_\_\_\_\_.
- f. στέρωμα (v.5)\_\_\_\_\_.
- g. Χριστόν (v.5)\_\_\_\_\_.

2. What part of speech is ὅσοι (v.1)? Parse it. \_\_\_\_\_.

3. Review: Give the case and syntax of the following:

- a. σαρκί (v.1)\_\_\_\_\_.
- b. ἀγάπη (v.2)\_\_\_\_\_.
- c. πληροφορίας (v.2)\_\_\_\_\_.
- d. συνέσεως (v.2)\_\_\_\_\_.
- e. μυστηρίου (v.2)\_\_\_\_\_.
- f. Χριστοῦ (v.2)\_\_\_\_\_.
- g. ἀπόκρυφοι (v.3)\_\_\_\_\_.
- h. σοφίας (v.3)\_\_\_\_\_.
- i. πιθανολογία (v.4)\_\_\_\_\_.
- j. σαρκί (v.5)\_\_\_\_\_.
- k. πνεύματι (v.5)\_\_\_\_\_.
- l. ὑμῶν<sup>1st</sup> (v.5)\_\_\_\_\_.
- m. πίστεως (v.5)\_\_\_\_\_.

## COLOSSIANS 2:6 - 3:4

## CASE SYNTAX REVIEW WORKSHEET

1. Give the case and syntax of the following:

- a. πίστει (2:7) \_\_\_\_\_.
- b. ὑμᾶς (2:8) \_\_\_\_\_.
- c. πλήρωμα (2:9) \_\_\_\_\_.
- d. θεότητος (2:9) \_\_\_\_\_.
- e. περιτομῇ (2:11) \_\_\_\_\_.
- f. σαρκός (2:11) \_\_\_\_\_.
- g. αὐτῷ (2:12) \_\_\_\_\_.
- h. ἐνεργείας (2:12) \_\_\_\_\_.
- i. ὑμᾶς (2:13) \_\_\_\_\_.
- j. δόγμασιν (2:14) \_\_\_\_\_.
- k. σταυρῷ (2:14) \_\_\_\_\_.
- l. Χριστοῦ (2:17) \_\_\_\_\_.
- m. σαρκός (2:18) \_\_\_\_\_.
- n. σῶμα (2:19) \_\_\_\_\_.
- o. αὔξησιν (2:19) \_\_\_\_\_.
- p. θεοῦ (2:19) \_\_\_\_\_.
- q. φθοράν (2:22) \_\_\_\_\_.
- r. ἀποχρήσει (2:22) \_\_\_\_\_.
- s. δεξιᾷ (3:1) \_\_\_\_\_.
- t. ζωῇ (3:4) \_\_\_\_\_.

2. What part of speech is σωματικῶς (2:9)? \_\_\_\_\_.

What does it modify? \_\_\_\_\_.

## COLOSSIANS 3:5-17

## CASE SYNTAX REVIEW WORKSHEET

1. Give the case and syntax of the following:

- a. μέλη (v.5) \_\_\_\_\_.
- b. ἀπειθείας (v.6) \_\_\_\_\_.
- c. ὀργήν (v.8) \_\_\_\_\_.
- d. περιτομή (v.11) \_\_\_\_\_.
- e. Χριστός (v.11) \_\_\_\_\_.
- f. ἐκλεκτοί (v.12) \_\_\_\_\_.
- g. σπλάγχνα (v.12) \_\_\_\_\_.
- h. ἑαυτοῖς (v.13) \_\_\_\_\_.
- i. ὑμῖν (v.13) \_\_\_\_\_.
- j. ἀγάπην (v.14) \_\_\_\_\_.
- k. τελειότητα (v.14) \_\_\_\_\_.
- l. Χριστοῦ (v.15) \_\_\_\_\_.
- m. ψαλμοῖς (v.16) \_\_\_\_\_.
- n. χάριτι (v.16) \_\_\_\_\_.
- o. θεῷ (v.16) \_\_\_\_\_.
- p. θεῷ (v.17) \_\_\_\_\_.

2. What part of speech is ἑαυτοῖς (v.13)? \_\_\_\_\_.

In what sense is it used? \_\_\_\_\_.

3. Parse the following third declension nouns:

- a. πάθος (v.5) \_\_\_\_\_.
- b. πράξεσιν (v.9) \_\_\_\_\_.
- c. εἰκόνα (v.10) \_\_\_\_\_.
- d. πατρί (v.17) \_\_\_\_\_.

## COLOSSIANS 4:7-18

## CASE/ARTICLE SYNTAX REVIEW WORKSHEET

1. Give the case and syntax for the following:

- a. ἀδελφός (v.7)\_\_\_\_\_.
- b. καρδίας (v.8)\_\_\_\_\_.
- c. πιστῶ (v.9)\_\_\_\_\_.
- d. ὑμῶν (v.9)\_\_\_\_\_.
- e. θεοῦ (v.11)\_\_\_\_\_.
- f. μοι (v.11)\_\_\_\_\_.
- g. ὑμᾶς (v.12)\_\_\_\_\_.
- h. θελήματι (v.12)\_\_\_\_\_.
- i. αὐτῷ (v.13)\_\_\_\_\_.
- j. λαοδικεῖα (v.13)\_\_\_\_\_.
- k. ἐκκλησίαν (v.15)\_\_\_\_\_.
- l. ἐπιστολή (v.16)\_\_\_\_\_.
- m. ἐκκλησίᾳ (v.16)\_\_\_\_\_.
- n. χειρὶ (v.18)\_\_\_\_\_.
- o. δεσμῶν (v.18)\_\_\_\_\_.

2. Give the article syntax for the following:

- a. ὁ (v.7)\_\_\_\_\_.
- b. τὰ (v.9)\_\_\_\_\_.
- c. οἱ (v.11)\_\_\_\_\_.
- d. ὁ (v.12)\_\_\_\_\_.
- e. τῶν (v.13)\_\_\_\_\_.
- f. τήν (v.15)\_\_\_\_\_.
- g. τήν (v.16)\_\_\_\_\_.

## COLOSSIANS 3:18 - 4:6

## ARTICLE WORKSHEET

1. Give the article syntax for the following:

- a. αἱ (3:18) \_\_\_\_\_.
- b. τοῖς (3:18) \_\_\_\_\_.
- c. τὰ (3:20) \_\_\_\_\_.
- d. τοῖς (3:22) \_\_\_\_\_.
- e. τήν (3:24) \_\_\_\_\_.
- f. ὁ (3:25) \_\_\_\_\_.
- g. τό (4:1) \_\_\_\_\_.
- h. τοῖς (4:1) \_\_\_\_\_.
- i. τῇ (4:2) \_\_\_\_\_.
- j. τοῦς (4:5) \_\_\_\_\_.

2. Review the following verses and give the article syntax:

- a. ἡ (1:18) \_\_\_\_\_.
- b. τοῖς<sup>2nd</sup> (1:21) \_\_\_\_\_.
- c. τῇ<sup>2nd</sup> (1:23) \_\_\_\_\_.
- d. ὁ (2:8) \_\_\_\_\_.
- e. ἡ (3:4) \_\_\_\_\_.

3. Explain the absence of the article in the following:

- a. Anarthrous πάση (1:23) \_\_\_\_\_.
- b. Anarthrous κακήν (3:5) \_\_\_\_\_.
- c. Anarthrous λόγῳ (3:17) \_\_\_\_\_.
- d. Anarthrous ψυχῆς (3:23) \_\_\_\_\_.

TEACHING AIDS



## SECTION FOUR:

## TEACHING AIDS

The ministry of teaching New Testament Greek exegesis is a great challenge that demands the most of one's pedagogical skills. Students respond to a confident teacher, so be conversant with this workbook, its teaching philosophy and course objectives. There are two chapters in this section which will aid the teacher. Chapter Seventeen provides the answer keys to the syntactical exercises of Chapter Sixteen. These answer keys give the most likely syntactical explanation to each noun or article in question, and where appropriate, a secondary syntactical explanation is given in parenthesis. Chapter Eighteen contains vocabulary and grammar quizzes and their keys.

## CHAPTER SEVENTEEN

## SYNTAX ANSWER KEYS

It is no wonder that there are different interpretations to God's Word. Robert Hanna's new book, A Grammatical Aid To The Greek New Testament, vividly points out this fact. He lists verse by verse eight different NT Greek scholars' interpretations of various elements in a verse as reflected in their grammars. Sometimes as many as six different viewpoints are taken on a particular verse (Hanna, p. 373). This chapter will aid teachers by giving some of the most probable answers to the syntax worksheets in Chapter Sixteen. Teachers are left to decide for themselves what they would consider to be the correct interpretation. The format of the worksheets as given in Chapter Sixteen is maintained as far as possible, but where answers extend beyond the space provided, adjustments are made accordingly.

## COLOSSIANS 1:1-8

## ANSWER KEY TO THE NOMINATIVE/VOCATIVE WORKSHEET

1. Encourage students to master the concepts, not memorize lists.
2. Give the case syntax of the following nominatives:
  - a. Παῦλος (v.1) Nominative absolute in salutations.
  - b. ἀπόστολος (v.1) Nominative of apposition.
  - c. Τιμόθεος (v.1) Nom absolute in salutations.
  - d. ἀδελφός (v.1) Nom of apposition.
  - e. χάρις (v.2) Subject nom (Nom absolute in exclamation?)
  - f. εἰρήνη (v.2) Subject nom (Nom absolute in exclamation?)
  - g. ὅς (v.7) Subject nom
  - h. διάκονος (v.7) Predicate nom
2. Indicate the cases of the following words:
  - a. θελήματος (v.1) Genitive/Ablative
  - b. πατρὶ (v.3) Dative/Locative/Instrumental
  - c. ἐλπίδα (v.5) Accusative
  - d. ἀληθείας (v.5) Genitive/Ablative
  - e. κόσμῳ (v.6) Dative/Locative/Instrumental
  - f. ἀληθείᾳ (v.6) Dative/Locative/Instrumental
3. What part of speech is παντοτε (v.3)? What word does it modify? Does the punctuation apparatus help determine this? Why? This is an adverb modifying either Εὐχαριστοῦμεν or προσευχόμενοι. If punctuated with the second alternative, πάντοτε modifies the verb. If the third alternative is chosen, it modifies the participle. As it is, either way is possible.

## COLOSSIANS 1:9-20

## ANSWER KEY TO THE GENITIVE/ABLATIVE WORKSHEET

## 1. Give the case syntax of the following:

- a. θελήματος (v.9) Attributive gen (Objective gen?)
- b. αὐτοῦ (v.9) Possessive gen
- c. κυρίου (v.10) Genitive of reference
- d. θεοῦ (v.10) Attributive gen
- e. δόξης (v.11) Attributive gen (Subjective gen?)
- f. κλήρου (v.12) Partitive gen
- g. ἀγίων (v.12) Possessive gen
- h. ἐξουσίας (v.13) Ablative of separation
- i. σκότους (v.13) Possessive gen
- j. υἱοῦ (v.13) Possessive gen
- k. ἀγάπης (v.13) Gen of apposition
- l. ἁματιῶν (v.14) Objective gen (Ablative of separation?)
- m. ὁράτου (v.15) Attributive gen
- n. κτίσεως (v.15) Partitive gen (Objective gen?)
- o. σώματος (v.18) Partitive gen
- p. ἐκκλησίας (v.18) Gen of apposition
- q. νεκρῶν (v.18) Ablative of separation
- r. αἵματος (v.20) Ablative of agency/means
- s. σταυροῦ (v.20) [rare] Genitive of place - "on" (Abl of means?)

## 2. Parse (gender, number, case, dictionary form) the following:

- a. συνέσει (v.9) Feminine, Singular, Locative (Dative), σύνεσις.
- b. κράτος (v.11) Neuter, Singular, Accusative, κράτος.
- c. εἰκῶν (v.15) Feminine, Singular, Nominative, εἰκών.

## COLOSSIANS 1:21-29

## ANSWER KEY TO THE DATIVE/LOCATIVE/INSTRUMENTAL WORKSHEET

1. Distinguish between the root ideas of the dative, locative, and instrumental cases:
  - a. Dative: Personal interest
  - b. Locative: Position
  - c. Instrumental: Means
2. Give the case and syntax of the following:
  - a. διανοία (v.21) Locative of sphere
  - b. ἔργοις (v.21) Instrumental of cause (Loc of sphere?)
  - c. σώματι (v.22) Instrumental of means
  - d. πίστει (v.23) Locative of sphere (Dative of reference?)
  - e. κτίσει (v.23) Locative of sphere
  - f. παθήμασιν (v.24) Locative of sphere
  - g. σαρκί (v.24) Instrumental of means (Loc of sphere?)
  - h. ἔθνεσιν (v.27) Locative of sphere
  - i. ὑμῖν (v.27) Locative of sphere
  - j. σοφίᾳ (v.28) Instrumental of means
  - k. Χριστῷ (v.28) Locative of sphere
  - l. ἐμοί (v.29) Locative of sphere
  - m. δυνάμει (v.29) Instrumental of attendant circumstance
3. Select the datives of indirect object in 1:21-29:
  - a. μοι (v.25)
  - b. ἀγίοις (v.26)
  - c. οἷς (v.27)

## COLOSSIANS 2:1-5

## ANSWER KEY TO THE ACCUSATIVE WORKSHEET

1. Give the case syntax of the following:
  - a. ὑμᾶς (v.1) Adverbial Accusative of reference (with εἰδέναι)
  - b. ἄγωνα (v.1) Acc of direct object
  - c. πρόσωπον (v.1) Acc of direct object
  - d. πλοῦτος (v.2) Adverbial acc of goal
  - e. τάξιν (v.5) Acc of direct object
  - f. στέρεωμα (v.5) Acc of direct object
  - g. Χριστόν (v.5) Adverbial acc of reference (of goal?)
2. What part of speech is ὅσοι (v.1)? Parse it. A relative (or exclamatory) pronominal adjective: masculine plural nominative.
3. Review: Give the case and syntax of the following:
  - a. σαρκί (v.1) Dative of reference (Locative of sphere?)
  - b. ἀγάπη (v.2) Locative of sphere (Instrumental of means?)
  - c. πληροφορίας (v.2) Subjective gen (Possessive genitive?)
  - d. συνέσεως (v.2) Possessive gen (Subjective genitive?)
  - e. μυστηρίου (v.2) Objective genitive
  - f. Χριστοῦ (v.2) Genitive of apposition
  - g. ἀπόκρυφοι (v.3) Predicate nominative
  - h. σοφίας (v.3) Possessive gen (Attributive genitive?)
  - i. πιθανολογία (v.4) Instrumental of means
  - j. σαρκί (v.5) Instr of attendant circumstance (Loc of sphere?)
  - k. πνεύματι (v.5) Instr of attendant circumstance (Loc of sphere?)
  - l. ὑμῶν<sup>1st</sup> (v.5) Possessive genitive
  - m. πίστεως (v.5) Subjective genitive (Possessive genitive?)

## COLOSSIANS 2:6 - 3:4

## ANSWER KEY TO THE CASE SYNTAX REVIEW WORKSHEET

1. Give the case and syntax of the following:
  - a. πλστει (2:7) Locative of sphere (Instrumental of means?)
  - b. ὑμᾶς (2:8) Accusative of direct object
  - c. πλήρωμα (2:9) Subject nominative
  - d. θεότητος (2:9) Possessive gen (Attributive genitive?)
  - e. περιτομῇ (2:11) Instrumental of means
  - f. σαρκός (2:11) Attributive genitive
  - g. αὐτῷ (2:12) Instrumental of Association
  - h. ἐνεργείας (2:12) Objective genitive
  - i. ὑμᾶς (2:13) Accusative of direct object (Acc absolute?)
  - j. δόγμασιν (2:14) Instr of attendant circumstance [with the verb implied in χειρόγραφον] (Locative of sphere?)
  - k. σταυρῷ (2:14) Locative of place
  - l. Χριστοῦ (2:17) Possessive gen (Ablative of source; Subj. gen?)
  - m. σαρκός (2:18) Attributive gen
  - n. σῶμα (2:19) Subject nominative
  - o. αὔξησιν (2:19) Cognate accusative of direct object
  - p. θεοῦ (2:19) Subjective genitive (Ablative of source?)
  - q. φθοράν (2:22) Adverbial accusative of goal
  - r. ἀποχρήσει (2:22) Instrumental of means (Instr of cause?)
  - s. δεξιᾷ (3:1) Locative of place
  - t. ζωῇ (3:4) Nominative of apposition
2. What part of speech is σωματικῶς (2:9)? Adverb.  
 What does it modify? The main verb κατοικεῖ.

## COLOSSIANS 3:5-17

## ANSWER KEY TO THE CASE SYNTAX REVIEW WORKSHEET

1. Give the case and syntax of the following:

- a. μέλη (v.5) Accusative of direct object
- b. ἀπειθείας (v.6) Attributive genitive
- c. ὀργήν (v.8) Accusative of opposition
- d. περιτομή (v.11) Predicate nominative
- e. Χριστός (v.11) Subject nominative
- f. ἐκλεκτοί (v.12) Predicate nominative
- g. σπλάγχνα (v.12) Accusative of direct object
- h. ἑαυτοῖς (v.13) Dative of direct object
- i. ὑμῖν (v.13) Dative of direct object
- j. ἀγάπην (v.14) Accusative of direct object [of ἐνδύσασθε]
- k. τελειότητος (v.14) Attributive genitive
- l. Χριστοῦ (v.15) Subjective genitive
- m. ψαλμοῖς (v.16) Instr of means (Dat of direct object, ᾄδοντες?)
- n. χάριτι (v.16) Instrumental of attendant circumstance
- o. θεῷ (v.16) Dative of indirect object
- p. θεῷ (v.17) Dative of direct object

2. What part of speech is ἑαυτοῖς (v.13)? Reflexive pronoun.

In what sense is it used? As a reciprocal pronoun with ἀλλήλων.

3. Parse the following third declension nouns:

- a. πάθος (v.5) Neuter Singular Accusative, πάθος.
- b. πράξεσιν (v.9) Feminine Plural Instrumental, πράξεις.
- c. εἰκόνα (v.10) Feminine Singular Accusative, εἰκών.
- d. πατρί (v.17) Masculine Singular Dative, πατήρ.



## COLOSSIANS 3:18 - 4:6

## ANSWER KEY TO THE ARTICLE WORKSHEET

1. Give the article syntax for the following:
  - a. αἱ (3:18) Pointer - one group from another
  - b. τοῖς (3:18) Possessive pronoun
  - c. τὰ (3:20) Pointer - one group from another
  - d. τοῖς (3:22) Pointer - one phrase from another (bracket use)
  - e. τήν (3:24) Pointer - one object from another
  - f. ὁ (3:25) Relative pronoun (Pointer - one person from another)
  - g. τό (4:1) Pointer - one quality from another
  - h. τοῖς (4:1) Pointer - one group from another
  - i. τῇ (4:2) Pointer - one object from another
  - j. τοῦς (4:5) Demonstrative pronoun
2. Review the following verses and give the article syntax:
  - a. ἡ (1:18) Pointer - subject from predicate of copulative verb
  - b. τοῖς<sup>2nd</sup> (1:21) Pointer - one quality from another
  - c. τῇ<sup>2nd</sup> (1:23) Pointer - one phrase from another (bracket use)
  - d. ὁ (2:8) Relative pronoun
  - e. ἡ (3:4) Pointer - one quality from another
3. Explain the absence of the article in the following:
  - a. Anarthrous πάση (1:23) "Every creature" (Rom 8:22 "whole creation")
  - b. Anarthrous κακῇν (3:5) Quality of "evil" emphasized
  - c. Anarthrous λόγῳ (3:17) "Every single word said" emphasized
  - d. Anarthrous ψυχῆς (3:23) "With-soul" quality emphasized

## COLOSSIANS 4:7-18

## ANSWER KEY TO THE CASE/ARTICLE SYNTAX REVIEW WORKSHEET

1. Give the case and syntax for the following:
  - a. ἀδελφός (v.7) Nominative of apposition
  - b. καρδίας (v.8) Accusative of direct object
  - c. Ὀνησίμῳ (v.9) Instrumental of association
  - d. ὑμῶν (v.9) Ablative of source
  - e. θεοῦ (v.11) Possessive genitive (Objective genitive?)
  - f. μοι (v.11) Dative of indirect object
  - g. ὑμᾶς (v.12) Accusative of direct object
  - h. θελήματι (v.12) Locative of sphere
  - i. αὐτῷ (v.13) Dative of indirect object (or Dat of advantage)
  - j. λαοδικεῖα (v.13) Locative of place
  - k. ἐκκλησίαν (v.15) Accusative of direct object
  - l. ἐπιστολή (v.16) Subject nominative
  - m. ἐκκλησίᾳ (v.16) Locative of place
  - n. χειρὶ (v.18) Instrumental of means
  - o. δεσμῶν (v.18) Genitive of direct object
2. Give the article syntax for the following:
  - a. ὁ (v.7) Grandville Sharp rule - same person pointer
  - b. τὰ (v.9) Relative pronoun
  - c. οἱ (v.11) Relative pronoun
  - d. ὁ (v.12) Relative pronoun
  - e. τῶν (v.13) Relative pronoun
  - f. τήν (v.15) Pointer - one phrase from another (bracket use)
  - g. τήν (v.16) Previous reference (Alternative pronoun?)

## CHAPTER EIGHTEEN

## QUIZZES AND KEYS

This chapter contains eleven vocabulary quizzes and two grammar quizzes with their answer keys. The vocabulary is from Bruce M. Metzger's Lexical Aids for Students of New Testament Greek and includes the following quizzes:

1. Words occurring 500 to 201 times (pp. 8-10).
2. Words occurring 200 to 121 times (pp. 10-12).
3. Words occurring 120 to 81 times (pp. 12-14).
4. Words occurring 80 to 61 times (pp. 14, 15).
5. Words occurring 60 to 50 times (pp. 16, 17).
6. Words occurring 49 to 42 times (pp. 17, 18).
7. Words occurring 41 to 34 times (pp. 18-20).
8. Words occurring 33 to 30 times (pp. 20-22).
9. Words occurring 29 to 26 times (pp. 22, 23).
10. Review of words occurring 500 to 61 times (pp. 8-15).
11. Review of words occurring 60 to 26 times (pp. 16-23).

The two grammar quizzes include one on case syntax and one on article/case syntax. These quizzes are based on the material in Section Two.

## Vocabulary quiz

Words occurring 500 to 201 times.

Name\_\_\_\_\_.

ADJECTIVES

1. ἅγιος, α, ον -
2. εἷς, μία, ἓν -
3. οὐδεὶς, οὐδεμία, οὐδέν -
4. πολὺς, πολλή, πολὺ -

ADVERBS

5. οὕτως -
6. ὥς -

CONJUNCTIONS

7. ἀλλά -
8. ἐάν -
9. εἰ -
10. ἥ -

PARTICLE

11. οὖν -

PREPOSITIONS

12. ἐπὶ + gen -
13. ἐπὶ + dat -
14. ἐπὶ + acc -
15. περὶ + gen -
16. περὶ + acc -
17. ὑπὸ + gen -
18. ὑπὸ + acc -

PRONOUNS

19. ἑαυτοῦ -
20. ἐκεῖνος -

NOUNS

21. ἀνὴρ -
22. γῆ -
23. γυνή -
24. ἡμέρα -
25. μαθητής -
26. ὄνομα -
27. οὐρανός -
28. πατήρ -
29. πῖστις -
30. πνεῦμα -
31. υἱός -

VERBS

32. ἀκούω -
33. ἀποκρίνομαι -
34. γινώσκω -
35. δίδωμι -
36. δύναμαι -
37. εἶδον -
38. ἐξέρχομαι -

- 39. θέλω -
- 40. λαλέω -
- 41. λαμβάνω -
- 42. οἶδα -
- 43. πιστεύω -

## Vocabulary quiz key

Words occurring 500 to 201 times.

ADJECTIVES

1. ἅγιος, α, ον - holy
2. εἷς, μία, ἓν - one
3. οὐδεὶς, οὐδεμία, οὐδέν - no one
4. πολὺς, πολλή, πολύ - much, many

ADVERBS

5. οὕτως - thus
6. ὥς - as, that, how, about

CONJUNCTIONS

7. ἀλλά - but, except
8. ἐάν - if
9. εἰ - if
10. ἢ - or

PARTICLE

11. οὖν - therefore, accordingly

PREPOSITIONS

12. ἐπὶ + gen - over, on, at time of
13. ἐπὶ + dat - on the basis of, at
14. ἐπὶ + acc - on, to, against
15. περὶ + gen - concerning, about
16. περὶ + acc - around
17. ὑπὸ + gen - by
18. ὑπὸ + acc - under

PRONOUNS

19. ἑαυτοῦ - of himself
20. ἐκεῖνος - that

NOUNS

21. ἀνὴρ - man
22. γῆ - earth
23. γυνή - women, wife
24. ἡμέρα - day
25. μαθητῆς - disciple
26. ὄνομα - name
27. οὐρανός - heaven
28. πατήρ - father
29. πίστις - faith, belief
30. πνεῦμα - spirit
31. υἱός - son

VERBS

32. ἀκούω - I hear
33. ἀποκρίνομαι - I answer
34. γινώσκω - I know
35. δίδωμι - I give
36. δύναμαι - I am powerful
37. εἶδον - I saw
38. ἐξέρχομαι - I go out

- 39. θέλω - I will, wish, desire
- 40. λαλέω - I speak
- 41. λαμβάνω - I take, receive
- 42. οἶδα - I know
- 43. πιστεύω - I have faith (in), believe

## Vocabulary quiz

Words occurring 200 to 121 times

Name\_\_\_\_\_.

ADJECTIVES

1. μέγας, μεγάλη, μέγα -
2. νερός, ἄ, ὄν -
3. δύο -

ADVERBS

4. καθώς -
5. τότε -
6. ἀμήν -
7. πάλιν -

CONJUNCTIONS

8. ἕως -
9. οὐδέ -

PARTICLES

10. ἄν -
11. ἰδοὺ -
12. μέν -
13. τε -
14. ὅταν -

PREPOSITIONS

15. παρά + gen -
16. παρά + dat -
17. παρά + acc -
18. ὑπέρ + gen -
19. ὑπέρ + acc -

20. ἕως + gen -

21. σύν + dat -

PRONOUN

22. ὅστις, ἥτις, ὅτι -

NOUNS

23. ἄγγελος -
24. αἰών -
25. ἁμαρτία -
26. ἀρχιερεὺς -
27. βασιλεία -
28. δοῦλος -
29. δόξα -
30. ἔθνος -
31. ἔργον -
32. ζωή -
33. καρδία -
34. κόσμος -
35. λαός -
36. νόμος -
37. ὄχλος -
38. πόλις -
39. προφήτης -
40. σάρξ -



41. σῶμα -

42. φωνή -

43. χάρις -

44. χεῖρ -

#### VERBS

45. ἀγαπάω -

46. ἀποστέλλω -

47. ἀφίημι -

48. βάλλω -

49. βλέπω -

50. γράφω -

51. ἐγείρω -

52. εἰσέρχομαι -

53. ἐσθίω -

54. εὕρισκω -

55. ἵστημι -

56. ζῶω -

57. καλέω -

58. παραδίδωμι -

59. πορεύομαι -

## Vocabulary quiz key

Words occurring 200 to 121 times

ADJECTIVES

1. μέγας, μεγάλη, μέγα - large, great
2. νερός, ά, όν - dead, corpse
3. δύο - two

ADVERBS

4. καθώς - as, even as
5. τότε - then, at that time
6. άμήν - verily, truly, amen
7. πάλιν - again

CONJUNCTIONS

8. έως - until
9. ούδέ - and not, not even, nor  
neither

PARTICLES

10. αν - (ever) adds contingency
11. ιδού - see! behold!
12. μέν - on the one hand, indeed
13. τε - and
14. όταν - whenever

PREPOSITIONS

15. παρά + gen - from
16. παρά + dat - beside, in the  
presence of
17. παρά + acc - alongside of
18. υπέρ + gen - in behalf of
19. υπέρ + acc - above

20. έως + gen - as far as

21. σύν + dat - with

PRONOUN

22. όστις, ήτις, ότι - whoever,  
whichever, whatever

NOUNS

23. άγγελος - angel
24. αἰών - an age
25. άμαρτία - a sin, sin
26. άρχιερεύς - chief priest,  
high priest
27. βασιλεία - kingdom
28. δοῦλος - slave
29. δόξα - glory
30. έθνος - nation
31. έργον - work
32. ζωή - life
33. καρδιά - heart
34. κόσμος - world
35. λαός - people
36. νόμος - law, the Law
37. όχλος - crowd, multitude
38. πόλις - city
39. προφήτης - prophet
40. σάρξ - flesh

- 41. σῶμα - body
- 42. φωνή - sound, voice
- 43. χάρις - grace
- 44. χεῖρ - hand

#### VERBS

- 45. ἀγαπάω - I love
- 46. ἀποστέλλω - I send (with a commission)
- 47. ἀφίημι - I let go, permit, forgive
- 48. βάλλω - I throw
- 49. βλέπω - I see
- 50. γράφω - I write
- 51. ἐγείρω - I raise up
- 52. εἰσέρχομαι - I go into, enter
- 53. ἐσθίω - I eat
- 54. εὕρισκω - I find
- 55. ἵστημι - I cause to stand, I stand
- 56. ζάω - I live
- 57. καλέω - I call, name, invite
- 58. παραδίδωμι - I hand over, betray
- 59. πορεύομαι - I go

## Vocabulary quiz

Words occurring 120 to 81 times

Name\_\_\_\_\_.

ADJECTIVES

1. ἀγαθός, η, ον -
2. ἕκαστος, η, ον -
3. ἕτερος, α, ον -
4. ἴδιος, α, ον -
5. καλός, η, ον -
6. μηδείς, μηδεμία, μηδέν -
7. ὅλος, η, ον -
8. ὅσος, η, ον -
9. πρῶτος, η, ον -

ADVERBS

10. ἐκεῖ -
11. ἔτι -
12. ὅπου -
13. πῶς -

CONJUNCTIONS

14. οὔτε -
15. ὥστε -

PARTICLE

16. ὅτε -

PREPOSITION

17. ἐνώπιον + gen -

PRONOUN

18. ἀλλήλων -

NOUNS

19. ἀγάπη -
20. αἷμα -
21. ἀληθεία -
22. ἄρτος -
23. βασιλεύς -
24. δικαιοσύνη -
25. δύναμις -
26. εἰρήνη -
27. ἐξουσία -
28. θάλασσα -
29. θάνατος -
30. καιρός -
31. μήτηρ -
32. ὁδός -
33. οἶκία -
34. ὀφθαλμός -
35. πούς -
36. τέκνον -
37. τόπος -
38. ψυχή -

VERBS

39. αἶρω -
40. ἀκολουθέω -

- 41. ἀνίστημι -
- 42. ἀποθνήσκω -
- 43. ἀπόλλυμι -
- 44. ἄρχω -
- 45. ἄρχομαι -
- 46. γεννᾶω -
- 47. δεῖ -
- 48. διδάσκω -
- 49. ἐρῶ -
- 50. ζητέω -
- 51. κάθημαι -
- 52. κρίνω -
- 53. μέλλω -
- 54. μένω -
- 55. ὁράω -
- 56. παρακαλέω -
- 57. περιπατέω -
- 58. πίπτω -
- 59. πληρόω -
- 60. προσέχομαι -
- 61. προσεύχομαι -

- 62. σῶζω -
- 63. τίθημι -
- 64. φοβέομαι -

## Vocabulary quiz key

Words occurring 120 to 81 times

ADJECTIVES

1. ἀγαθός, η, ον - good
2. ἕκαστος, η, ον - each
3. ἕτερος, α, ον - other, another  
different
4. ἴδιος, α, ον - one's own
5. καλός, η, ον - beautiful, good
6. μηδείς, μηδεμία, μηδέν - no one
7. ὅλος, η, ον - whole
8. ὅσος, η, ον - as great as,  
as many as
9. πρῶτος, η, ον - first

ADVERBS

10. ἐκεῖ - there
11. ἔτι - still, yet, even
12. ὅπου - where, whither
13. πῶς - how?

CONJUNCTIONS

14. οὔτε - neither, nor
15. ὥστε - so that

PARTICLE

16. ὅτε - when

PREPOSITION

17. ἐνώπιον + gen - before

PRONOUN

18. ἀλλήλων - of one another

NOUNS

19. ἀγάπη - love
20. αἷμα - blood
21. ἀληθεία - truth
22. ἄρτος - bread, loaf
23. βασιλεύς - king
24. δικαιοσύνη - righteousness
25. δύναμις - power
26. εἰρήνη - peace
27. ἐξουσία - authority
28. θάλασσα - lake
29. θάνατος - death
30. καιρός - time, season
31. μήτηρ - mother
32. ὁδός - way, road
33. οἶκία - house
34. ὀφθαλμός - eye
35. πούς - foot
36. τέκνον - child
37. τόπος - place
38. ψυχή - soul, life

VERBS

39. αἶρω - I take up, take  
away
40. ἀκολουθέω - I follow

- |  |                           |
|--|---------------------------|
| 41. ἀνίστημι - I cause to rise,<br>I arise | 62. σῶζω - I save         |
| 42. ἀποθνήσκω - I die                      | 63. τίθημι - I place, put |
| 43. ἀπόλλυμι - I destroy                   | 64. φοβέομαι - I fear     |
| 44. ἄρχω - I rule                          |                           |
| 45. ἄρχομαι - I begin                      |                           |
| 46. γεννᾶω - I beget                       |                           |
| 47. δεῖ - it is necessary                  |                           |
| 48. διδάσκω - I teach                      |                           |
| 49. ἐρῶ - I shall say                      |                           |
| 50. ζητέω - I seek                         |                           |
| 51. κάθημαι - I sit                        |                           |
| 52. κρίνω - I judge                        |                           |
| 53. μέλλω - I am about to                  |                           |
| 54. μένω - I remain                        |                           |
| 55. ὁράω - I see                           |                           |
| 56. παρακαλέω - I beseech, exhort, console |                           |
| 57. περιπατέω - I walk                     |                           |
| 58. πίπτω - I fall                         |                           |
| 59. πληρόω - I fill, fulfill               |                           |
| 60. προσέχομαι - I come to                 |                           |
| 61. προσεύχομαι - I pray                   |                           |

## Vocabulary quiz

Words occurring 80 to 61 times

Name \_\_\_\_\_.

ADJECTIVES

1. ἀγαπητός, η, ον -
2. δίκαιος, α, ον -
3. δώδεκα -
4. ἐπτά -
5. πρεσβύτερος, α, ον -
6. πιστός, η, ον -
7. πονηρός, α, ον -
8. τρεῖς, τρία -

20. θέλημα -
21. ἱερόν -
22. ἱμάτιον -
23. καρπός -
24. κεφαλή -
25. νύξ -
26. ὄρος -
27. πλοῖον -
28. πρόσωπον -

ADVERBS

9. ἔξω -
10. μᾶλλον -
11. ὧδε -

29. πῦρ -
30. ῥῆμα -
31. σάββατον -
32. σημεῖον -
33. στόμα -
34. ὕδωρ -
35. φῶς -

PREPOSITION

12. ἔξω + gen -

PRONOUN

13. ἐμός, ἐμή, ἐμόν -

NOUNS

14. αἰώνιος -
15. ἀπόστολος -
16. γραμματεὺς -
17. δαιμόνιον -
18. ἐντολή -
19. εὐαγγέλιον -

VERBS

36. ὄγω -
37. αἰτέω -
38. ἀνοίγω -
39. ἀποκτείνω -
40. ἀπολύω -
41. βαπτίζω -



42. δοκέω -
43. κηρύσσω -
44. μαρτυρέω -
45. πέμπω -
46. πίνω -
47. συνάγω -
48. τηρέω -
49. υπάγω -
50. χαίρω -

## Vocabulary quiz key

Words occurring 80 to 61 times

ADJECTIVES

- |  |                       |
|--|-----------------------|
| 1. ἀγαπητός, η, ον - beloved                 | 20. θέλημα - will     |
| 2. δίκαιος, α, ον - right, just<br>righteous | 21. ἱερόν - temple    |
| 3. δώδεκα - twelve                           | 22. ἱμάτιον - garment |
| 4. ἑπτὰ - seven                              | 23. καρπός - fruit    |
| 5. πρεσβύτερος, α, ον - elder                | 24. κεφαλὴ - head     |
| 6. πιστός, η, ον - faithful,<br>believing    | 25. νύξ - night       |
| 7. πονηρός, α, ον - evil                     | 26. ὄρος - mountain   |
| 8. τρεῖς, τρία - three                       | 27. πλοῖον - boat     |

ADVERBS

- |                           |                        |
|---------------------------|------------------------|
| 9. ἔξω - without          | 28. πρόσωπον - face    |
| 10. μᾶλλον - more, rather | 29. πῦρ - fire         |
| 11. ὧδε - here            | 30. ῥῆμα - word        |
|                           | 31. σάββατον - Sabbath |

PREPOSITION

- |                         |                    |
|-------------------------|--------------------|
| 12. ἔξω + gen - outside | 32. σημεῖον - sign |
|                         | 33. στόμα - mouth  |

PRONOUN

- |                                |                  |
|--------------------------------|------------------|
| 13. ἐμός, ἐμή, ἐμόν - my, mine | 34. ὕδωρ - water |
|                                | 35. φῶς - light  |

NOUNS

- |                                    |                         |
|------------------------------------|-------------------------|
| 14. αἰώνιος - eternal              | 36. ἄγω - I lead        |
| 15. ἀπόστολος - an Apostle         | 37. αἰτέω - I ask       |
| 16. γραμματεὺς - scribe            | 38. ἀνοίγω - I open     |
| 17. δαιμόνιον - demon              | 39. ἀποκτείνω - I kill  |
| 18. ἐντολή - commandment           | 40. ἀπολύω - I release  |
| 19. εὐαγγέλιον - good news, Gospel | 41. βαπτίζω - I baptize |

VERBS

- 42. δοκέω - I think, seem
- 43. κηρύσσω - I proclaim
- 44. μαρτυρέω - I bear witness, testify
- 45. πέμπω - I send
- 46. πίνω - I drink
- 47. συνάγω - I gather together
- 48. τηρέω - I keep
- 49. υπάγω - I depart
- 50. χαίρω - I rejoice

## Vocabulary quiz

Words occurring 60 to 50 times

Name \_\_\_\_\_.

ADJECTIVES

1. δεξιός, α, ον -
2. ἔσχατος, η, ον -
3. λοιπός, η, ον -
4. μακάριος, α, ον -
5. μέσος, η, ον -
6. μόνος, η, ον -
7. πλείων, ονος -

ADVERBS

8. ἐυθύς -
9. ἤδη -
10. λοιπός -

CONJUNCTIONS

11. ἄχρι (ἄχρις) -
12. διό -
13. μηδέ -
14. ὅπως -

PARTICLE

15. οὐχί -

PREPOSITION

16. ἄχρις + gen -

PRONOUN

17. τοιοῦτος, τοιαύτος,  
τοιοῦτον & τοιοῦτο -

NOUNS

18. ἀρχή -
19. γλῶσσα -
20. γραφή -
21. διδάσκαλος -
22. ἐλπὶς -
23. ἐπαγγελία -
24. θρονός -
25. λίθος -
26. παιδίον -
27. παραβολή -
28. σοφία -
29. συναγωγή -
30. χαρά -
31. χρόνος -

VERBS

32. ἀσπάζομαι -
33. δέχομαι -
34. δοξάζω -
35. ἐρωτάω -
36. εὐαγγελίζω -
37. θεωρέω -
38. κράζω -

39. πείθω -

40. προσκυνέω -

41. ὑπάρχω -

42. τὰ ὑπάρχοντα -

43. φημί -

## Vocabulary quiz key

Words occurring 60 to 50 times

ADJECTIVES

1. δεξιός, α, ον - right
2. ἔσχατος, η, ον - last
3. λοιπός, η, ον - remaining
4. μακάριος, α, ον - blessed, happy
5. μέσος, η, ον - middle, in the  
midst
6. μόνος, η, ον - alone, only
7. πλείων, ονος - larger, more

ADVERBS

8. ἐυθύς - immediately
9. ἤδη - now, already
10. λοιπός - for the rest, henceforth

CONJUNCTIONS

11. ἄχρι (ἄχρις) - until
12. διό - wherefore
13. μηδέ - but not, nor, not even
14. ὅπως - in order that, that

PARTICLE

15. οὐχί - not, no

PREPOSITION

16. ἄχρις + gen - as far as, up to

PRONOUN

17. τοιοῦτος, τοιαύτος,  
τοιοῦτον & τοιοῦτο - such

NOUNS

18. ἀρχή - a beginning
19. γλῶσσα - tongue
20. γραφή - a writing,  
Scripture
21. διδάσκαλος - teacher
22. ἐλπίς - hope
23. ἐπαγγελία - promise
24. θρονός - throne
25. λίθος - stone
26. παιδίον - infant, child
27. παραβολή - parable
28. σοφία - wisdom
29. συναγωγή - synagogue
30. χαρά - joy, delight
31. χρόνος - time

VERBS

32. ἀσπάζομαι - I greet, salute
33. δέχομαι - I receive
34. δοξάζω - I glorify
35. ἐρωτάω - I ask, request,  
entreat
36. εὐαγγελίζω - I bring good news,  
preach the gospel
37. θεωρέω - I look at, behold
38. κράζω - I cry out

- 39. πείθω - I persuade
- 40. προσκυνέω - I worship
- 41. υπάρχω - I am, exist
- 42. τὰ υπάρχοντα - one's belongings
- 43. φημί - I say

## Vocabulary quiz

Words occurring 49 to 42 times

Name \_\_\_\_\_.

ADJECTIVES

1. ἁμαρτωλός, ον -
2. ἅπας, ἅπασα ἅπαν -
3. ἔρημος, ον -
4. δεύτερος, α, ον -
5. κακός, η, ον -
6. μικρός, α, ον -
7. ὅμοιος, α, ον -
8. τρίτος, η, ον -
9. τυφλός, η, ον -

ADVERB

10. οὐκέτι -
11. ποῦ -
12. σήμερον -

PARTICLE

13. ἄρα -

PREPOSITION

14. πρό + gen -
15. ἔμπροσθεν + gen -

PRONOUN

16. σεαυτοῦ -

NOUNS

17. ἀνάστασις -
18. γενεά -

19. ἔτος -
20. θηρίον -
21. θλίψις -
22. κρίσις -
23. μέρος -
24. ναός -
25. σπέρμα -
26. σωτηρία -
27. τιμή -
28. φόβος -
29. φυλακή -
30. χρεῖα -

VERBS

31. ἁμαρτάνω -
32. ἀπαγγέλλω -
33. ἀποδίδωμι -
34. διώκω -
35. ἐγγίζω -
36. ἐπιγινώσκω -
37. εὐλογέω -
38. θαυμάζω -
39. θεραπεύω -
40. καθίζω -
41. κρατέω -



42. παραλαμβάνω -

43. προσφέρω -

44. σπείρω -

45. σταυρόω -

46. φανερόω -

47. φωνέω -

## Vocabulary quiz key

Words occurring 49 to 42 times

ADJECTIVES

1. ἁμαρτωλός, ον - sinful
2. ἅπας, ἅπασα ἅπαν - all
3. ἔρημος, ον - solitary, deserted
4. δεύτερος, α, ον - second
5. κακός, η, ον - bad, evil
6. μικρός, α, ον - small, little
7. ὅμοιος, α, ον - like
8. τρίτος, η, ον - third
9. τυφλός, η, ον - blind

ADVERB

10. οὐκέτι - no longer
11. ποῦ - where? whither?
12. σήμερον - today

PARTICLE

13. ἄρα - then, therefore

PREPOSITION

14. πρό + gen - before
15. ἔμπροσθεν + gen - in front of

PRONOUN

16. σεαυτοῦ - of thyself

NOUNS

17. ἀνάστασις - resurrection
18. γενεά - generation

19. ἔτος - year
20. θηρίον - wild beast
21. θλίψις - tribulation
22. κρίσις - judgment
23. μέρος - a part
24. ναός - temple
25. σπέρμα - seed
26. σωτηρία - salvation
27. τιμή - honor, price
28. φόβος - fear, terror
29. φυλακή - a guard, prison  
a watch
30. χρεία - need

VERBS

31. ἁμαρτάνω - I sin
32. ἀπαγγέλλω - I announce,  
report
33. ἀποδίδωμι - I give back,  
pay
34. διώκω - I pursue,  
persecute
35. ἐγγίζω - I come near
36. ἐπιγινώσκω - I come to know,  
recognize
37. εὐλογέω - I bless
38. θαυμάζω - I marvel, wonder at
39. θεραπεύω - I heal
40. καθίζω - I seat, sit
41. κρατέω - I grasp

- 42. παραλαμβάνω - I receive
- 43. προσφέρω - I bring to, offer
- 44. σπείρω - I sow
- 45. σταυρόω - I crucify
- 46. φανερόω - I make manifest, appear
- 47. φωνέω - I call

## Vocabulary quiz

Words occurring 41 to 34 times

Name \_\_\_\_\_.

ADJECTIVES

1. ἄξιος, α, ον -
2. ἱκανός, η, ον -
3. καινός, η, ον -
4. ὀλίγος, η, ον -
5. πέντε -
6. πτωχός, η, ον -
7. τέσσαρες -

ADVERBS

8. ἄρτι -
9. εὐθέως -
10. καλῶς -
11. πάντοτε -
12. ὥσπερ -

PARTICLE

13. οὐαί -

PREPOSITIONS

14. ὀπίσω + gen -
15. χωρίς + gen -

PRONOUN

16. ἐμαυτοῦ -

NOUNS

17. ἀγρός -
18. ἄρχων -

19. διάβολος -

20. ἐπιθυμία -

21. θύρα -

22. μαρτυρία -

23. μάρτυς -

24. μνημεῖον -

25. ὀργή -

26. οὔς -

27. περιτομή -

28. πρόβατον -

29. προσευχή -

30. τέλος -

VERBS

31. ἄπτομαι -

32. ἀσθενέω -

33. βλασφημέω -

34. βούλομαι -

35. διέρχομαι -

36. διακονέω -

37. δικάιόω -

38. ἐκπορεύομαι -

39. ἐπιστρέφω -

40. ἐπιτίθημι -

41. ἐργάζομαι -

- 42. ἐτοιμάζω -
- 43. εὐχαριστέω -
- 44. κλαίω -
- 45. λογίζομαι -
- 46. μετανοέω -
- 47. μισέω -
- 48. οἰκοδομέω -
- 49. ὀφείλω -
- 50. παραγίνομαι -
- 51. παρίστημι -
- 52. πάσχω -
- 53. πειράζω -
- 54. περισσεύω -
- 55. πλανάω -
- 56. πράσσω -
- 57. ὑποστρέφω -
- 58. ὑποτάσσω -

## Vocabulary quiz key

Words occurring 41 to 34 times

ADJECTIVES

1. ἄξιος, α, ον - worthy
2. ἱκανός, η, ον - sufficient, able  
considerable
3. καινός, η, ον - new
4. ὀλίγος, η, ον - little, few
5. πέντε - five
6. πτωχός, η, ον - poor
7. τέσσαρες - four

ADVERBS

8. ἄρτι - now, just now
9. εὐθέως - immediately
10. καλῶς - well
11. πάντοτε - always
12. ὥσπερ - just as, even as

PARTICLE

13. οὐαί - woe! alas!

PREPOSITIONS

14. ὀπίσω + gen - behind, after
15. χωρίς + gen - without, apart  
from

PRONOUN

16. ἑαυτοῦ - of myself

NOUNS

17. ἀγρός - field
18. ἄρχων - a ruler

19. διάβολος - the Accuser  
the Devil
20. ἐπιθυμία - eager desire,  
passion
21. θύρα - door
22. μαρτυρία - testimony,  
evidence
23. μάρτυς - a witness
24. μνημεῖον - tomb, monument
25. ὀργή - anger
26. οὖς - ear
27. περιτομή - circumcision
28. πρόβατον - sheep
29. προσευχή - prayer
30. τέλος - end

VERBS

31. ἅπτομαι - I touch
32. ἀσθενέω - I am weak
33. βλασφημέω - I revile,  
blaspheme
34. βούλομαι - I wish,  
determine
35. διέρχομαι - I go through
36. διακονέω - I wait upon,  
serve, minister
37. δικαιόω - I justify,  
pronounce righteous
38. ἐκπορεύομαι - I go out
39. ἐπιστρέφω - I turn to, return
40. ἐπιτίθημι - I lay upon
41. ἐργάζομαι - I work

42. ἐτοιμάζω - I prepare
43. εὐχαριστέω - I give thanks
44. κλαίω - I weep
45. λογίζομαι - I account, reckon
46. μετανοέω - I repent
47. μισέω - I hate
48. οἰκοδομέω - I build, edify
49. ὀφείλω - I owe, ought
50. παραγίνομαι - I come, arrive
51. παρίστημι - I am present, stand by
52. πάσχω - I suffer
53. πειράζω - I test, tempt, attempt
54. περισσεύω - I abound, am rich
55. πλανάω - I lead astray
56. πράσσω - I do, perform
57. ὑποστρέφω - I return
58. ὑποτάσσω - I subject, put in subjection

## Vocabulary quiz

Words occurring 33 to 30 times

Name \_\_\_\_\_.

ADJECTIVES

1. δυνατός, η, ον -
2. ποῖος, α, ον -
3. ἐχθρός, α, ον -

ADVERBS

4. ἐγγύς -
5. ὁμοίως -

CONJUNCTIONS

6. μήτε -
7. πλὴν -

PARTICLES

8. γε -
9. ναί -

PREPOSITION

10. πλάν + gen -

NOUNS

11. ἀκάθαρτος -
12. ἄνεμος -
13. ἄρνιον -
14. διαθήκη -
15. διακονία -
16. διδαχή -
17. ἐχθρός -
18. ἥλιος -

19. ἱερεὺς -

20. μέλος -

21. οἶνος -

22. παρρησία -

23. πλῆθος -

24. ποτήριον -

25. σκότος -

26. συνελθῆσις -

27. ὑπομονή -

28. φυλή -

VERBS

29. ἀγοράζω -

30. ἀναγινώσκω -

31. ἀρνέομαι -

32. δεικνύω (-νυμι) -

33. ἐλέξω -

34. ἐλπίζω -

35. ἔξεστι -

36. ἐπικαλέω -

37. ἐπικαλέομαι -

38. ἐπιτιμῶ -

39. καθαρίζω -

40. καυχάομαι -

41. παραγγέλλω -



- 42. παρέρχομαι -
- 43. σκανδαλίζω -
- 44. συνέρχομαι -
- 45. φαίνω -
- 46. φεύγω -
- 47. φυλάσσω -

## Vocabulary quiz key

Words occurring 33 to 30 times

ADJECTIVES

1. δυνατός, η, ον - powerful, possible
2. ποῖος, α, ον - what sort of?
3. ἐχθρός, α, ον - hating

ADVERBS

4. ἐγγύς - near
5. ὁμοίως - likewise

CONJUNCTIONS

6. μήτε - neither, nor
7. πλὴν - however, but, only

PARTICLES

8. γε - indeed, at least, really
9. ναί - yea, truly, yes

PREPOSITION

10. πλάν + gen - except

NOUNS

11. ἀκάθαρτος - unclean
12. ἄνεμος - wind
13. ἀρνίον - lamb
14. διαθήκη - covenant
15. διακονία - ministry, service, waiting at table
16. διδασχά - teaching
17. ἐχθρός - enemy
18. ἥλιος - the sun

19. ἱερεύς - priest
20. μέλος - member
21. οἶνος - wine
22. παρρησία - boldness, confidence
23. πλῆθος - multitude
24. ποτήριον - cup
25. σκότος - darkness
26. συνείδησις - conscience
27. ὑπομονή - steadfast endurance
28. φυλή - tribe

VERBS

29. ἀγοράζω - I buy
30. ἀναγινώσκω - I read
31. ἀρνέομαι - I deny
32. δεικνύω (-νυμι) - I show
33. ἐλεέω - I have mercy
34. ἐλπίζω - I hope
35. ἔξεστι - it is lawful
36. ἐπικαλέω - I call, name
37. ἐπικαλέομαι - I invoke, appeal to
38. ἐπιτιμᾶω - I rebuke, warn
39. καθαρίζω - I cleanse
40. καυχάομαι - I boast
41. παραγγέλλω - I command, charge

- 42. παρέρχομαι - I pass by, pass away; I arrive
- 43. σκανδαλίζω - I cause to stumble
- 44. συνέρχομαι - I come together
- 45. φαίνω - I shine, appear
- 46. φεύγω - I flee
- 47. φυλάσσω - I guard

## Vocabulary quiz

Words occurring 29 to 26 times

Name\_\_\_\_\_.

ADJECTIVES

1. ἀληθινός, ή, όν -
2. ἀληθής, ές -
3. ισχυρός, ά, όν -
4. πλούσιος, α, ον -
5. πόσος, η, ον -
6. φίλος, η, ον -

ADVERBS

7. έκεΐθεν -
8. οΰπω -
9. πόθεν -

CONJUNCTION

10. έπέί -

PARTICLES

11. ίδε -
12. ποτέ -

PRONOUN

13. σός, σή, σόν -

NOUNS

14. άδελφή -
15. άδικία -
16. γνώσις -
17. διάκονος -
18. έλεος -

19. έορτή -
20. θυγάτηρ -
21. θυσία -
22. κρίμα -
23. κώμη -
24. μάχαιρα -
25. μισθός -
26. μυστήριον -
27. παράκλησις -
28. πάσχα -
29. σταυρός -
30. στρατιώτης -
31. φίλος -
32. χήρα -
33. χώρα -

VERBS

34. άγιάζω -
35. άποκαλύπτω -
36. βαστάζω -
37. γαμέω -
38. ένδύω -
39. ήγέομαι -
40. ήκω -
41. ιάομαι -

- 42. ισχύω -
- 43. καταργέω -
- 44. κελεύω -
- 45. λυπέω -
- 46. νικάω -
- 47. ὁμνύω (-ύμι) -
- 48. προσκαλέομαι -
- 49. προφητεύω -
- 50. συνίημι -
- 51. τελέω -
- 52. φρονέω -

## Vocabulary quiz key

Words occurring 29 to 26 times

ADJECTIVES

1. ἀληθινός, ή, όν - true
2. ἀληθής, ές - true
3. ισχυρός, ά, όν - strong
4. πλούσιος, α, ον - rich
5. πόσος, η, ον - how great? how much?
6. φίλος, η, ον - loving

ADVERBS

7. ἐκεῖθεν - thence, from that place
8. οὐπω - not yet
9. πόθεν - whence?

CONJUNCTION

10. ἐπεὶ - when, since

PARTICLES

11. ἴδε - see! behold!
12. ποτέ - at some time, once, ever

PRONOUN

13. σός, σή, σόν - thy, thine

NOUNS

14. ἀδελφή - sister
15. ἀδικία - unrighteousness
16. γνῶσις - wisdom
17. διάκονος - servant, deacon  
administrator
18. ἔλεος - pity, mercy

19. ἑορτή - feast
20. θυγάτηρ - daughter
21. θυσία - sacrifice
22. κρίμα - judgment
23. κώμη - village
24. μάχαιρα - sword
25. μισθός - wages, reward
26. μυστήριον - mystery
27. παράκλησις - exhortation  
consolation
28. πάσχα - passover
29. σταυρός - cross
30. στρατιώτης - soldier
31. φίλος - friend
32. χήρα - widow
33. χώρα - country

VERBS

34. ἀγιάζω - I sanctify
35. ἀποκαλύπτω - I reveal
36. βαστάζω - I bear, carry
37. γαμέω - I marry
38. ἐνδύω - I put on, clothe
39. ἡγέομαι - I am chief; I think;  
regard
40. ἦκω - I have come
41. ἰάομαι - I heal

- 42. ἰσχύω - I am strong, able
- 43. καταργέω - I bring to naught, abolish
- 44. κελεύω - I order
- 45. λυπέω - I grieve
- 46. νικάω - I conquer
- 47. ὀμνύω (-ύμι) - I swear, take an oath
- 48. προσκαλέσμαι - I summon
- 49. προφητεύω - I prophesy
- 50. συνίημι - I understand
- 51. τελέω - I finish; fulfill
- 52. φρονέω - I think

## Review vocabulary quiz

Words occurring 500 to 61 times

Name \_\_\_\_\_.

ADJECTIVES

1. ἅγιος, α, ον -
2. δίκαιος, α, ον -
3. δώδεκα -
4. ἕκαστος, α, ον -
5. ἕτερος, α, ον -
6. μέγας, μεγάλη, μέγα -
7. ὅλος, η, ον -
8. ὅσος, η, ον -
9. πιστός, η, ον -
10. πολύς, πολλή, πολύ -

ADVERBS

11. ἐκεῖ -
12. ἔτι -
13. ἔξω -
14. καθώς -
15. μᾶλλον -
16. ὅπου -
17. οὕτως -
18. πάλιν -
19. πῶς -
20. τότε -
21. ὥδε -
22. ὡς -

CONJUNCTIONS

23. ἀλλά -
24. ἐάν -
25. ἕως -
26. ἥ -
27. οὐδέ -
28. οὔτε -
29. ὥστε -

PARTICLES

30. μέν -
31. ὅταν -
32. ὅτε -
33. οὖν -
34. τε -

PREPOSITIONS

35. ἐνώπιον + gen -
36. ἔξω + gen -
37. ἐπὶ + gen -
38. ἐπὶ + dat -
39. ἐπὶ + acc -
40. ἕως + gen -
41. παρὰ + gen -
42. παρὰ + dat -
43. παρὰ + acc -



44. περί + gen -

45. περί + acc -

46. σύν + dat -

47. ὑπέρ + gen -

48. ὑπέρ + acc -

49. ὑπό + gen -

50. ὑπό + acc -

#### PRONOUNS

51. ἀλλήλων -

52. ἑαυτοῦ -

53. ἐκεῖνος -

54. ἐμός, ἐμή, ἐμόν -

55. ὅστις, ἧτις, ὅτι -

#### NOUNS

56. αἰώνιος -

57. αἰών -

58. αἷμα -

59. ἀνὴρ -

60. βασιλεία -

61. βασιλεύς -

62. γραμματεὺς -

63. δαιμόνιον -

64. δυνάμις -

65. ἔθνος -

66. ἐντολή -

67. ἡμέρα -

68. θέλημα -

69. καιρός -

70. καρπός -

71. κεφαλή -

72. λαός -

73. μαθητής -

74. νόμος -

75. ὄρος -

76. ὄχλος -

77. πῖστις -

78. πόλις -

79. πούς -

80. σάρξ -

81. σημεῖον -

82. στόμα -

83. τόπος -

84. ὕδωρ -

85. φῶς -

86. χάρις -

87. χεῖρ -

88. ψυχὴ -

#### VERBS

89. αἶρω -

90. αἰτέω -

91. ἀκολουθέω -

92. ἀνίστημι -

- |                   |                    |
|-------------------|--------------------|
| 93. ἀνοίγω -      | 119. πληρόω -      |
| 94. ἄρχομαι -     | 120. προσεύχομαι - |
| 95. ἀφίημι -      | 121. ὑπάγω -       |
| 96. γεννᾶω -      | 122. χάλρω -       |
| 97. δοκέω -       |                    |
| 98. δύναμαι -     |                    |
| 99. ἐρῶ -         |                    |
| 100. ἐσθίω -      |                    |
| 101. εὕρισκω -    |                    |
| 102. ζητέω -      |                    |
| 103. θέλω -       |                    |
| 104. ἵστημι -     |                    |
| 105. κάθημι -     |                    |
| 106. καλέω -      |                    |
| 107. κηρύσσω -    |                    |
| 108. κρίνω -      |                    |
| 109. λαλέω -      |                    |
| 110. μαρτυρέω -   |                    |
| 111. μέλλω -      |                    |
| 112. οἶδα -       |                    |
| 113. ὁράω -       |                    |
| 114. παραδίδωμι - |                    |
| 115. παρακαλέω -  |                    |
| 116. περιπατέω -  |                    |
| 117. πίπτω -      |                    |
| 118. πίνω -       |                    |

## Review vocabulary quiz key

Words occurring 500 to 61 times

ADJECTIVES

1. ἅγιος, α, ον - holy
2. δίκαιος, α, ον - right, just, righteous
3. δώδεκα - twelve
4. ἕκαστος, α, ον - each
5. ἕτερος, α, ον - other, another  
different
6. μέγας, μεγάλη, μέγα - large, great
7. ὅλος, η, ον - whole
8. ὅσος, η, ον - as great as, as many as
9. πιστός, η, ον - faithful, believing
10. πολὺς, πολλή, πολύ - much, many

ADVERBS

11. ἐκεῖ - there
12. ἔτι - still, yet, even
13. ἔξω - without
14. καθώς - as, even as
15. μᾶλλον - more, rather
16. ὅπου - where, whither
17. οὕτως - thus
18. πάλιν - again
19. πῶς - how?
20. τότε - then, at that time
21. ὧδε - here
22. ὥς - that, how, about

CONJUNCTIONS

23. ἀλλά - but, except
24. ἐάν - if
25. ἕως - until
26. ἢ - or
27. οὐδέ - neither, nor, and  
not, not even
28. οὔτε - neither, nor
29. ὥστε - so that

PARTICLES

30. μὲν - indeed, on the other hand
31. ὅταν - whenever
32. ὅτε - when
33. οὖν - therefore, accordingly
34. τε - and

PREPOSITIONS

35. ἐνώπιον + gen - before
36. ἔξω + gen - outside
37. ἐπὶ + gen - over, on, at the time of
38. ἐπὶ + dat - on the basis of, at
39. ἐπὶ + acc - on, to, against
40. ἕως + gen - as far as
41. παρὰ + gen - from
42. παρὰ + dat - beside, in the presence of
43. παρὰ + acc - alongside of

44. περί + gen - concerning, about
45. περί + acc - around
46. σύν + dat - with
47. υπέρ + gen - in behalf of
48. υπέρ + acc - above
49. υπό + gen - by
50. υπό + acc - under

#### PRONOUNS

51. ἀλλήλων - of one another
52. ἑαυτοῦ - of himself
53. ἐκεῖνος - that
54. ἐμός, ἐμή, ἐμόν - my, mine
55. ὅστις, ἥτις, ὅτι - whoever, whichever

#### NOUNS

56. αἰώνιος - eternal
57. αἰών - age
58. αἷμα - blood
59. ἀνὴρ - man
60. βασιλεία - kingdom
61. βασιλεύς - king
62. γραμματεὺς - scribe
63. δαιμόνιον - demon
64. δυνάμις - I am powerful
65. ἔθνος - nation
66. ἐντολή - commandment
67. ἡμέρα - day

68. θέλημα - will
69. καιρὸς - time, season
70. καρπὸς - fruit
71. κεφαλὴ - head
72. λαός - people
73. μαθητὴς - disciple
74. νόμος - law, the Law
75. ὄρος - mountain

76. ὄχλος - crowd, multitude
77. πίστις - faith, belief
78. πόλις - city
79. πόυς - foot
80. σὰρξ - flesh
81. σημεῖον - sign
82. στόμα - mouth
83. τόπος - place
84. ὕδωρ - water
85. φῶς - light
86. χάρις - grace
87. χεῖρ - hand
88. ψυχὴ - soul, life

#### VERBS

89. αἶρω - I take up, take away
90. αἰτέω - I ask
91. ἀκολουθέω - I follow
92. ἀνίστημι - I cause to rise, I arise

- |      |  |      |                          |
|------|--|------|--------------------------|
| 93.  | ἀνοίγω - I open                        | 119. | πληρόω - I fill, fulfill |
| 94.  | ἄρχομαι - I begin                      | 120. | προσεύχομαι - I pray     |
| 95.  | ἀφίημι - I let go, permit,<br>forgive  | 121. | ὕπάγω - I depart         |
| 96.  | γεννάω - I beget                       | 122. | χαίρω - I rejoice        |
| 97.  | δοκέω - I seem, think                  |      |                          |
| 98.  | δύναμαι - I am powerful                |      |                          |
| 99.  | ἐρῶ - I shall say                      |      |                          |
| 100. | ἐσθίω - I eat                          |      |                          |
| 101. | εὗρισκω - I find                       |      |                          |
| 102. | ζητέω - I seek                         |      |                          |
| 103. | θέλω - I will                          |      |                          |
| 104. | ἵστημι - I cause to stand, I stand     |      |                          |
| 105. | κάθημι - I sit                         |      |                          |
| 106. | καλέω - I call, name, invite           |      |                          |
| 107. | κηρύσσω - I proclaim                   |      |                          |
| 108. | κρίνω - I judge                        |      |                          |
| 109. | λαλέω - I speak                        |      |                          |
| 110. | μαρτυρέω - I bear witness, testify     |      |                          |
| 111. | μέλλω - I am about to                  |      |                          |
| 112. | οἶδα - I know                          |      |                          |
| 113. | ὁράω - I see                           |      |                          |
| 114. | παραδίδωμι - I hand over, betray       |      |                          |
| 115. | παρακαλέω - I beseech, exhort, console |      |                          |
| 116. | περιπατέω - I walk                     |      |                          |
| 117. | πίπτω - I fall                         |      |                          |
| 118. | πίνω - I drink                         |      |                          |

## Review vocabulary quiz

Words occurring 60 to 26 times

Name\_\_\_\_\_.

ADJECTIVES

1. ἅπας, ασα, αν -
2. ἄξιλος, α, ον -
3. δεξιός, ά, όν -
4. ικανός, ή, όν -
5. ισχυρός, ά, όν -
6. καινός, ή, όν -
7. λοιπός, ή, όν -
8. μακάριος, α, ον -
9. μέσος, η, ον -
10. μόνος, η, ον -
11. ὅμοιος, α, ον -
12. πλούσιος, α, ον -
13. πόσος, η, ον -
14. πτωχός, ή, όν -
15. τέσσαρες -
16. τρίτος, η, ον -

ADVERBS

17. ἄρτι -
18. ἐγγύς -
19. ἐκεῖθεν -
20. εὐθύς -
21. ἤδη -
22. καλῶς -

23. ὁμολως -

24. οὕτω -

25. πάντοτε -

26. πόθεν -

27. ποῦ -

28. σήμερον -

29. ὥσπερ -

CONJUNCTIONS

30. ἄχρις -

31. διό -

32. ἐπεί -

33. μηδέ -

34. μητέ -

35. ὅπως -

36. πλήν -

PARTICLES

37. ἄρα -

38. γε -

39. ναί -

40. οὐαί -

41. ποτέ -

PREPOSITIONS

42. ἔμπροσθεν + gen -

43. ὀπίσω + gen -

44. πλήν + gen -

45. χωρίς + gen -

#### PRONOUNS

46. ἑμαυτοῦ -

47. ποῖος -

48. σεαυτοῦ -

49. σός, σή, σόν -

50. τοιοῦτος, αὐτη, οὗτον -

#### NOUNS

51. ἄνεμος -

52. ἀρνίον -

53. ἐπαγγελία -

54. ἐορτή -

55. ἔτος -

56. θηρίον -

57. θυγάτηρ -

58. θύρα -

59. θυσία -

60. κρίσις -

61. μάχαιρα -

62. μέλος -

63. μέρος -

64. μισθός -

65. μνημεῖον -

66. οὔς -

67. παράκλησις -

68. παρρησία -

69. περιτομή -

70. πλήθος -

71. ποτήριον -

72. πρόβατον -

73. σπέρμα -

74. συνείδησις -

75. τιμή -

76. φυλή -

77. χήρα -

78. χρεία -

#### VERBS

79. ἀγοράζω -

80. ἀποδίδωμι -

81. ἄπτομαι -

82. ἀρνέομαι -

83. ἀσθενέω -

84. ἀσπάζομαι -

85. βαστάζω -

86. βούλομαι -

87. γαμέω -

88. δέω -

89. ἐπερωτάω -

90. ἐπικαλέω -

91. ἐπιτίθημι -

92. ἐπιτιμάω -

- |                     |                 |
|---------------------|-----------------|
| 93. ἤκω -           | 116. ὑπάρχω -   |
| 94. ἰάομαι -        | 117. ὑποτάσσω - |
| 95. καθίζω -        | 118. φαίνω -    |
| 96. καταργέω -      | 119. φανερόω -  |
| 97. κατοικέω -      | 120. φήμι -     |
| 98. καυχάομαι -     | 121. φρονέω -   |
| 99. κελεύω -        | 122. φυλάσσω -  |
| 100. κλαίω -        |                 |
| 101. κράζω -        |                 |
| 102. κρατέω -       |                 |
| 103. λυπέω -        |                 |
| 104. μισέω -        |                 |
| 105. παραγίνομαι -  |                 |
| 106. παρίστημι -    |                 |
| 107. πάσχω -        |                 |
| 108. πέλω -         |                 |
| 109. πειράζω -      |                 |
| 110. πράσσω -       |                 |
| 111. προσκαλέομαι - |                 |
| 112. προσκυνέω -    |                 |
| 113. σπείρω -       |                 |
| 114. συνίημι -      |                 |
| 115. τελέω -        |                 |



## Review vocabulary quiz key

Words occurring 60 to 26 times

ADJECTIVES

1. ἅπας, ασα, αν - all
2. ἄξιος, α, ον - worthy
3. δεξιός, ά, όν - right
4. ικανός, ή, όν - sufficient, able  
considerable
5. ισχυρός, ά, όν - strong
6. καινός, ή, όν - new
7. λοιπός, ή, όν - remaining
8. μακάριος, α, ον - blessed
9. μέσος, η, ον - middle, in the  
midst
10. μόνος, η, ον - only, alone
11. ὅμοιος, α, ον - like, similiar
12. πλούσιος, α, ον - rich
13. πόσος, η, ον - how great, how  
much
14. πτωχός, ή, όν - poor
15. τέσσαρες - four
16. τρίτος, η, ον - third

ADVERBS

17. ἄρτι - now, just now
18. ἐγγύς - near
19. ἐκεῖθεν - thence, from there
20. εὐθύς - immediately
21. ἤδη - already
22. καλῶς - well

23. ὁμολως - likewise

24. οὐπω - not yet

25. πάντοτε - always

26. πόθεν - whence

27. ποῦ - where?

28. σήμερον - today

29. ὥσπερ - just as, even as

CONJUNCTIONS

30. ἄχρις - until

31. διό - wherefore

32. ἐπεὶ - there, since

33. μηδέ - but not, nor,  
not even

34. μητέ - neither, nor

35. ὅπως - in order that

36. πλὴν - however, but, only

PARTICLES

37. ἄρα - therefore, then

38. γε - indeed, even, really,  
at least

39. ναί - yea, truly

40. οὐαί - woe! alas!

41. ποτέ - at some time, once  
everPREPOSITIONS42. ἔμπροσθεν + gen - before, in  
front of

43. ὀπίσω + gen - behind, after

44. πλήν + gen - however, but, only

45. χωρίς + gen - without, apart from

#### PRONOUNS

46. ἑμαυτοῦ - of myself

47. ποῖος - what sort of?

48. σεαυτοῦ - of yourself

49. σός, σή, σόν - your, thine

50. τοιοῦτος, αὐτῇ, οὕτως - such

#### NOUNS

51. ἄνεμος - wind

52. ἀρνίον - lamb

53. ἐπαγγελία - promise

54. ἐορτή - feast

55. ἔτος - year

56. θηρίον - wild beast

57. θυγάτηρ - daughter

58. θύρα - door

59. θυσία - sacrifice

60. κρίσις - judgment

61. μάχαιρα - sword

62. μέλος - member

63. μέρος - part

64. μισθός - wages, reward

65. μνημεῖον - tomb, monument

66. οὖς - ear

67. παράκλησις - exhortation

68. παρρησία - confidence, boldness

69. περιτομή - circumcision

70. πλῆθος - multitude, crowd

71. ποτήριον - cup

72. πρόβατον - sheep

73. σπέρμα - seed

74. συνείδησις - conscience

75. τιμή - honor, price

76. φυλή - tribe

77. χήρα - widow

78. χρεία - need

#### VERBS

79. ἀγοράζω - I buy

80. ἀποδίδωμι - I pay back, repay

81. ἅπτομαι - I touch

82. ἀρνέομαι - I deny

83. ἀσθενέω - I am weak

84. ἀσπάζομαι - I greet

85. βαστάζω - I carry, bear

86. βούλομαι - I will, wish, determine,

87. γαμέω - I marry

88. δέω - I bind

89. ἐπερωτάω - I ask a question

90. ἐπικαλέω - I call, name

91. ἐπιτίθημι - I put, place upon

92. ἐπιτιμάω - I rebuke, warn

- |                                     |                                |
|-------------------------------------|--------------------------------|
| 93. ἦκω - I have come               | 116. ὑπάρχω - I exist, am      |
| 94. ἰάομαι - I heal                 | 117. ὑποτάσσω - I submit       |
| 95. καθίζω - I sit                  | 118. φαίνω - I shine           |
| 96. καταργέω - I render ineffective | 119. φανερόω - I make manifest |
| abolish, destroy                    |                                |
| 97. κατοικέω - I dwell, indwell     | 120. φήμι - I say              |
| 98. καυχάομαι - I boast             | 121. φρονέω - I think          |
| 99. κελεύω - I order                | 122. φυλάσσω - I guard         |
| 100. κλαίω - I weep                 |                                |
| 101. κράζω - I cry out              |                                |
| 102. κρατέω - I grasp               |                                |
| 103. λυπέω - I grieve               |                                |
| 104. μισέω - I hate                 |                                |
| 105. παραγίνομαι - I arrive         |                                |
| 106. παρίστημι - I stand by         |                                |
| 107. πάσχω - I suffer               |                                |
| 108. πείθω - I persuade             |                                |
| 109. πειράζω - I tempt, test, try   |                                |
| 110. πράσσω - I do, perform         |                                |
| 111. προσκαλέομαι - I summon        |                                |
| 112. προσκυνέω - I worship          |                                |
| 113. σπείρω - I sow                 |                                |
| 114. συνίημι - I understand         |                                |
| 115. τελέω - I finish, fulfill      |                                |

## Case syntax quiz

Name \_\_\_\_\_.

1. By referring to Section Two, match the name of the case usage to its description in the left hand column.

- |  |                                    |
|--|------------------------------------|
| _____ 1. Tells the impersonal means or personal agency by which something is done. | A. Nominative absolute             |
| _____ 2. With verbs of sensation or perception, emotion, concern and sharing.      | B. Partitive genitive              |
| _____ 3. With verbs of ceasing, abstaining, missing and lacking.                   | C. Subjective genitive             |
| _____ 4. With verbs of close personal relations or verbs of speaking.              | D. Objective genitive              |
| _____ 5. Used to indicate point of time within a succession of events.             | E. Gen of direct object            |
| _____ 6. Expresses impersonal means only.  | F. Genitive absolute               |
| _____ 7. Used with an attendant circumstance of an action rather than the means.   | G. Abl of direct object            |
| _____ 8. The verb will regularly be passive and normally no preposition is used.   | H. Ablative of agency              |
| _____ 9. The expression is figurative and locates within logical limits.           | I. Abl of separation               |
| _____ 10. Indicates the whole of which the word modified is a part.                | J. Dat of direct object            |
| _____ 11. The noun in this case produces the action of the action-noun modified.   | K. Dat of possession               |
| _____ 12. The noun in this case receives the action of the action-noun modified.   | L. Dat of reference                |
| _____ 13. Used in salutations and exclamations.                                    | M. Locative of sphere              |
| _____ 14. The idea of mere reference rather than personal interest.                | N. Locative of time                |
| _____ 15. Receives the action of a transitive verb.                                | O. Instrumental of means           |
| _____ 16. Limits a verb indirectly and asks the question "HOW"?                    | P. Instr of attendant circumstance |
| _____ 17. Indicates the person to whom a thing belongs.                            | Q. Instr of time/space             |
|  | R. Instr of agency                 |
|  | S. Acc of direct object            |
|  | T. Adverbial accusative of manner  |

## Case syntax quiz key

1. By referring to Section Two, match the name of the case usage to its description in the left hand column.

<u>H</u> 1. Tells the impersonal means or personal agency by which something is done.	A. Nominative absolute
<u>E</u> 2. With verbs of sensation or perception, emotion, concern and sharing.	B. Partitive genitive
<u>G</u> 3. With verbs of ceasing, abstaining, missing and lacking.	C. Subjective genitive
<u>J</u> 4. With verbs of close personal relations or verbs of speaking.	D. Objective genitive
<u>N</u> 5. Used to indicate point of time within a succession of events.	E. Gen of direct object
<u>O</u> 6. Expresses impersonal means only.	F. Genitive absolute
<u>P</u> 7. Used with an attendant circumstance of an action rather than the means.	G. Abl of direct object
<u>R</u> 8. The verb will regularly be passive and normally no preposition is used.	H. Ablative of agency
<u>M</u> 9. The expression is figurative and locates within logical limits.	I. Abl of separation
<u>B</u> 10. Indicates the whole of which the word modified is a part.	J. Dat of direct object
<u>C</u> 11. The noun in this case produces the action of the action-noun modified.	K. Dat of possession
<u>D</u> 12. The noun in this case receives the action of the action-noun modified.	L. Dat of reference
<u>A</u> 13. Used in salutations and exclamations.	M. Locative of sphere
<u>L</u> 14. The idea of mere reference rather than personal interest.	N. Locative of time
<u>S</u> 15. Receives the action of a transitive verb.	O. Instrumental of means
<u>T</u> 16. Limits a verb indirectly and asks the question "HOW"?	P. Instr of attendant circumstance
<u>K</u> 17. Indicates the person to whom a thing belongs.	Q. Instr of time/space
	R. Instr of agency
	S. Acc of direct object
	T. Adverbial accusative of manner

Article and case syntax quiz

Name \_\_\_\_\_.

Give below the article and case syntax of the underlined words in the following passage from Colossians 1:3-8. You may use Kubo's Reader's Lexicon:

Paul Thanks God for the Colossians

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ<sup>ς</sup> τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ<sup>ο</sup> πάντοτε<sup>ο</sup> περὶ ὑμῶν προσευχόμενοι, 4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους ὃ διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προσηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας<sup>ς</sup> τοῦ εὐαγγελίου<sup>ο</sup> 6 τοῦ παρόντος εἰς ὑμᾶς,<sup>ς</sup> καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφοροῦμενοι καὶ αὐξανόμενοι<sup>ς</sup> καθὼς καὶ ἐν ὑμῖν,<sup>ς</sup> ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· 7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν<sup>ς</sup> διάκονος τοῦ Χριστοῦ, 8 ὃ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

1. θεῷ (ν.3) \_\_\_\_\_.
2. τὴν (ν.4) \_\_\_\_\_.
3. τὴν (ν.5) \_\_\_\_\_.
4. λόγῳ (ν.5) \_\_\_\_\_.
5. ἀληθείας (ν.5) \_\_\_\_\_.
6. εὐαγγελίου (ν.5) \_\_\_\_\_.
7. χάριν (ν.6) \_\_\_\_\_.
8. θεοῦ (ν.6) \_\_\_\_\_.
9. συνδούλου (ν.7) \_\_\_\_\_.
10. διάκονος (ν.7) \_\_\_\_\_.
11. ὃ (ν.8) \_\_\_\_\_.
12. πνεύματι (ν.8) \_\_\_\_\_.

## Article and case syntax quiz key

Give below the article and case syntax of the underlined words in the following passage from Colossians 1:3-8. You may use Kubo's Reader's Lexicon:

Paul Thanks God for the Colossians

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ<sup>2</sup> τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ<sup>α</sup> πάντοτε<sup>α</sup> περὶ ὑμῶν προσευχόμενοι, 4 ἀκούσαντες τῆν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους ὃ διὰ τὴν ἐλπίδα τῆν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας<sup>β</sup> τοῦ εὐαγγελίου<sup>β</sup> 6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανόμενον· καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· 7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν<sup>3</sup> διάκονος τοῦ Χριστοῦ, 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

1. θεῷ (v.3) Dative of direct object .
2. τὴν (v.4) Pointer - one quality from another .
3. τὴν (v.5) Relative pronoun .
4. λόγῳ (v.5) Instrumental of means (Locative of sphere?) .
5. ἀληθείας (v.5) Attributive genitive .
6. εὐαγγελίου (v.5) Genitive of apposition .
7. χάριν (v.6) Accusative of direct object .
8. θεοῦ (v.6) Ablative of source (Subjective gen; Possessive gen?) .
9. συνδούλου (v.7) Ablative of apposition .
10. διάκονος (v.7) Predicate nominative .
11. ὃ (v.8) Relative pronoun (Previous reference?) .
12. πνεύματι (v.8) Locative of sphere .

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## ABSTRACT

### AN EXEGETICAL WORKBOOK: A CURRICULUM FOR SECOND YEAR GREEK AT EUGENE BIBLE COLLEGE

This 335 page exegetical workbook is a curriculum for the first term of a second year New Testament Greek course. It integrates the foundational elements necessary for doing NT Greek exegesis within the course. Syllabi for the second and third terms are included.

The workbook has four major sections: (1) "Towards Exegesis," containing Chapters 1-8; (2) "The Noun and Article," Chapters 9-13; (3) "Student Aids and Exercises," Chapters 14-16; and (4) "Teaching Aids," Chapters 17 and 18.

In Section One, each chapter is an outlined lecture on some aspect of doing exegesis. Chapter One, "What is Exegesis?", presents an overview by giving the definition, aim, and process of exegesis. Then Chapters 2-8 focus on details in that process, particularly textual and punctuation criticism, translation theory and approaches, structural (both literary and syntactical) analysis, and lexical analysis.

Section Two contains outlined lectures on interpreting the article and noun cases. Students are taught to distinguish between the eight cases and the importance of determining case syntax for exegesis.

Section Three is primarily a reference section for the student and provides resources for the practice of exegesis. Aids for doing textual criticism and line diagramming are provided, as well as actual exegetical models. Noun and article syntax worksheets are also provided in Section Three in order to apply the grammatical knowledge from Section Two. These

worksheets are integrated with the reading assignments in Colossians according to the course schedule in the syllabus.

Section Four, "Teaching Aids," provides the answer keys to the syntactical exercises, giving the most likely explanations to each assigned question. The last chapter in this section contains vocabulary and grammar quizzes and their keys. Finally, a fifteen page working bibliography containing the best reference tools, books, and articles for the practice of NT Greek exegesis is provided.