

AN
EXEGETICAL HANDBOOK
FOR BIBLICAL STUDIES

W. R. Downing

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AN
EXEGETICAL HANDBOOK
FOR BIBLICAL STUDIES

This handbook was compiled from classroom lecture notes and is designed to aid the Bible student as a primary reference when using a Bible computer software program which utilizes the original languages, Greek and Hebrew textbooks, exegeting from the text of the original languages, and perusing critical commentaries.

It is assumed that the student has had some background in biblical languages or a computer program which deals with Hebrew and Greek grammar. This handbook will enable one to comprehend most of the technicalities and their significance. Further, it will prove helpful in understanding some of the terms used in both textbooks and in the critical commentaries. Finally, through the constant use of this handbook, the user should eventually develop his skill through assimilating the information to a given degree.

Redunancy is a necessary feature of this work, although efforts have been made to keep this feature to a minimum. May this handbook prove to be a useful tool in biblical exegesis.

W. R. Downing

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I

COMMON LINGUISTIC ABBREVIATIONS

The following abbreviations are commonly encountered in critical commentaries and various reference works. A complete listing of the various linguistic and critical abbreviations may be found in the prolegomena of Rudolph Kittel's *Biblia Hebraica* and several of the critical works on Biblical Hebrew.

Hebrew

Explanations can be found in the sections of Hebrew terms, or in the glossary of related linguistic, historical and theological terms.

A, א	Aleppo Codex, 925 AD. Not used in BHS.
א'	Aquila. A revision of the LXX.
abs.	Absolute. Heb: Absolute state.
abstr.	Abstract.
act.	Active.
apoc.	Apocopated. Heb: shortened form.
Aram.	Aramaic. One of the five major Semitic languages. This dialect of the ancient Chaldee is called in the NT, the "Hebrew Tongue." It replaced classical Hebrew during the Babylonian Captivity. Some of the <i>Masorah Parva</i> and <i>Masorah Magna</i> are written in an abbreviated form of Aramaic.
Arb.	Arabic. One of the five major Semitic languages (Akkadian, Hebrew, Aramaic, Ethiopic and Arabic). Ancient Arabic translations of the OT are significant in textual criticism.
אב	Ben Chayyim Hebrew Bible. 1525 AD. <i>Bombergiana Text</i> .
BHK	<i>Biblia Hebraica Kittel</i> . Rudolf Kittel's edition of the BHS.
BHS	<i>Biblia Hebraica Stuttgartensia</i> , the standardized published edition of the Hebrew Masoretic Text. 3 rd ed., 1936.
C	Cairo Codex of the Prophets. 895 AD, "Ben Asher" tradition.
Ⓢ	Cairo <i>Geniza</i> Texts from storage room [Geniza] of a Cairo synagogue.
c.	Common, pertaining to both masc. and fem. Gender.
coh.	Cohortative. Heb: 1 st pers. command or exhortation.
conj.	Conjunctive.
consec.	Consecutive. Heb: Waw [Vav] consecutive marking a series.
K, cop^{sa}	Coptic Sahidic Version.
K, cop^{bo}	Coptic Bohairic Version.

cstr.	Construct. Heb: construct state, genitive relation. Gk: construction.
ᐃ	Latin Vulgate. C. 406 AD.
D	“Deuteronomic.” See JEDP.
E	“Elohistic.” See JEDP.
emph. pos.	Emphatic position of a word or phrase in a given construction.
Eth.	Ethiopic Version.
f, fem.	Feminine gender.
gen.	Genitive, gentile.
Heb.	Hebrew.
Hi.	Hiph’il. Heb: causative act. stem.
Hith.	Hithpa’el. Heb: intens. reflex. stem.
Ho.	Hoph’al. Heb: causative pass. stem.
imp.	Imperative. 2 nd pers. entreaty or command.
impf.	Imperfect. Heb: incomplete action.
indef.	Indefinite. Without the definite article.
inf.	Infinitive. Heb: Inf. absol., inf. cstr.
intens.	Intensive.
interj.	Interjection.
interr.	Interrogative.
J	“Jehovistic.” See JEDP.
JEDP	Documentary Hypothesis. The hypothesis of the radical, rationalistic historico–critical school which alleged that the OT documents evolved through a process of continual redaction [editing]. Also known as the “J.E.D.P. Theory” and “The Graf–Kuenen–Wellhausen Hypothesis.”
Juss.	Jussive. Heb: 3 rd pers. entreaty or command.
K	Kethibh, what is spoken as distinct from what is written in the Heb. Text, or Qere. See Q.
L, 	Leningrad Text or <i>Codex Leningradensis</i> , 1008 AD. Oldest complete copy of Hebrew Bible. A “Ben Asher” text.
Mf	<i>Masorah finalis</i> . Masoretic notes at the end of a biblical Hebrew book.
mg.	Margin. Textual evidence contained in the margin of a manuscript.
Mm	<i>Masorah magna</i> . Masoretic notes or Qere in the upper and lower margins of the MT in BHS.

Mp	<i>Masorah parva</i> . Masoretic notes or Qere in the right and left margins of the MT in BHS.
Ms[s]	Other Heb. mss of the 1776–1780 ed. of Benjamin Kennicott. <i>Vetus Testamentum Hebraicum cum vartis lectionibus</i> .
MT, א	<i>Masoretic Text</i> . The standardized Hebrew text of the OT with vowel pointings and diacritical markings inserted by the Masorah c. 7–9 th centuries AD.
neg.	Negative.
Ni.	Niph'al. Heb: Simple reflex. or pass.
obj.	Object.
Orig.	Hexapla of Origen, Polyglot, c. 230 AD.
OT	Old Testament.
part.	Particle.
pass.	Passive voice.
perf.	Perfect. Heb: completed action.
Pi.	Pi'el. Heb: intens. act. stem.
pres.	Present Tense. Heb: denoted by the imperf.
ptc.	Participle. Heb: continuous action.
pl., p.	Plural.
P	“Priestly Code.” See JEDP.
pron.	Pronoun.
Pu.	Pu'al. Heb: intens. pass. stem.
Q	Qumran Texts from the Dead Sea Scrolls [DSS].
Q	Qere, what is written.
Qal	Qal. Heb: simple act. stem.
Ⲛ, LXX	Septuagint.
Ⲕ	Symmachus, a later [c. 170] literary version of LXX.
Syr.	<i>Old Syriac</i> . The language of ancient Syria, an Aramaic language [Aramaean] very closely related to the Chaldee. Syriac versions are significant in the textual criticism of the Hebrew OT.
S, syr^p	<i>Peshitta</i> or <i>Peshito</i> (“Simple”). A standardized Syrian text that dates from the early fifth century, based on earlier texts (c. 120). See “Old Syriac.”

Talm.	<i>Talmud</i> . The written body of Jewish tradition and commentaries, comprised of the <i>Mishna</i> [משנה, rendered by the Early Church Fathers as δευτέρωσις, “to repeat,” later, to be equivalent to the teaching or learning of the Oral Law). The <i>Mishna</i> , an elucidation of the fundamental text of the Mosaic Law with an immense body of casuistry, related and unrelated cases, and applications. (c. 200 AD).] and the <i>Gemara</i> [גמרא, “supplement, complement”), an immense body of expositions, commentaries and illustrations on the <i>Mishna</i> (c. 490 AD)].
Targ., T., Ⲫ Θ	<i>Targum, Targumim</i> . Chaldee or Aramaic versions and paraphrases of the OT. Theodotian, a 200 AD version of LXX.

Greek

A	<i>Codex Alexandrinus</i> . An uncial manuscript of the fifth century which contains most of the OT and NT. It is considered very significant for textual critics, although four different hands have written in it, and the text betrays more than one source and style.
Ⲭ	<i>Codex Sinaiticus</i> . A fourth-century uncial manuscript of the OT and NT in Greek. It was discovered by Constantin von Tischendorf at the monastery of St. Catherine at Mt. Sinai (1844). This ms. holds a primary position in the critical text.
abs.	Absolute. Gk: Gen. or Acc. Absolute.
act.	Active.
aor.	Aorist. Gk: punctiliar action.
B	<i>Codex Vaticanus</i> . A fourth-century uncial manuscript found in the Vatican Library. It contains most of the OT and NT. Internal evidence dates it slightly earlier than the <i>Codex Sinaiticus</i> . This ms. is considered most important by the textual critics.
Byz	Byzantine Text. This represents a “text family,” or a type of text, which arose in certain geographical areas with variations in style, tendencies, and readings. Also termed the “Syrian” or “Antiochian” text (also “Ecclesiastical Text”) This type of text formed the basis for the printed Greek Testaments of the 16 th and 17 th centuries, including the <i>Textus Receptus</i> .
C	<i>Codex Ephræmi</i> . A fifth-century uncial manuscript that is a <i>palimpsest</i> , or was erased in the twelfth century and re-written with treatises or sermons of St. Ephraem. Through a chemical process (by Tischendorf), the original writing was restored. This codex contains parts of the OT and NT.

Cod, cod.	Codex, codices. A codex is a ms. with pages sewn together in a book form, replacing the earlier scroll form. This form existed by the late second century and was the common form by the fourth century AD.
cond.	Condition. Gk: conditional sentence.
conj.	Conjunctive.
crit.	The Critical Text, the latest Greek eclectic text. The text of the Greek NT based upon the principles of textual criticism and edited accordingly. This includes an evaluation of the variant readings found in the ancient manuscripts and the early Church Fathers, etc. Variants are usually contained in a critical apparatus at the bottom of each page.
D	In Crit. Apparatus, <i>Codex Bezae</i> [<i>Cantabrigiensis</i>]. An uncial manuscript from the fifth to sixth century presented to the library at Cambridge in 1581 by Theodore Beza. It contains the Gospels, Acts, and a fragment of 3 John.
D	<i>Claromontanus</i> , a 6 th century ms. Containing the Pauline Epistles.
emph. pos.	Emphatic position of a word or phrase in a given construction.
f, fem.	Feminine gender.
fut.	Future. Gk: future tense.
gen.	Genitive.
Gk.	Greek.
imp.	Imperative. 2 nd pers. entreaty or command. Gk. also uses a 3 rd pers. imp.
impf.	Imperfect. Gk: continuous past action.
indef.	Indefinite. Without the definite article, anarthrous.
inf.	Infinitive. Gk: pres. or aor. inf.
intens.	Intensive.
interj.	Interjection.
interr.	Interrogative.
it	Old Latin. Usually accompanied with a list of superscripts
κ. τ. λ.	An abbreviation for καὶ τὸν λοιπὸν, lit: “and the rest or remaining.” Roughly the Gk. equivalent of “etc.”
LXT	<i>Ralph’s Septuaginta</i> . A Critical edition of the <i>Septuagint</i> .
mg.	Margin. Textual evidence contained in the margin of a manuscript.
mid.	Middle voice.
ms., mss.	<i>Manuscriptus</i> , “written by hand.” “Manuscript.” A hand-written document. Plural, “mss.” This refers to all hand-written documents before the advent of printing in the fifteenth century.

NA27	<i>Nestle–Aland Critical Greek Text</i> of the NT, 27 th Edition.
neg.	Negative.
NT	New Testament.
obj.	Object.
part.	Particle.
pass.	Passive voice.
perf.	Perfect. Gk: a punctiliar action remaining in state of completion.
pluperf.	Pluperfect. Gk: A durative action completed in the past.
pres.	Present Tense. Gk: continuous action.
ptc.	Participle. Gk: Rel. ptc., emph. a given characteristic; temporal ptc., denoting action in relation to main vb.
p¹⁻⁷⁶	Papyri. The very early copies of the Scripture on papyrus scrolls. The collated papyri number 76, containing portions of the Greek NT.
pl., p.	Plural.
pron.	Pronoun.
STE	<i>Stephanus Greek Text</i> of 1550. The third edition of the text (1546, 1549, 1550, 1551) printed and published by Robert Estienne in Paris, France in 1550. It was the first Critical Text of the Greek NT and the first to have a critical apparatus. This formed part of the basis for the NT Greek texts used in the <i>King James Version</i> . See <i>Textus Receptus</i> .
syr^p	<i>Peshitta</i> or <i>Peshito</i> (“Simple”). A standardized Syrian text that dates from the early fifth century, based on earlier texts (c. 120). See “Old Syriac.”
TR	<i>Textus Receptus</i> . The “Received Text” of 1633 was mainly taken from the 1565 edition of Beza’s Greek Testament and was closely aligned to the <i>Stephanus Text</i> of 1550.
v.l.	<i>Varia Lectio</i> . A variant reading in the text. A term used in the discipline of textual criticism to refer to a given reading in the text which is based on one or more variations in the ancient manuscripts of the Scriptures. This would include the variants in the many ancient mss. of the Greek Testament or its parts, the Greek Testament as quoted or referred to by the early Church Fathers and in other ancient writings such as the <i>lectionaries</i> and <i>menologia</i> .
WH	Wescott and Hort. B. F. Wescott, and F. J. A. Hort, <i>The NT in Original Greek</i> (1881). The Critical Text which formed the basis for the RV and the ASV.

English and Latin

A/D, AD	<i>Anno Domini</i> , “in the year of our Lord.”
adj.	Adjective.
advers.	Adversative.
ASV	<i>American Standard Version</i> . An American translation of the Bible based on the Critical Text (1901) which followed the <i>English Revised Version</i> [ERV] of 1881.
AV, KJV	<i>Authorized Version, King James Version</i> . The version “authorized” by King James I of England (1611).
&C.	Sign for “and the rest,” “and so on.” Equivalent to “etc.”
Cf.	<i>Confer</i> , “Compare.”
cj.	Conjecture.
Cod, cod.	Codex, codices. A codex is a ms. with pages sewn together in a book form, replacing the earlier scroll form. This form existed by the late second century and was the common form by the fourth century AD.
conj.	Conjunctive, conjunction.
E.g., e.g.	<i>exempli gratia</i> , “for the sake of example.”
emph. pos.	Emphatic position of a word or phrase in a given construction.
Eng.	English.
f, fem.	Feminine gender.
fig.	Figure, figurative.
fut.	Future, future tense.
gen.	Genitive, generic.
Ger.	German.
Gk.	Greek.
Goth.	Gothic Version.
gram.	Grammar, grammatical.
Heb.	Hebrew.
Ibid.	<i>Ibidem</i> , “in the same place.”
i.e.	<i>id est</i> , “that is.”
imp.	Imperative.
indef.	Indefinite. Without the definite article.
inf.	Infinitive.
intens.	Intensive.

interj.	Interjection.
interr.	Interrogative.
Jer.	<i>Jerusalem Bible</i> . A Roman Catholic version of the Bible in English, translated by Dominican scholars (1961).
Lat.	Latin.
LLat.	Late Latin.
Lat. Vul., v.g.	<i>Latin Vulgate</i> . The Latin version of Jerome (c. 405 AD). A revision of the <i>Old Latin</i> , and significant in the textual criticism of the OT.
Lect., l	Lectionary. A liturgical book containing the list of lessons or portions of Scripture appointed to be read at worship (pericopes). Lectionaries date from the third century AD, and are significant for textual criticism.
Lex.	Lexicon.
lit.	Literal.
Loc. cit.	Location cited.
LXT	<i>Ralph's Septuaginta</i> . A Critical edition of the <i>Septuagint</i> .
LXX	<i>Septuagint</i> . The Greek Version of the OT, c. 246 BC, which is designated by the Roman Numerals for "Seventy."
ME.	Middle English.
mg.	Margin. Textual evidence contained in the margin of a manuscript.
mid.	Middle voice.
MFr.	Middle French.
MLat.	Middle Latin.
ModL.	Modern Latin
ms., mss.	<i>Manuscriptus</i> , "written by hand." "Manuscript." A hand-written document. Plural, "mss." This refers to all hand-written documents before the advent of printing in the fifteenth century.
NA27	<i>Nestle-Aland Critical Greek Text</i> of the NT, 27 th Edition.
NASB, NASV	<i>New American Standard Bible</i> . A revision (1963) of the <i>American Standard Version</i> of 1901.
NEB, NEV	<i>New English Bible</i> . A new translation of the Bible into English. Partly in reaction to the publication of the RSV, and its departures from the English Bible tradition, the General Assembly of the Church of Scotland authorized a completely new translation (1961).
neg.	Negative.
NT	New Testament.
obj.	Object.

OE	Old English.
OFr.	Old French.
OL	<i>Old Latin Version</i> . The first Latin version of the Bible (c. 200 AD), superceded by Jerome's <i>Latin Vulgate</i> .
OT	Old Testament.
part.	Particle.
pass.	Passive voice.
ptc.	Participle.
pl., p.	Plural.
pron.	Pronoun.
q.v.	<i>Quod vide</i> , "Which see."
R-D	<i>Rheims-Douay Bible</i> . The standard Roman Catholic Version of the Bible in English (1582–1610). This was the English translation from the Latin Vulgate for English-speaking Catholics. It is named from the places of its publication, Rheims and Douay. The NT was published at Rheims (1582) and the OT was published at Douay (1609–1610).
RSV	<i>Revised Standard Version</i> . A revision (NT, 1946; OT, 1952) of the <i>English Revised Version</i> .
RV, ERV, Cant.	<i>English Revised Version</i> , also known as the <i>Canterbury Version</i> . Translated by British scholars and based on the critical text (1881, 1885). See "American Standard Version."
sic.	"thus." Indicates an abnormality exactly reproduced from the original.
transl.	Translated.
txt.	Text.
vb.	Verb.
Ver.	Version. A literary work which has been translated from the original into another language. ¹
viz.	<i>Videlicet</i> , "Namely, that is to say."

¹ The difference between a translation and a version is that (1) The translation tends toward the original language in construction, while the version tends toward the secondary language in grammar, idiomatic expressions and ease of reading. (2) The version is any one of a series of revisions of a translation in the secondary language.

II HEBREW TERMS

Computer Software

MAC: *Accordance Bible Software*. Developed by OakSoft Software, Inc. (www.oaksoft.com).

Parsons Technology: *Greek and Hebrew Tutor for Multimedia CD-ROM*. 1700 Progress Drive, P. O. Box 100. Hiawatha, Iowa 52233-0100. (www.parsonstech.com).

PC: *Bibleworks*. Developed by Hermeneutika (www.bibleworks.com).

PC: *Logos Bible Software*, 1313 Commercial St., Bellingham WA 98225-4307, has both a Greek and Hebrew program. Some sets of critical commentaries on CD are keyed to the Logos software.

Books

Gesenius is the exhaustive reference grammar. For working grammars of an elementary nature, the following examples will suffice: Garrett, Duane E., *A Modern Grammar for Classical Hebrew*. Nashville: Broadman & Holman, Publishers, 2002. 395 pp.; Kelley, Page H., *Biblical Hebrew: An Introductory Grammar*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1992. 453 pp.; Mansoor, Menahem, *Biblical Hebrew Step by Step*. Grand Rapids: Baker Book House, 1980. 2 Vols.; Pratico, Gary D., and Van Pelt, Miles V., *Basics of Biblical Hebrew*. Grand Rapids: Zondervan Publishing House, 2001. 476 pp.; Ross, Allen P., *Introducing Biblical Hebrew*. Grand Rapids: Baker Book House, 2001. 565 pp.; Seow, Choon Leong, *A Grammar for Biblical Hebrew*. Nashville: Abingdon Press, 1991. 308 pp.; and the old standard, Weingreen, J., *A Practical Grammar for Classical Hebrew*. Oxford: The Clarendon Press, 1959 (second ed.). 316 pp.

Cowley, A. E., Transl., *Gesenius' Hebrew Grammar*. Oxford University Press, 1976. 598 pp.

Putnam, Frederick Clarke, *Hebrew Bible Insert*. A Student's Guide to the Syntax of Biblical Hebrew. Ridley Park, PA: Stylus Printing, 1996. 63 pp.

Scott, William R., *A Simplified Guide to BHS*. N. Richland Hills, TX: BIBAL Press, 1995. 88 pp.

Waltke, Bruce K. and O'Connor, M., *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990. 765 pp.

The Hebrew Alphabet

The Hebrew language is consonantal, i.e., composed of consonants. The vowel points in the form of diacritical markings were added centuries later by the Masorah to retain the reading of the text. The consonantal text did possess three consonantal "vowel letters" [*matres lexiōis*] which served as vowels. The letters B, G, D, K, PH and T with a dot [Dagesh Lene] in their bosom are "hardened" in pronunciation. All others are doubled [Dagesh Forte]. Some letters have final forms when they occur at the end of a word.

Heb. Letter א	Designation Aleph	English Equivalent '(right apostrophe)	Pronunciation Assumes sound of vowel pointing beneath "B" as in "Boy"
ב, ב	Bēth	V, Bh, B	"B" as in "Boy"
ג, ג	Ghimel	G	"G" as in "God"
ד, ד	Daleth	D	"D" as in "Dog"
ה	Hē	H	"H" as in "Hey"
ו	Waw, Vav	W, V	"W" as in "Wow"
ז	Zayin	Z	"Z" as in "Zoo"
ח	Chēyth	Ch	"Ch" as in "Loch"
ט	Tēth	T	"T" as in "To"
י	Yod	Y	"Y" as in "You"
כ, כ, ך	Kaph	K	"K" as in
ל	Lamed	L	"L" as in "Lord"
מ, מ	Mēm	M	"M" as in "Me"
נ, ן	Nun	N	"N" as in "Noon"
ס	Samek	S	"S" as in "Saw"
ע	Ayin	‘ (left apostrophe)	Assumes sound of vowel point beneath "Ph" as in "Phil", "P" as in "Pool"
פ, פ, ף	Phē, Pē	Ph, P	"Ph" as in "Phil", "P" as in "Pool"
צ, ץ	Tsade	Ts, Ç	"TS"
ק	Qoph	Q	"Q" as in "Quiz"
ר	Rēsh	R	"R" as in "Roy"
ש	Sin	Sh	"Sh" as in "Shin"
שׁ	Shin	S	"S" as in "Sin"
ת, ת	Tau	T	"T" as in "Toy"

Note that in pronunciation, the "ē" sound is that of the English ā, e.g., "Beth" = "bayth." The "i" sound is pronounced as an "ē," e.g., "Shin" = "Sheen." Also note that there are two letters for the "S" sound and two for the "T" sound.

The Vowel Points

These vowel pointings are generally divided into long and short vowels, and also into simple and compound vowels under the guttural letters with the addition of a Shewa. See under "Consonants" for the vowel letters [vowel sign consonants] or *matres lexionis*.

In the following list, the letter ך is used as the consonant to form a syllable for pronunciation.

Vowel Point and Designation

ֶ Qamets (long “a” ā or â)

ַ Pathach (short “a” or a)

ֹ Def. Cholem (“o” ō or ô)

ֻ Full Cholem (“o” ō or ô)

ֱ Qamets Chatuph (“o” or o)

ִ Chireq (short “i”)

ֵ Chireq (long “i” î or ī)

ֶ Tserē (Long “e” ê or ē)

ֶ Seghol (short “e” or e)

ֿ Shewa (half-vowel “^e”). The Shewa is vocal in open syllable; silent in closed syllable.

ֹ Shureq (long “u” ū or û)

ֻ Qibbuts (short “u” or u)

Pronunciation and Example

bâ as in “balm” בַּנֶּה, “build”

bă as in “bad” בַּת, “daughter”

bô as in “boy” לֹא, “no, not”

bô as in “boy” בֹּא, “go in, enter, come”

bō as in “boss” כָּל, “all, every”

bī as in “bin” עִם (prep.), “with”

bī (pronounced as ēē in “bee”). הִיא (pron.), “she”

bē (pronounced as ā in “bāy”). בֵּן, “son”

bē as in “bed” נֶפֶשׁ, “life, self, soul”

b^e as in “banana,” which is contracted to “b’nana” כֵּלִי, “vessel, utensil”

bû as in “butte” הוּא (pron.) “he”

bŭ as in “bull” שֻׁלְחָן, “table”

The following combined or half-vowels [reduced vowels] are used with the guttural letters and at times with ך.

ֱ Qamets Chateph ²	shortened “o,” חֲלִי, “sickness”
ֱ Seghol Chateph	shortened “e,” אֱלֹהִים, “God”
ֱ Pathach Chateph	shortened “a,” אֲנִי (pron.), “I”

Hebrew Terminology

Absolute
abs., absol.

Used for words in “absolute state,” or occurring independently. The simple, basic lexical form of the noun. The absolute state is in contrast to the construct state, or the genitive idea. The absolute form stands at the end of a construct chain. See “Construct.”

Accented Syllable

The syllable carrying the major accent in a given word. Also termed the “tone” or “tonic” syllable. The final syllable is the usual tone syllable, unless marked by a written accent mark. The accent may move to another syllable due to the addition of inseparable prepositions, sufformatives or preformatives.

² Chateph is a vocal Shewa combined with another vowel, giving the vowel pointing a shortened sound.

Accents	Non-vowel marks above or under the words of the text to indicate the tone syllable of a given word, to separate words and phrases [disjunctive accents] or place them together as a syntactical unit within the statement [conjunctive accents]. Accents were also used for cantillation [singing or chanting] of the Scriptures.
Active Voice act.	The verbal voice which indicates that the subject is acting rather than being acted upon [receiving the action of the verb]. Opposite of the passive voice. Heb. has two voices, active and passive. It also possesses a reflexive sense in the Niph'al and Hithpa'el stems.
Adjective adj.	Lat: <i>adjectivus</i> , “added.” A descriptive word which is used to modify [limit or qualify] a noun or other substantive. Heb. Adjectives usually occur after their antecedent [attributive use], and agree in gender, number and definiteness. If they occur before their antecedent [predicative use], they are not definite [do not take the definite article]. If there is more than one adjective, the definite article is repeated with each, accompanied by the inseparable conjunction וְ [“and”]. When used predicatively, the adjective may be placed after the noun for emphasis upon the noun, but the noun is necessarily articular and the adjective is not. Also, for the sake of emphasis, the attributive adjective may be placed <i>before</i> the noun.
Afformative aff., affirm.	A prefix or suffix added to a word. Prefixes [additional letters attached to the beginning of words to designate grammatical distinctions] and suffixes [additional letters added to the end of words] are included under the designation “afformatives.” Prefixes are often termed “preformatives” and suffixes are termed “sufformatives.”
Anaptyptic Vowel	A vowel which is inserted in a word for ease of pronunciation. Also termed a “linking” “helping” or “thematic” vowel.
Aphaeresis of ך	Gk: ἀφαίρεσις, from ἀφαίρειν, “to take away.” Older textbooks used this term for the assimilation of certain letters. The Hebrew Nun is a weak letter and is often assimilated in certain cases with the addition of preformatives [prefixes].
Apocopation apoc.	Gk: ἀπό, “off, away” and κόπτειν, to cut. The shortening of the verbal form by cutting off letters or syllables of a word. Hence, a shortened form of the verb, common in Heb.
Assimilation	The process of one consonant being absorbed into and doubling the following consonant. See “Aphaeresis of ך” and “Infix.”
’Athnach	The major disjunctive accent within a verse [ֿ], dividing the verse into two syntactical units. For purposes of cantillation [singing, chanting], the voice rises to the ’Athnach, then falls after it.

Attenuation	A vowel change in a word which occurs when an “a” class vowel in a closed, unaccented syllable becomes an “i” class vowel (typically Chireq).
Ayin Guttural Verb.	A weak verb which has a Guttural consonant as its middle radical [root–letter]. Under the old system, verbs were designated according to the verb פָּעַל. The פ represented the first radical of a given verb, ע the second, and ל the third or final. The modern system designates these with Roman Numerals, i.e., פ is replaced by I, ע by II and ל by III. Thus, an ‘Ayin Guttural verb would be designated as a II–Guttural verb.
ע"י / ע"ו Verb	See “Ayin Waw / ‘Ayin Yod Verb”
Ayin Waw/‘Ayin Yod Verb	A weak verb which originally had a Waw as its middle radical, but with time was replaced in the Qal stem with a Yod. The Waw of the original Waw verbs usually reoccurs in other [derived] stems.
BeGaDKePHaT Letters	The letters ב ג ד כ פ ט, pronounced mnemonically. These letters take a Dagesh lene to “harden” their pronunciation. They usually do not take a Dagesh forte.
Biconsonantal Root	The same as a “hollow” weak verb. Rather than being trilateral (having three root–letters), the biconsonantal or “hollow” weak verb has but two. The middle radical is actually a vowel–letter [<i>Matres Lexiones</i>].
Bumaf Letters	The labial letters ב מ פ. These take the Waw conjunction as ו [Waw–Shureq] rather than ו [Waw–Shewa].
Cardinal Numerals	Numbers used in counting, as “one,” “two,” “three,” etc. These differ from the ordinal numbers, which designate a given position in a series, i.e., “first,” “second,” “third,” etc. Hebrew uses the ordinals only from “first” to “tenth,” then returns to the cardinals for the higher numbers.
Causative caus.	The significance of the Hiph’il and Hoph’al stems, which are causative, i.e., the verb denotes that the subject is exerting influence or force to cause the action [Hiph., act.] or the action was being caused [Hoph., pass.].
Chireq Gadol	A lengthened [“great”] Chireq, i.e., followed or lengthened by the vowel–letter Yod [י].
Clause	Lat: <i>clausus</i> , from <i>claudere</i> , “to close.” A group of words containing a subject and a finite verb. The three types are: an independent clause, a coordinate clause and a dependent or subordinate clause.

Closed Syllable	There are two types of syllables, closed [shut] and open [simple]. A closed syllable is consonant–vowel–consonant. An open syllable is comprised of a consonant and a vowel. Every unaccented closed syllable has a short vowel and every unaccented open syllable has a long vowel. These may be reversed if such syllables are accented.
Cohortative	The first person volitive [voluntative mood], expressing command, desire or determination, “Let us...” Cohortatives often use the נָ suffix [Paragogic נָ]. The emphatic particle נָךְ may appear after a Cohortative for emphasis. Second person uses the Imperative and third person uses the Jussive for command or determination.
Cohortative נָ.	The usual Cohortative ending. See “Cohortative.”
Common, c.	This refers to an inflected form of an affirmative (suffix or prefix). Some are masculine, others are feminine, and yet others are “common,” i.e., refer to either or both.
Common Singular, c. s.	Common (for both masc. and fem.), singular form of the pronominal suffix.
Common Plural c. pl.	Common (for both masc. and fem.), plural form of the pronominal suffix.
Cohortative cohort., coh.	The first person volitive [voluntative mood], expressing command, desire or determination, “Let us...” A construction using the 1 pers. sing. and pl. imperf. in a future sense for emph. See “imperative” and “Jussive.” Heb. uses the Cohort. in the first pers., imp. in the second person, and Juss. in the third pers.
Comparative Degree	The type of adjective used to indicate comparison. The Heb. uses the standard adjective with the preposition מִן (“from”) attached to the noun to which comparison is made.
Compensatory Lengthening	The lengthening of a vowel to compensate for a radical [root–letter] which ought to be doubled but cannot, as in the case of Gutturals, except ק and ג , which are said to be “virtually doubled.”
Composite Shewa	A combination of a full vowel and Shewa, which shortens the vowel in pronunciation, e.g., שֶׁבַע . Also termed a “semi–vowel” or “half–vowel.”
Compound Preposition	A double preposition formed by joining together two or more prepositions or a noun and a preposition to form a compound word.
Compound Shewa	See “Composite Shewa.”

Conjoined Imperfect	A finite verb form in certain discourse patterns, e.g., a purpose clause after a volitive. In form, a simple conjunction attached to an imperfect tense.
Conjoined Perfect	A finite verb form in certain discourse patterns, e.g., as the mainline of discourse about a series of future events. In form, a simple conjunction attached to a perfect tense, but often with the accent shifted to the ultima syllable.
Conjugation	Lat: <i>conjugare</i> , “to join together.” In Hebrew, “conjugation” refers to the eight categories of the verbal system: (1) perfect tense (2) imperfect tense (3) the participle, (4) the infinitive absolute, (5) the infinite construct, (6) the cohortative, (7) the imperative and (8) the jussive. Each conjugation or verbal form possesses its own pattern of inflected forms.
Conjunction conj.	Heb. uses a variety of terms for conjunctions, e.g., demonstrative and relative pronouns, adverbs coupled with prepositions, prepositions with and without conjunctions, and several small particles.
Conjunctive Accents	Accents in the Masoretic Text which mark out and bring together certain words or phrases grammatically and syntactically. See “Disjunctive Accents.”
Conjunctive Dagesh Forte	A Dagesh Forte placed in the bosom of the initial letter of a word to connect it with the preceding word. See “Euphonic Dagesh Forte.”
Consonant	One of the twenty-two letters of the Hebrew alphabet, excluding the vowel-pointings. An unpointed Hebrew text is termed a “consonantal text.”
Consonantal Suffix	A sufformative which begins with a consonant.
Construct State Const., cstr.	The state of a noun in a construct [genitive] relation with and preceding a noun in the absolute state. See “Absolute.”
Construct Chain	A noun phrase in which a noun in the absolute state is preceded by at least one construct noun.
Construct Relationship	The joining of up to three (rarely four) nouns within a sentence. The joining may be by Maqqeph or simply by juxtaposition. The final noun is in the absolute state, the preceding are all in the construct state.
Coordinate Relationship	A linking of two or more verbs by use of the coordinate conjunction ׀ or the Waw consecutive. The first verb in the series controls the time-frame for the verbs which follow.
D Stem Verb	An alternative designation for the Pi’el stem in one of the modern verb-designating systems.

Dagesh	A dot placed in the bosom of a consonant [letter] which either hardens it [Dagesh lene] or doubles it [Dagesh forte].
Dagesh Forte	A dot within the bosom of a letter to double that letter. Gutturals do not take a Dagesh forte, as they cannot be doubled. The Gutturals compensate by an adjustment in the vowel, usually taking a composite Shewa. There are several types or uses of the Dagesh Forte: <i>Dagesh Compensative</i> [<i>Dagesh compensativum</i>] occurs when a letter is assimilated. The following letter is then doubled to compensate for its loss. <i>Dagesh Characteristic</i> [<i>Dagesh necessarium</i>] is the characteristic or necessary doubling of the second root letter. <i>Dagesh Euphonic</i> [<i>Dagesh conjunctivum</i>] occurs when a letter is doubled for clearer or more forceful pronunciation. <i>Dagesh Dirimens</i> [<i>Dagesh disjunctive</i>] occurs when following a vocal Shewa.
Dagesh Lene	A dot within the bosom of a BeGaD KePHaT letter to harden its pronunciation.
Defective Verb	A verb which lacks some of its stems, i.e., which does not occur in every stem (Qal, Niph'al, Pi'el, Pu'al, Hiph'il, Hoph'al and Hithpa'el). The missing stems may be supplied by a kindred verb, or one closely allied in spelling.
Defective Writing	<i>Scripto Defectiva</i> . Writing a Cholem as simple dot over or after a letter rather than its full form [װ, Cholem–Waw], or writing a Chireq rather than a Chireq–Yod [ױ .].
Definite Article def. art.	The Heb. definite article is an inseparable ׁ. The letter ׁ is dropped before an inseparable preposition and the vowel point is retained.
Definite direct object def. dir. obj.	The definite direct object is indicated by the sign ׁׂ, which may take a Waw conjunction. The Heb. may also take an indefinite direct object.
Definite Noun	A noun with the definite article. Heb. has no indefinite article.
Denominative Verb	Lat: <i>denominativus</i> , formed from a noun or adjective stem. A verb formed from a noun or adjective stem. E.g., “Holy” as a noun or adjective becomes verbalized as “become or made holy, sanctified, hallowed,” etc. Some nouns or adjectives are verbalized—their connotations are activated—in certain Hebrew verbal stems.
Diphthong	Lat: <i>diphthongus</i> , Gk. διφθόγγος, “two sounds.” Two vowels fused into one sound. In Hebrew, this occurs when certain consonants, which are known as “vowel letters” [ׁ and ׂ], are preceded by a heterogeneous vowel sound. The two sounds are fused into one. With homogeneous vowel sounds, they coalesce.

Directive ׀	An unaccented ׀ may be suffixed to certain nouns or adverbs to indicate direction. The absence of an accent differentiates between this and the feminine ending.
Disjunctive Accents	Accents which separate words or phrases within a given sentence for the purposes of grammar or syntactical relationship. See “Conjunctive Accents.”
Dissimilation	A change in vowels (e.g., from an “a” class vowel to an “o” class vowel) to prevent two similar vowels from following one another in the same word.
ע"ע Verb	A Double Ayin verb. In the modern, Roman Numeral designation, a II–Ayin verb.
Double' Ayin Verb	See “ע"ע Verb.”
Dp Stem	An alternative designation for the Pu'al stem.
Dual	The dual number. The Heb. has singular, plural and dual numbers. Heb. thought of some things as naturally existing in pairs.
Dynamic Verb	A dynamic verb is synonymous with a transitive verb. See “Stative Verb.”
Emphatic imperative emph. imp.	The addition of the suffix ׀ to the imperative verb for greater emphasis. The LXX usually corresponds with the aorist imperative.
Emphatic position emph. pos.	Inflected languages often reserve word–order for emphasis, usually placing the emphatic words or phrases toward the first of the given statement. At times the emphatic words are placed last for a culminative emphasis. Heb. usually place emphatic elements before the verb.
Energetic Nun	“See <i>Nun Energicum</i> .”
Euphonic Dagesh Forte	A Dagesh forte placed in the initial consonant of a word to facilitate linking it to the preceding word, usually in connection with ׀ or ׀, which are joined to the succeeding word by Maqqeph, and the Dagesh placed in the initial consonant of that word.
Factitive	Mod. Lat: <i>factitivus</i> . A verb which expresses the idea of making, calling or thinking something to be of a certain character, i.e., using a noun, pronoun or adjective as a complement to a direct object. Grammatically in Hebrew, making an intransitive or stative Qal verb transitive in an intensive stem such as Pi'el.
Feminine fem., f.	Feminine gender. Every substantive in Heb. is either masc. or fem.

Frequentive	The use of the imperfect outside the indicative mood [statement of fact], and expresses possibility, probability or contingency. See “Modal Auxiliary.”
Fricative	Letters pronounced by forcing the breath, either voiced or voiceless through a narrow slit formed at some point in the mouth, e.g., Eng. “v,” “z.” The Hebrew fricatives are the BeGaD KePHaT letters pronounced without the Dagesh Lene.
Full Vowel	A normal vowel. Any vowel with the exception of Shewa and the composite Shewa or semi-vowels.
Full Writing	The full Cholem or Chireq. See “Defective Writing.”
Furtive Pathach	<i>Pathach furtivum</i> , from Lat: <i>furtivus</i> , “stolen, hidden.” The final guttural of a word may take an extra vowel, Pathach [ַ], which, although written under the letter, is read before it—not after it. The vowel “steals in” before the final guttural when preceded by a full, accented vowel.
Furtive Seghol	The Seghol vowel [ֿ] inserted into the second syllable of a word for ease of pronunciation. This is characteristic in Segholate nouns. Segholate nouns are bisyllabic nouns which are accented on the first syllable and have the vowel Seghol in either the second syllable, or both the first and second syllables, to aid in pronunciation.
G Stem	An alternative designation for the Qal stem.
Geminate Verb	A root that doubles its second radical [root-letter], making it one of the weak verbs.
Gentilic Adjective	A marker, usually in the form of a sufformative [suffix, ךְ], which indicates that the word identifies a tribe, nationality or racial group.
Grave Suffixes	Identical in older textbooks to the modern designation “heavy suffixes,” they always receive the accent. See “Heavy Suffixes.”
Gutturals	The letters א ה ח ע ׀. “Guttural” refers to beginning the pronunciation in the throat. Gutturals cannot be doubled (will not take a Dagesh forte) or accept a vocal Shewa. They take a composite Shewa. The consonant ׀ also will not double, and so is often classed with the Gutturals.
H Stem	An alternative designation for the Hiph’il stem.
Half-Vowel	Any vocal Shewa or composite Shewa [ְ, ֶ, ֵ, ִ, ֻ].
Heavy Suffixes	The pronominal suffixes [sufformatives] כֶּם, כֶּן, הֶם, הֵן. These draw the accent to the final syllable and so the preceding vowels must be shortened.

He-Directive	See “Directive ה.”
He-Interrogative	A ה used at the beginning of a statement to indicate that the statement is interrogative.
Hiph’il hiph.	The Hiph’il conjugation. Causative action of the verb. The passive form is Hoph’al.
Hithpa’el hithp.	The Hithpa’el conjugation. Reflexive, intensive of the vb., sometimes resembling the middle voice of the Gk. verb.
Hollow Verb	One of the weak verbs. A verbal root which has only two radicals [root-letters] with a vowel letter between them. Also designated as a “biconsonantal” verb.
Hoph’al hoph.	The Hoph’al conjugation. The causative passive of the verb. See “Hiph’il.”
Hortatory	The mood of the verb used to exhort or motivate someone to act in a certain way or express the speaker’s desire or determination, or self-encouragement to act in a certain way. In Hebrew, this includes the Cohortative, Imperative and Jussive.
Hp Stem	See “Hoph’al Stem.”
HtD Stem	See “Hithpa’el Stem.”
Imperative imp.	The second person volitional mood of command or entreaty. See “Cohortative” and “Jussive.” Heb. uses the Cohort. in the first pers., imp. in the second person, and Juss. in the third pers. At times, the imperative may be used as an interjection, and so should not be taken literally. When used in this manner, the imperative may be of a different gender and number than the subject.
Imperfect imperf., impf.	Imperfect tense. The Heb. imperfect denotes an incomplete action. See “Perfect” and “Hebrew Tenses” in the following section.
Indefinite indef.	Indefinite. A word may be either definite or indefinite depending upon the use of the def. article or syntactical construction. Some substantives are always definite.
Independent Pronoun, pron.	A personal pronoun which serves as the subject of a finite verb, but not as its object. Usually reserved for emphasis. It is often used in a nominal sentence where the verb is implied.
Indicative ind.	The mood of the verb in an ordinary statement of fact, or declaratory in nature and not contingent upon other factors, expressed or not expressed.

Infinitive inf.	Lat: <i>infinitivus</i> , “unlimited.” The infinitive is a verbal noun which can function as either a verb or a noun. The infinitives are so named because they are “infinite,” i.e., they express the basic root idea and are not limited to person, number or gender as are other verbal or substantive forms. There are two forms in Hebrew: the infinitive construct and the infinitive absolute. ³
Infinitive Absolute inf. absol.	The infinitive absolute is used for emphasis. If it occurs before the verb, it emphasizes or intensifies the abstract idea of the main [finite] verb (especially a verb of the same root) in a sentence. It thus has an adverbial force, and may be expressed as “indeed,” “certainly,” “surely,” “truly,” etc. If it occurs after the verb, it emphasizes or intensifies the duration or continuity of the verbal idea when the finite verb is from another root. ⁴
Infinitive construct inf. const.	A verbal noun which expresses the idea of the verb root without the limitations of person, gender or number. The infinitive construct may take prepositional prefixes and pronominal suffixes.
Infix	A consonant which is included within a given word as part of a prefix or preformative. E.g., the initial ך in the Niph'al stem is infixed as ךָ, then assimilated in the imperative and infinitive forms.
Inseparable Preposition, prep.	A preposition which is prefixed immediately to a word. If the word is definite, the consonant ך drops out, and the definite article is retained in the form of a vowel-pointing beneath the preposition.
Intensive intens.	Various constructions may be used to produce an intensive or emphatic expression. See “Word-order,” “Adjectives,” “Infinitive Absolute,” etc.
Interjection interj.	Lat: <i>intericire</i> , “to throw between.” An exclamation inserted in a sentence without grammatical connections.
Interrogative interrog.	Asks or assumes a question. The Heb. may use interrogative adverbs, the ך interrogative and interrogative pronouns.
Intransitive Verb	A verb that is active but does not take a direct object. See “Stative Verb.”

³ It must be understood that the designations “absolute” and “construct,” when pertaining to the infinitives, do not have any relation to the absolute and construct state of Hebrew nouns

⁴ Note, however, that the infinitive absolute may at times occur after the verb with the same intensifying force that it has before the verb when it derives from the same root.

Jussive Juss.	A construction using the second and third pers. sing. and pl. imperfect in a future sense for emphasis. See “Cohortative.” Heb. uses the Cohort. in the first pers., imp. in the second person, and Juss. in the third pers. for a wish, desire or command.
Kethibh K., Keth.	“What is written” in the Heb. text. The text at times is written one way and read another due to reverence, alleged errors, euphemisms, etc. The original reading is put into the margin. See “Qere.”
𐤌𐤀 Verb	A Lamed Aleph weak verb. In the more modern, Roman numeral system, a III–Aleph verb.
Lamed ’Aleph Verb	See “𐤌𐤀 Verb.”
Lamed Auctoris	The use of the inseparable preposition 𐤀 with an author of several writings, e.g., 𐤍𐤏𐤍𐤀𐤀, “of David,” the words “A Psalm” (indefinite) being implied.
Lamed Guttural Verb	A weak verb having a Guttural as its third radical [root–letter]. In the modern Roman numeral system, a III–Guttural verb.
𐤍𐤀 Verb	A Lamed He verb., i.e., one which has 𐤍 as its third radical [root–letter]. In the modern Roman numeral system, a III–He verb.
Lamed He Verb	See “𐤍𐤀 Verb.”
Lengthening of Vowels	The process of a short vowel becoming a long vowel with a shift of accent and change of syllable from closed to open.
Locative	See “Directive 𐤍.”
Mappiq	A dot in the final 𐤍 of a given word to denote the fem. suffix
Maqqeph	A short horizontal stroke above the line [] to join two or more words together in a grammatical unit, usually in the construct state.
Masculine masc., m.	Masculine gender. All words either masculine or feminine. Heb. has no neuter gender.
Masorah Finalis, Mf	Masoretic notes and Qere occurring at the end of a given biblical book.
Masorah Magna, Mm	Masoretic notes and Qere occurring in the upper and lower margins of the Masoretic Text.
Masorah Parva, Mp	Masoretic notes and Qere occurring in the right and left margins of the Masoretic Text.
Matres Lexionis	Lit. “Mothers of reading,” an old Latin designation for the vowel letters 𐤁 𐤂 𐤃. In consonantal texts [texts without vowel–pointings] these letters also stood for vowels.

M^ehuppakh	A conjunctive accent written under the words of the text [ך].
Metathesis	Gk: μετάθεσις, from μετατίθεναι, “to place over,” and so a placing over or transposition, an interchange of letters. See “Transposition of Sibilants.”
Metheg Silluq	(מֶתֶּג, “bridle”). A small vertical line under a radical [root-letter] which indicates a pause. It is also used to differentiate between a Qamets (long “a”) and a Qamets Chatuph (short “o”). When occurring in the final word of a verse, it is Silluq. Other Hebrew names for Methegh are <i>Ma’arikh</i> , or “lengthener,” and <i>Ga’ya</i> , i.e., the “raising” of the voice. Thus, the <i>Great Ga’ya</i> is used with long vowels and the <i>Little Ga’ya</i> with short vowels. Modern textbooks all use the term “Methegh.” See “Silluq.”
Mil’ el	(מִלְעִיל, “from above”), referring to the <i>penultima</i> [penult] or next to the final syllable of a word. If a word has more than two syllables, Methegh often serves as a secondary accent.
Milra’	(מִלְרַע, “from below”) refers to the <i>ultima</i> or final syllable of a word. Most words are <i>Milra’</i> , or accented on the final syllable.
Minqilu Letters	The letters מ נ ק י ל ו, when written with a vocal Shewa, frequently omit the Dagesh forte. As with the BeGaD KePHaT letters, these can be acrostically put into word form as מִנְקִילוֹ (<i>minqilu</i>).
Modal	See “Modal Auxiliary.”
Modal Auxiliary	Lat: <i>modalis</i> , from <i>modus</i> , mode. An auxiliary verb used with another verb to help indicate its mood, i.e., “can, may, might, must, should, would.” This is the use of the imperfect outside the indicative mood [statement of fact], and expresses possibility, probability or contingency.
Mood	[Mode]. The characterization of the verb which defines the speaker’s attitude or perspective toward an action taken or expressed; certainty or professed certainty; the indicative mood; uncertainty or contingency, the subjunctive mood; command, the imperative mood, wish, desire or command, the Cohortative and Jussive.
Munach	(מֻנַּח). The most common conjunctive accent in the Masoretic [pointed] Text. It associates or combines words syntactically. This links the word possessing the Munach with the following word grammatically. The relationship is similar to that of the construct state denoted by words joined by Maqqeph.

נְ	An emphatic part. often added to the Juss. and Coh., transl., “I pray [entreat]...”
N Stem	An alternate designation for the Niph'al stem.
Negative neg.	Heb. has two negs.: The imperfect with the negative particle לֹא expresses an absolute [categorical] and permanent prohibition with the second pers. imperf. לֹא־ expresses an immediate and specific prohibition without reference to its duration. With negative commands, the particle נָא immediately follows the negative particle לֹא . An emphatic adversative may use כִּי .
Niph'al Stem, niph., ni.	The simple passive or reflexive of the Qal stem.
Nominal Sentence	A sentence which is based on the main noun and implies an equitive verb. See “Verbal Sentence.”
Noun n.	Noun. A substantive naming a person, place or thing.
Number	There are three numbers in Hebrew: singular, dual and plural. The dual number is usually reserved for things which naturally occur in pairs.
Nun <i>Energeticum</i>	The use of נ to strengthen a suffix, but which normally assimilates into the following consonant. Formulated on the analogy of the Arabic, the idea that the presence of the נ strengthens the suffix was held by older grammarians.
Object Pronoun	A pronominal suffix that may be added to verbs and prepositions to function as objects of these two parts of speech. Like an independent pronoun, the pronominal suffix includes in its structure the elements of person, gender and number.
Open Syllable	A syllable comprised of one consonant and one vowel. Also designated as a “shut” syllable. See “Closed Syllable.”
Ordinal Number	A number used in a given sequence, e.g., first, second, third, etc. See “Cardinal Number.”
Paragogic ׀	The use of the ׀ to imply intention or volition. Used with the Cohortative and Imperative.
Paragogic ׀	A ׀ added to the suffix of a word at the end of a clause or sentence, attracting the accent, and used for marked emphasis.
Parse	To describe the grammatical components of a word, i.e., to conjugate a verb, decline a noun. See “Location.”

Parashah	פרש is an abbreviated heading of פְּרָשִׁיּוֹת, which divides the Pentateuch into fifty-four reading lessons. These are longer sections similar to the <i>Sedarim</i> in function, providing for the yearly liturgical cycle.
Participle, Act. Atc. ptc.	The participle is a verbal adjective (Gk: μετοχή “a sharing.” Lat: <i>participium</i> , “a sharing”), i.e., a word possessing [sharing] the qualities of both a verb and an adjective. The Heb. participle demonstrates a continuity of unbroken, characteristic action, even moreso than the imperf. Ptc. may be used as nouns as denoting occupations or outstanding, constant characteristics.
Participle, Pass. pass. ptc.	Both active and passive participles have the same general uses or functions. Although all stems may have ptc., only the Qal has both act. and pass. ptc. The pass. ptc. may be used in the cstr. state to show cause, relation, source, authorship or the sense of the genitive.
Particle, part.	A class of short, indeclinable words consisting of such forms as the definite article, the ה directive, prepositions, conjunctions, interjections and exclamations.
Paseq	A long perpendicular line the length of the text which separates two words []. This indicates that a pause is to be made in reading. <i>Paseq</i> may interact with other accents.
Passive, pass.	Passive voice. The Heb. passive forms are: Niph'al (pass., reflex.), Pu'al (intensive pass.) and Hoph'al (causative pass.).
Pause, Pausal forms	The altered form of a word when it is marked with a major disjunctive accent within a verse. A pausal form may differ from the ordinary form in having a long vowel in place of the usual short vowel, a shift in the accented syllable, or a Metheg or other accent to signal the pause. Pause is often used to signal the drop of voice, as in Silluq. See “Metheg.”
פ"א Verb	A Pe Aleph verb, i.e., a weak verb with א as its third or final radical [root-letter]. In the modern Roman numeral system, a I–Aleph verb.
Pe 'Aleph Verb	See “פ"א Verb.”
Pe Guttural Verb	A weak verb with a Guttural as its first radical [root-letter]. In the modern Roman numeral system, a I–Guttural verb.
פ"ע Verb	A weak verb with Ayin as its first radical [root-letter]. In the modern Roman numeral system, a I–Ayin verb.
Pe 'Ayin Verb	See “פ"ע Verb.”
פ"נ Verb	A Pe Nun verb. A weak verb which has נ as its first radical [root-letter]. In the modern Roman numeral system, a I–Nun verb.

Pe Nun Verb	See “פֿ” Verb.”
Person, per.	Grammatically, first [I, we], second [you, ye], or third pers. [he she, it, they], occ. in both sing. and pl. The Heb. verb is based on the 3pers. masc. sing.
Perfect perf., pf.	Perfect tense. The Heb. perfect denotes a completed action. See “Imperfect” and Hebrew Tenses” in the following section.
Petucha, פ	Petucha [פ, for פְּתוּחָא, “open”] and Setuma [ס, for סְתוּמָא, “closed”] are paragraph dividers throughout the Masoretic Text, except for the Psalms. Originally, an “open” paragraph began on a new line, and a “closed” paragraph began after a short space on the same line as the preceding paragraph. See “Setuma.” ⁵
פֿ” / פֿ”י Verb	A weak verb (some originally with Waw, but in the Qal stem, later replaced by a Yod) having either Waw or usually Yod as its first radical [root–letter]. In the modern Roman numeral system, a I–Waw or I–Yod verb.
Pe Waw/Pe Yod Verb	See “פֿ” / פֿ”י Verb.”
Pi’el, Pi.	The intensive active form of the verb. See “Pu’al.”
Plene	See “Full Writing.”
Plural, pl., p.	Plural number. Heb. has singular, plural and dual numbers. At times, the pl. may indicate intensity.
Pointed Text	The Masoretic Text with its vowel–points. See “Consonantal Text.”
Possessive poss.	The Possessive in Heb. is formed by the construct state and a construct chain, ending with a word in the absolute state. See also “Pronominal Suffix.”
Predicate Adjective	An adjective which modifies a noun in such a way that together they form a complete sentence, implying a verb. See “Nominal Sentence.”
Prefix, Preformative	A morpheme added to the beginning of a word that is not essential to that word. This would include the inseparable prepositions and the prefixes of the imperfect. See “Afformative.”

⁵ This distinction was eventually disregarded by the time of the *Codex Leningradensis*. The editors of the BHS inserted the paragraph dividers to retain the ancient divisions.

Preposition prep.	The common inseparable prepositions are בְּ, “in, with, by;” לְ, “to, for;” and כְּ, “as, like.” Some preps. are either irregular or other modifications prevail, e.g., כִּי, “as, like,” which often appears as a separate word, מִן, “from,” which adds another “m” [מִן] between the preposition and the suffix אַחֲרֵי or אַחֲרֵי, “after;” עַל “upon;” אֶל “to, towards;” עַד, “unto, as far as;” אִתּוֹ, אִתָּהּ, “with;” לִפְנֵי, “before;” תַּחַת, “under” and בֵּין, “between.”
Preterite, pret.	The use of the imperfect with the Waw consecutive following a determinative perfect, thus placing the action of the verb in the sense of the perfect. Also termed the <i>Wayyiqtol</i> form of the verb.
Pretonic	The syllable immediately before the tonic or accented syllable.
Proclisis, Proclitic	Gk: προκλινεῖν, “to lean forward.” Lat: <i>procliticus</i> . The process in which the first word becomes dependent for its stress on the following word. See “Construct State.”
Pronominal Suffix	A shortened form or remnant of the personal pronoun which may be added to verbs, the construct form of nouns, prepositions, particles, etc. When affixed to a preposition, it becomes the object of the preposition. When affixed to a particle, its meaning is determined by the given particle. When affixed to a noun it will function as a possessive pronoun. When affixed to a verb, it will normally function as the object of that verb. When affixed to the infinitive construct, it may function as the subject.
Pronoun, pron.	A word which stands for a noun. Heb. pronouns are usually contained within the word as pronominal suffixes, unless standing separately as emphatic personal pronouns.
Proper Noun	The name of a person, a people, a place or thing. Such are often considered definite by implication rather than indefinite.
Prophetic Perfect	The use of the perfect (usually used of completed action) prophetically to emphasize the certainty of the Divine purpose.
Propretonic	The second syllable before the one [accented] syllable.
Prosthetic Aleph	The addition of א to the beginning of a word and its initial consonant for ease of pronunciation.
Pu'al, pu.	The intensive pass. of the Heb. vb. See “Pi'el.”
Pure Long Vowel	Another designation for an unchangeable long vowel.
Qal, qal	The simple active stem of the verb in its most basic form. All other stems are designated as “derived” stems. Also written as “Kal.” See “Niph.”

Qamets Chatuph	The vowel sign Qamets [ָ] when used in a closed syllable for the short “o.” Also termed “Qamets Qatan.”
Qere, Q	“What is spoken” as a substitute for the reading of the Heb. text. The Heb. text at times was written one way and read another due to reverence, alleged errors, euphemisms, etc. See “Kethibh.”
Qere Perpetuum	The Perpetual Qere, or what is spoken, i.e., “Adonai” for “Yahweh.” Out of a superstitious reverence for the Divine Name [Yahweh, יהוה, the “Tetragrammaton” or “The Unpronounceable Name”], it was either euphemized (“The Glory,” “The Name,” etc.), or the title “Lord” [אֲדֹנָי, <i>Adonay</i> , “Sovereign Master”] was substituted in reading as <i>Qere Perpetuum</i> , i.e., Perpetual Qere. When יהוה followed אֲדֹנָי, the vowels from אֱלֹהִים were usually inserted to avoid repetition.
Quiescent Letters	The consonants י ו ה נ are known as quiescent or silent letters because of their feebleness, much like the English letters <i>h</i> , <i>w</i> and <i>y</i> under certain conditions. At the beginning of a syllable, they retain their consonantal character, but at the end of a syllable, they become quiescent or silent.
Radical	A root-letter or consonant. In the normal triliteral [three-lettered style of Hebrew roots], the radicals are designated as first, second and third or final.
Raphe	רַפָּה, “weak, soft,” is a short horizontal line over a letter to somewhat smooth the pronunciation and compensate for the Dagesh forte, e.g., פֿ stands for פֿ. It occurs as an alternative to the Dagesh forte in doubling the letter. It must not be confused with the Maqqeph (ֿ), which binds words and occurs between them.
Reduction	See “Volatilization.”
Redundant ל	The preposition ל with the second person pronominal suffix [sufformative] may occur redundantly [pleonastically] to indicate the subject of the action commanded. This redundant ל is not translated.
Reflexive	The description of an action which the subject of the verb performs upon himself or with reference to himself. The two reflexive stems are the Niph'al and Hithpa'el.
Relative Pronoun rel. pron.	A pronoun that refers back to its antecedent and introduces a clause which modifies the antecedent. The most common is אֲשֶׁר, “who,” “which,” “that.”

Root	The most basic form of a word. Usually trilateral [comprised of three root–letters or radicals] in form, from which are derived both verbs and nouns. Note: some verbs are biconsonantal.
<i>Scripto Defectiva</i>	See “Defective Writing.”
<i>Scripto Plena</i>	See “Full Writing.”
Seder, ס	[ס̣] is a Samek with a small notation above it. This sign stands for סֵדֶר (Pl. סִדְרִים), and divides the entire Masoretic Text of the Hebrew Bible into 452 lessons. These were used as weekly liturgical divisions for reading and worship. This mark was used to divide the Scripture before the chapter divisions, which were made in the fourteenth century.
Segholate Nouns	“Segholate” means possessing the helping vowel Seghol. Segholate nouns are bisyllabic nouns which are accented on the first syllable and have the vowel Seghol in either the second syllable, or both the first and second syllables, to aid in pronunciation.
Segolta	סְגוּלָּתָא (ס̣), a disjunctive accent comprised of three small dots above the last letter of the word.
Semi–Vowel	A shortened vowel sound used with Gutturals. The Chateph vowels, or “half–vowels” used in connection with Shewa. See “Composite Shewa.”
Setumah’	ס, for סְתוּמָא, “closed” and Petucha פ, for פְּתוּחָא, “open,” are paragraph dividers throughout the Masoretic Text, except for the Psalms. Originally, an “open” paragraph began on a new line, and a “closed” paragraph began after a short space on the same line as the preceding paragraph. This distinction was eventually disregarded by the time of the <i>Codex Leningradensis</i> . The editors of the BHS inserted the paragraph dividers to retain the ancient divisions. See “Petucha.”
Shewa	The Shewa [ְ] may be either vocal [pronounced] or silent. Two vocal Shewas cannot stand together. If silent, the Shewa is also termed a “syllable divider.”
Sibilants	Sibilants or spirants are those letters which produce a hissing sound. They are also called “fricatives” because of the friction of the breath formed with the narrow passage of the tongue and the teeth, e.g., ז, ס, צ, and ש. The six BeGaD KePHaT letters [בְּגָד־כְּפֶתֶת], without the Dagesh Lene to harden them are also termed fricatives. See “Fricatives.”
Sign of Direct Object	The definite direct object in Hebrew is denoted by a sign preceding it, i.e., אֵת. This sign is never translated.

Silent Shewa	The Shewa [ְ] may be either vocal [pronounced] or silent. Two vocal Shewas cannot stand together. If silent, the Shewa is also termed a “syllable divider.”
Silluq	(סְלִיק, “end”), A secondary accent which occurs in the final word of a verse to signal a pause. Silluq and Metheg are identical in form [ֿ]. The two are distinguished by the following: Silluq marks the tone syllable of the final word of a sentence, and Metheg never occurs under an accented syllable. Thus, a word may have both Metheg and Silluq. See “Metheg.”
Simple Shewa	The Shewa standing alone and not in composition with another vowel. See “Composite Shewa.”
Singular sing., s.	Singular number. Heb. has sing., pl. and dual numbers.
Soph Pasuq	The <i>Soph Pasuq</i> [:] marks the end of each verse. It is equivalent to the English period which ends the sentence. The word immediately preceding the <i>Soph Pasuq</i> contains <i>Silluq</i> , noting a pause and fall in voice. The <i>Silluq</i> is a small perpendicular line which is identical to <i>Metheg</i> (which denotes a pause), but always marks the final word of a verse
Stative Verb stat. vb.	Stative verb. A vb. that describes a state of being, condition or quality. An intransitive vb.
Stem	See “Verb Stems.”
Stem Vowel	The vowel which is associated with the second radical [root–letter] of the verbal root. Also designated as the “theme” or “thematic” vowel.
Strong Verb	A verbal root with no weak letters, such as Gutturals or duplication of its second radical [root–letter]. Older grammars referred to these as “regular” verbs, and to weak verbs as “irregular” verbs.
Suffix, Sufformative suff.	An ending attached to a noun, verb, or participle containing the elements of person, gender and number. Usually pronominal suffixes. See “Afformative,” “Pronominal Suffix.”
Syllable	Gk: συλλαμβάνειν, “to join, put together.” A word or part of a word pronounced with a single, uninterrupted sound, a unit of pronunciation consisting of either a consonant and a vowel [open] or a consonant, vowel and consonant [closed]. See “Open Syllable” and “Closed Syllable.”
Tense	Any of the forms of a verb that show the time of its action or state of being. The Heb. connotes either a completed [perfect] or an incomplete [imperfect] action. See “Hebrew Tenses” in the following section.

Tone Syllable	The syllable which carries the accent, usually the final or ultima, unless otherwise noted. Also termed the “tonic” syllable.
Transitive Verb	An active verb (as opposed to a Stative verb or an intransitive verb) which has a direct object.
Transposition of Sibilants	When the ם of the Hithpa’el stem is placed before one of the Sibilants of the preformative [prefix], the ם and sibilant are transposed, a change known as “metathesis.” See “Metathesis.”
Triliteral	Having three letters, the usual three–consonant character of the Hebrew root system.
Unchangeably Long Vowel	A long vowel which remains long regardless of any change in the accent position of the word.
Vav Conjunction	See “Waw Conjunction.”
Verbal Conjugation	See “Conjugation.”
Verbal Sentence	A sentence which contains a finite verb. See “Nominal Sentence.”
Vocal Shewa	A Shewa which is pronounced. See “Silent Shewa.”
Verb Stem	The most elementary form of the verb. There are seven verbal stems: Qal (simple active), Niph’al (simple passive or reflexive), Pi’el (intensive active), Pu’al (intensive pass.), Hiph’il (causative act.), Hoph’al (causative pass.) and Hithpa’el (intensive reflexive). See following section on “Summary of Hebrew Verb Stems.”
Vocalic Suffix	A verbal suffix which begins with a vowel.
Volatilization	The process whereby a full vowel is reduced to a semi–vowel, half–vowel or composite Shewa. The same as vowel reduction.
Volitive	A form of the verb used to express the desire of the speaker. The volitive conjugations are the Cohortative (first person), Imperative (second person) and Jussive (third person).
Volitional Mood	Verbal forms which express a wish or command to the will of another person. See “Volitive.”
Vowel Letter	The letters ך ם ן used as a vowel rather than as a consonant. Also designated as <i>Mater lexiones</i> . See “ <i>Mater Lexiones</i> .”
Vowel Suffix	A suffix or sufformative which begins with a vowel. Also designated as a “vocalic suffix.”
Waw [Vav] Conjunction	The use of ׀ (1) as a coordinate conjunction, and translated as “and.” (2) As a conjunction denoting contemporaneous action, and so translated as “while,” “when” or “as.”

Waw [Vav] Consecutive waw consec.	Use of the conj. ׀ [“and”] with a subordinating force in a Heb. narrative. Verbs following the perf. immediately following ׀ are put into the imperf. and vbs. in the imperf. following ׀ are put into the perf. for the remainder of the section or narrative. See the extended article on the Waw Consecutive in the following section.
Waw [Vav] Conservative	See “Waw Consecutive.”
Waw [Vav] Conversive	See “Waw Consecutive.”
Waw [Vav] Disjunctive	The use of the Waw in a contrastive or disjunctive sense. As a contrastive or adversative conjunction, and so usually translated as “but.”
Wayyiqtol	The form of the imperfect with a Waw consecutive in a series following a perfect.
Weak Verb	A verb with one or more weak radicals [root–letters], or one which doubles the second radical. See “Strong Verb.”
Word–order	The usual word–order in a Heb. verbal sentence is Verb–Subject–Object. Any word or group of words placed before the verb stand[s] in the emphatic position.

III THE HEBREW TENSES

The “tenses,” or basic verbal forms in Hebrew, do not express time, but rather the quality, state or aspect of an action as to its completeness or incompleteness. The “tense” indicates how the action or state is viewed by the speaker or writer. In the perfect, the speaker or writer views the activity or state from outside it, as it were, considering it as a whole, with both beginning and end in view. In the imperfect, the writer or speaker views the given situation from inside it, as it were, with reference to its progress or temporal structure.

Perfect Tense

The perfect denotes a completed action (in past, present or future), and has pronominal suffixes [sufformatives] to indicate person, gender and number, e.g., קָטַל, “he killed.” The perfect expresses all the ideas of the perfect expressed in other languages (perfect, pluperfect, future perfect) and the indicative mood, e.g., קָטַלְתִּי may read, according to the context and various syntactical considerations, “I kill, I killed, I have killed, I had killed, I had been killing, I did kill, I will have killed.” A perfect stative verb is usually translated as a past or present state or condition (“was” or “is”).

Imperfect Tense

The imperfect⁶ denotes an incompleted action (in past, present or future), and is characterized by pronominal prefixes [preformatives], which are fragments of the personal pronouns; and suffixes [sufformatives], and are based on [fragments of] the pronominal suffixes, e.g., יִקְטֹל, “he will kill.” The imperfect is used in the indicative and may also be used to denote incipient action (“began to—”), customary or repeated action (“used to—”) and in a modal sense to express the subjunctive and optative, i.e., words implying contingent or potential ideas, e.g., יִקְטֹל may read, according to the context and various syntactical considerations, “I kill, I began to kill, I used to kill, I am killing, I will kill, I may or might kill, I could kill, I should kill, I shall kill, I shall be killing,” etc.

IV

SUMMARY OF THE HEBREW VERB STEMS⁷

There are seven major stems⁸ of the verb: Qal, Niph'al, Pi'el, Pu'al, Hiph'il, Hoph'al and Hithpa'el. These stems take their names from קָל, “light” (from קָלַל, “[he was] light”) because it possesses no formative additions. The others are by contrast כְּבִידִים, “heavy,” i.e., weighted with strengthening of consonants or formative additions. The other stems are derived [modified] from Qal, and have names which are *not* related to their function, but were derived from the verb פָּעַל, “he has done,” used in the earliest Jewish grammars. Early grammarians formed the paradigms after this verb, which has a guttural as its second radical [root consonant] and is therefore “weak” [irregular]. *Modern textbooks usually use* קָטַל (“to kill”) *instead, because it is a “strong” [regular] verb.* The old names of the various stems, however, are still used. There are three categories of verbal stems: the simple (Qal and Niph'al), the intensive (Pi'el and Pu'al) and the causative (Hiph'il and Hoph'al).

1. Qal (קָל)⁹ and Niph'al (נִפְעַל),¹⁰ or simple active and passive (or reflexive). The (active) Qal is not augmented. The (passive or reflexive) Niphal has the prefix נִ followed by a Pathach stem vowel.

⁶ The imperfect is the second most used verbal conjugation in the OT. Of the 50,000 occurrences of the Qal stem, the imperfect occurs 21,951 times, or about forty-three percent. See Gary D. Pratico and Miles Van Pelt, *Basics of Biblical Hebrew*. Grand Rapids: Zondervan Publishing House, p. 165.

⁷ There are more than 23,000 verses in the Heb. Old Testament, and almost 72,000 verbs, which means that there are, on the average, about three verbs per verse. Cf. Gary D. Pratico and Miles Van Pelt, *Basics of Biblical Hebrew*. Grand Rapids: Zondervan Publishing House, p. 121.

⁸ There are other, much less used stems: *Hishtaphel* [*Hithpapel*] *Po'el*, *Pal'el*, *P^eal'al*, *Pilpel*, *Tiph'el*, and *Shaph'el*.

⁹ Of the near 72,000 verbs in the Old Testament, over two-thirds [50, 699] are in the Qal stem. *Ibid.*, p. 138.

¹⁰ The Niph'al stem occurs 4,142 times in the Old Testament. It occurs 1,434 times in the perfect, 1,545 times in the imperfect, 118 times in the imperative, 206 times in the infinitive construct, 36 times in the infinitive absolute, and 803 times as a participle. *Ibid.*, p. 286, footnote 1.

- In the 3ms, the *perfect tense* form and approximate translation would be קָטַל (Qal perf.), “He killed,” נִקְטַל (Niph’al perf.), “He was killed, killed himself.”
 - The *imperfect tense* form and approximate translation would be יִקְטַל (Qal imperf.), “He will kill,” etc. יִנְקַטַל (Niph’al imperf.), “He will be killed.”
2. *Pi’el* (פָּעַל)¹¹ and *Pu’al* (פֻּעַל), the *intensive* [“utterly—”] *active and passive*. The (active) Pi’el has a Chireq–Tsere pattern. The (passive) Pu’al has a Qibbuts–Pathach vowel pattern.
- In the 3ms, the *perfect tense* form and approximate translation would be קָטַל (Pi’el perf.), “He utterly or brutally killed, destroyed or slaughtered.” קֻטַּל (Pu’al perf.), “He was utterly or brutally killed, destroyed or slaughtered.”
 - The *imperfect tense* form and approximate translation would be יִקְטַל (Pi’el imperf.), “He will utterly kill, destroy, slaughter.” יִנְקַטַל (Pu’al imperf.), “He will be utterly killed, destroyed or slaughtered.”
3. *Hiph’il* (הִפְעִיל)¹² and *Hoph’al* (הֻפְעַל)¹³, the *causative* [“caused or made – to –”] *active and passive*. The (active) Hiph’il has a הַ prefix followed by a Chireq–Yod stem vowel. The (passive) Hoph’al has a הָ prefix [with Qamets Chatuph] followed by a Pathach stem vowel.
- In the 3ms, the *perfect tense* form and approximate translation would be הִקְטִיל (Hiph’il perf.) “He caused to kill.” הֻקְטַל (Hoph’al perf.) “He was caused to be killed.”
 - The *imperfect tense* form and approximate translation would be יִקְטִיל (Hiph’il imperf.), “He will cause to kill,” יִנְקַטַל (Hoph’al imperf.), “He will be caused to be killed.”
4. *Hithpa’el* (הִתְפַּעֵל)¹⁴, the *intensive reflexive* [“—himself”]. Hithpa’el has the prefix הִת followed by Tsere stem vowel.

¹¹ The Pi’el stem 6,808 times in the Old Testament: 2,215 times in the perf., 2,565 times in the imperf., 444 times in the imp., 725 times in the inf. const., 85 times in the inf. absol., and 774 times as a ptc. *Ibid.*, p. 307, footnote 1.

¹² The Hiph’il stem occurs more frequently than any other derived stem. It occurs 9,483 times in the Old Testament: 2,680 times in the perf., 4,058 times in the imperf., 741 times in the imp., 948 times in the inf. const., 221 times in the inf. absol., and 835 times as a ptc. *Ibid.*, p. 345.

¹³ The Hoph’al stem occurs less frequently than any other derived stem. It occurs 396 times in the Old Testament: 109 times in the perf., 163 times in the imperf., twice in the imp., 8 times as an inf. const., 6 times as an inf. absol. and 108 times as a ptc. *Ibid.*, p. 367, footnote 1.

¹⁴ The Hithpa’el stem occurs 984 times in the Hebrew Scriptures: 161 times in the perf., 491 times in the imperf., 78 times in the imp., 104 times in the inf. const., 3 times in the inf. absol., and 147 times as a ptc. *Ibid.*, p. 384, footnote 1.

- In the 3ms, the *perfect tense* form and approximate translation would be הִתְקַטֵּל (Hithpa'el perf.) “He himself slaughtered or he brutally killed or slaughtered himself.”
- The *imperfect tense* form and approximate translation would be יִתְקַטֵּל (Hithpa'el imperf.), “He himself will brutally kill or slaughter, he will brutally kill himself or slaughter himself.”

NOTE: Two characteristic rules: (1) the Pi'el, Pu'al and Hithpa'el stems characteristically have Dagesh forte [“Dagesh Forte Characteristic”] in the second radical [root–consonant], giving greater strength or weight to the stem and therefore intensifying the meaning. (2) the perf. and ptc. of Niph'al and the Hiph'il and Hoph'al always have a silent Shewa under the first radical.

NOTE: Rarely does one verb occur in all seven stems, and when a given verb occurs in different stems, it may be modified in meaning and significance.

5. When the negative form of the verb is expressed, it is accomplished by the negative particle לֹא immediately preceding the verb.
6. There are essentially two types of sentences in Hebrew: verbal and nominative. In a verbal sentence, the verb is usually placed first, expressing the main thought, which is limited by a following word or particle. In a verbal sentence, any word preceding the verb is emphatic, except the negative particle. In a nominal sentence, the verb is implied.
7. To parse [analyze] a Hebrew verb, one identifies the stem, conjugation, person, gender, number and lexical form, e.g., קָטַל, Qal 3ms (3 per. masc. sing.) of קָטַל.

V

THE WAW CONSECUTIVE

This is the most significant use of the Waw conjunction. Note the following: (1) The Waw consecutive is characteristic of the Hebrew OT and occurs regularly in narratives. (2) The Waw consecutive occurs in a series of Waw conjunctions prefixed to verbs within a single narrative, linking them together in a continuous whole, as “...and...and...and,” etc. The narrative must remain unbroken. (3) The first verb in a narrative concerning past events occurs in the perfect [preterite] tense. The following verbs usually occur in the imperfect tense, yet are translated as perfect, being connected by the Waw consecutive. (4) The reverse is also true, i.e., the first verb in a narrative concerning the future occurs in the imperfect tense. Although the following verbs occur in the perfect tense, when connected with the Waw consecutive, they are translated as imperfect. This idiomatic use is of great significance in the exegesis of the Hebrew text.

VI TABLE OF THE HEBREW NOUN

PRONOMINAL SUFFIXES				
Inflection	Singular	Translation	Plural	Translation
	Noun (ms)		Noun (mp)	
	Singular Forms			
Absol.	סוס	horse	סוסים	horses
Const.	סוס	horse–of	סוסי	horses–of
1cs	סוסי	my horse	סוסי	my horses (c)
2ms	סוסך	your (thy) horse	סוסיך	your (thy) horses
2fs	סוסך	your (thy) horse	סוסיך	your (thy) horses
3ms	סוסו	his horse	סוסי	his horses (m)
3fs	סוסה	her horse	סוסייה	her horses (f)
Plural Forms				
1cp	סוסינו	our horse (c)	סוסינו	our horses (c)
2mp	סוסכם	your horse (m)	סוסיכם	your horses (m)
2fp	סוסכן	your horse (f)	סוסיכן	your horses (f)
3mp	סוסם	their horse (m)	סוסייהם	their horses (m)
3fp	סוסן	their horse (f)	סוסייהן	their horses (f)

VII TABLE OF THE HEBREW REGULAR VERB

Qal of The Regular Verb			
QAL PERFECT			
Inflec.	Perfect Form	Suffix	Translation
		Singular	
3ms	קָטַל		He (hath) killed
3fs	קָטְלָהּ	הָ	She (hath) killed
2ms	קָטַלְתָּ	תָּ	You (m) (have) killed
2fs	קָטַלְתְּ	תְּ	You (f) (have) killed
1c	קָטַלְתִּי	תִּי	I (have) killed

		Plural	
3c	קָטְלוּ	וְ	They (have) killed
2mp	קָטְלוּתְּכֶם	תְּכֶם	Ye (m) (have) killed
2fp	קָטְלוּתְּכֶן	תְּכֶן	Ye (f) (have) killed
1cp	קָטְלוּנוּ	נוּ	We (have) killed

QAL IMPERFECT

Inflec.	Suff.	Imperfect form	Pre.	Translation
Singular				
3ms		יִקְטֹל	יְ	he kills, will kill, etc.
3fs		תִּקְטֹל	תְּ	she kills, will kill, etc.
2ms		תִּקְטֹל	תְּ	you kill, will kill, etc.
2fs	יְ	תִקְטֹלִי	תְּ	you kill, will kill, etc.
1cs		אֶקְטֹל	אֶ	I kill, will kill, etc.
Plural				
3mp	וְ	יִקְטְלוּ	יְ	they kill, will kill, etc.
3fp	נָה	תִּקְטְלֶנָּה	תְּ	they kill, will kill, etc.
2mp	וְ	תִקְטְלוּ	תְּ	ye kill, will kill, etc.
2fp	נָה	תִּקְטְלֶנָּה	תְּ	ye kill, will kill, etc.
1cp		נִקְטֹל	נְ	we kill, will kill, etc.

QAL COHORTATIVE, IMPERATIVE, INFINITIVE AND PARTICIPLE

Inflec.	Suff.	Gram. form	Pre.	Translation
			Coh.	
1cp	הָ	נִקְטְלוּ	נְ	Let us kill!
			Imp.	
2ms		קָטֹל		[You] (m) kill!
2fs		קָטְלִי		[You] (f) kill!
2mp		קָטְלוּ		[Ye] (m) kill!
2fp	נָה	קָטְלֶנָּה		[Ye] (f) kill!

		Juss.	
3ms	יִקְחֵל	י	Let him kill!
3mp	יִקְחֵלוּ		Let them kill!
		Inf.	
Absol.	קָחֹל		(emphasizes verb)
Const.	קָחֹל		to kill
		Ptc.	
Act.	קָחֵל		Killing
Pass.	קָחֹל		Being killed

NIPH'AL OF THE REGULAR VERB

The Niph'al stem is the passive or reflexive counterpart of the Qal active verb. It often serves somewhat as do the passive and middle voices in Greek, in which the subject is either acted upon, acts upon himself or in relation to himself. When the verb does not occur in the Qal stem, the Niph'al may carry an active sense similar to Qal.

Niph'al Perfect

Inflec.	Suff.	Perfect form	Translation
Singular			
3ms		נִקְטַל	He was killed, etc., or, "killed himself [reflex.]," etc.
3fs	הָ	נִקְטְלָהּ	She was killed, etc.
2ms	תָּ	נִקְטַלְתָּ	You (m) were killed, etc.
2fs	תְּ	נִקְטַלְתְּ	You (f) were killed, etc.
1cs	תִּי	נִקְטַלְתִּי	I was killed, etc.
Plural			
3pc	וּ	נִקְטְלוּ	They were killed, etc.
2mp	תֶּם	נִקְטַלְתֶּם	Ye (m) were killed, etc.
2fp	תֶּן	נִקְטַלְתֶּן	Ye (f) were killed, etc.
1cp	נוּ	נִקְטַלְנוּ	We were killed, etc.

NIPH'AL IMPERFECT

Inflec.	Suff.	Imperfect form	Pre.	Translation
Singular				
3ms		יִקְטַל	י	He will be killed, etc., or, "he will kill himself or will kill for himself [reflex.]," etc.

3fs		תִּקְטַל	ת	She will be killed, etc.
2ms		תִּקְטַל	ת	You (m) will be killed, etc.
2fs	י	תִּקְטַלִּי	ת	You (f) will be killed, etc.
1cs		אֶקְטַל	א	I will be killed, etc.
Plural				
3mp	ו	יִקְטְלוּ	ו	They (m) will be killed, etc., or, reflexive, “They will kill themselves or they will kill for themselves,” etc.
3fp	נָה	תִּקְטַלְנָה	ת	They (f) will be killed, etc.
2mp	ו	תִּקְטְלוּ	ת	Ye (m) will be killed, etc.
2fp	נָה	תִּקְטַלְנָה	ת	Ye (f) will be killed, etc.
1cp		נִקְטַל	נ	We will be killed, etc.

NIPH’AL COHORTATIVE, IMPERATIVE, INFINITIVE AND PARTICIPLE

Inflec.	Suff.	Gram. form	Pre.	Translation
Coh.				
1cs	הָ	אֶקְטַלְהָ	א	Let me [May I] be killed!
1cp	הָ	נִקְטַלְהָ	נ	Let us [May we] be killed!
Imp.				
2ms		הִקְטַל	ה	[You] (m) be killed!
2fs	י	הִקְטַלִּי	ה	[You] (f) be killed!
2mp	ו	הִקְטְלוּ	ה	[Ye] (m) be killed!
2fp	נָה	הִקְטַלְנָה	ה	[Ye] (f) be killed!
Juss.				
3ms		יִקְטַל	י	Let him be killed!
Infs.				
Absol.		הִקְטַל, נִקְטַל	ה, נ	(emphasizes verb)
Const.		הִקְטַל	ה	to be killed
Pass. Ptc.				
ms		נִקְטָל	נ	(m) being killed
fs	ת	נִקְטָלֶת	נ	(f) being killed
mp	ים	נִקְטָלִים	נ	(m) being killed

fp ות נִקְטְלוּ נ (f) being killed

Pi'el of The Regular Verb

Pi'el (פִּעֵל), the intensive [“utterly—”] active. The (active) Pi'el has a Chireq–Tsere pattern. The (passive) Pu'al has a Qibbuts–Pathach vowel pattern.

PI'EL PERFECT

Inflec.	Suff.	Perfect form	Translation
Singular			
3ms		קָטַל	He brutally killed
3fs	הָ	קָטְלָהּ	She brutally killed
2ms	תָּ	קָטַלְתָּ	You (m) brutally killed
2fs	תְּ	קָטַלְתְּ	You (f) brutally killed
1cs	תִּי	קָטַלְתִּי	I brutally killed
Plural			
3pc	וּ	קָטְלוּ	They brutally killed
2mp	תֶּם	קָטַלְתֶּם	Ye (m) brutally killed
2fp	תֶּן	קָטַלְתֶּן	Ye (f) brutally killed
1cp	נוּ	קָטַלְנוּ	We brutally killed

PI'EL IMPERFECT

Inflec.	Suff.	Imperfect form	Pre.	Translation
Singular Forms				
3ms		יִקְטֹל	י	He will be brutally killed
3fs		תִּקְטֹל	תְּ	She will be brutally killed
2ms		תִּקְטֹל	תְּ	You (m) will be brutally killed
2fs	י	תִּקְטְלִי	תְּ	You (f) will be brutally killed
1cs		אֶקְטֹל	אֶ	I will be brutally killed
Plural				
3mp	וּ	יִקְטְלוּ	י	They (m) will be brutally killed
3fp	הָ	תִּקְטְלֶנָּה	תְּ	They (f) will be brutally killed
2mp	וּ	תִּקְטְלוּ	תְּ	Ye (m) will be brutally killed
2fp	הָ	תִּקְטְלֶנָּה	תְּ	Ye (f) will be brutally killed
1cp		נִקְטֹל	נִ	We will be brutally killed

PI'EL COHORTATIVE, IMPERATIVE, JUSSIVE, INFINITIVE AND PARTICIPLE

Inflec.	Suff.	Gram. form	Pre.	Translation
			Coh.	
1cs	הָ	אֶקְטֹלָה	אֶ	Let me brutally kill!
1cp	הָ	נִקְטֹלָה	נִ	Let us brutally kill!
			Imp.	
2ms		קְטֹל		Brutally kill!
2fs	יִ	קְטֹלִי		Brutally kill!
2mp	וּ	קְטֹלוּ		Brutally kill!
2fp	נָה	קְטֹלְנָה		Brutally kill!
			Juss.	
3ms		יִקְטֹל	יִ	Let him brutally kill!
3mp	וּ	יִקְטֹלוּ	יִ	Let them brutally kill!
			Infinitives	
Absol.		קְטֹל, קְטִיל		to brutally kill, killing
Const.		קְטִיל		to brutally kill, killing
			Participles	
Act.		מְקַטֵּל	מְ	Brutally killing
			(No Pass. Ptc.)	

Pu'al of The Regular Verb

The Pu'al stem is the passive counterpart of Pi'el. It has the sense of an intensive passive. The doubling of the middle radical [root consonant] is characteristic of Pu'al, as it is with all three intensive stems: Pi'el, Pu'al and Hithpa'el.

PRINCIPAL PARTS OF THE PU'AL STEM

Perf.	Imperf.	Pret. & Waw Consec.	Cohort.	Imp.
קִטַּל	יִקְטֹל	וַיִּקְטֹל	אֶקְטֹלָה	(None)
Juss.		Ptc.	Inf. Const.	Inf. Absol.
יִקְטֹל		מְקֻטָּל	קִטֹּל	קִטֹּל

Hiph'il of The Regular Verb

The Hiph'il stem is the causative active stem derived from Qal.

HIPH'IL PERFECT

Inflec.	Suff.	Perfect form	Translation
Singular			
3ms		הִקְטִיל	He caused to kill
3fs	הָ	הִקְטִילָהּ	She caused to kill
2ms	תָּ	הִקְטִילְתָּ	You (m) caused to kill
2fs	תְּ	הִקְטִילְתְּ	You (f) caused to kill
1cs	תִּי	הִקְטִילְתִּי	I caused to kill
Plural			
3pc	וּ	הִקְטִילוּ	They caused to kill
2mp	תֶּם	הִקְטִילְתֶּם	Ye (m) caused to kill
2fp	תֶּן	הִקְטִילְתֶּן	Ye (f) caused to kill
1cp	נוּ	הִקְטִילְנוּ	We caused to kill

HIPH'IL IMPERFECT

Inflec.	Suff.	Imperfect form	Pre.	Translation
Singular				
3ms		יִקְטִיל	י	He will cause to kill
3fs		תִּקְטִיל	ת	She will cause to kill
2ms		תִּקְטִיל	ת	You (m) will cause to kill
2fs	י	תִּקְטִילִי	ת	You (f) will cause to kill
1cs		אֶקְטִיל	א	I will cause to kill
Plural				
3mp	וּ	יִקְטִילוּ	י	They (m) will cause to kill
3fp	נָה	תִּקְטִילְנָה	ת	They (f) will cause to kill
2mp	וּ	תִּקְטִילוּ	ת	Ye (m) will cause to kill
2fp	נָה	תִּקְטִילְנָה	ת	Ye (f) will cause to kill
1cp		נִקְטִיל	נ	We will cause to kill

HIPH'IL COHORTATIVE, IMPERATIVE, JUSSIVE, INFINITIVE AND PARTICIPLE

Inflec.	Suff.	Gram. form	Pre.	Translation
			Coh.	
1cs	הָ	אֶקְטִילָהּ	אֶ	Let me cause to kill!
1cp	הָ	נִקְטִילָהּ	נִ	Let us cause to kill!
			Imp.	
2ms		הִקְטִיל	הִ	[you m.] Cause to kill!
2fs	יִ	הִקְטִילִי	הִ	[you f.] Cause to kill!
2mp	וִ	הִקְטִילוּ	הִ	[Ye m.] Cause to kill!
2fp	נָה	הִקְטִילְנָה	הִ	[ye f.] Cause to kill!
			Juss.	
3ms		יִקְטֵל	יִ	Let him cause to kill!
3mp	וִ	יִקְטִילוּ	יִ	Let them cause to kill!
			Inf.	
Const.		הִקְטִיל	הִ	Causing to kill
Absol.		הִקְטִיל	הִ	(intensifies the verb)
			Ptc.	
Act.		מִקְטִיל	מִ	Causing to kill
Pass.			(No pass. ptc.)	

Hoph'al of The Regular Verb

The Hoph'al stem is the passive counterpart of Hiph'il. It is essentially causative passive.

HOPH'AL PERFECT

Inflec.	Suff.	Perfect form	Translation
			Singular
3ms		הִקְטֵל	He was caused to be killed
3fs	הָ	הִקְטֵלָהּ	She was caused to be killed
2ms	תָּ	הִקְטֵלְתָּ	You (m) were caused to be killed
2fs	תָּ	הִקְטֵלְתְּ	You (f) were caused to be killed
1cs	תִּי	הִקְטֵלְתִּי	I was caused to be killed

			Plural	
3pc	וְ	הִקְטִילוּ		They (m) were caused to be killed
2mp	תֶּם	הִקְטִילְתֶּם		Ye (m) were caused to be killed
2fp	תֶּן	הִקְטִילְתֶּן		Ye (f) were caused to be killed
1cp	נוּ	הִקְטִילְנוּ		We were caused to be killed

HOPH'AL IMPERFECT

Inflec.	Suff.	Imperfect form	Pre.	Translation
			Singular	
3ms		יִקְטֹל	יְ	He will be caused to be killed
3fs		תִּקְטֹל	תְּ	She will be caused to be killed
2ms		תִּקְטֹל	תְּ	You (m) will be caused to be killed
2fs	יְ	תִקְטֹלִי	תְּ	You (f) will be caused to be killed
1cs		אֶקְטֹל	אֶ	I will be caused to be killed
			Plural	
3mp	וְ	יִקְטֹלוּ	יְ	They (m) will be caused to be killed
3fp	הֶ	תִּקְטֹלְנָה	תְּ	They (f) will be caused to be killed
2mp	וְ	תִקְטֹלוּ	תְּ	Ye (m) will be caused to be killed
2fp	נָה	תִּקְטֹלְנָה	תְּ	Ye (f) will be caused to be killed
1cp		נִקְטֹל	נְ	We will be caused to be killed

HOPH'AL JUSSIVE, INFINITIVE AND PARTICIPLE

Inflec.	Suff.	Gram. form	Pre.	Translation
		(No grammar lists a Hoph'al Coh.)		
			(No Imp.)	
			Juss.	
3ms		יִקְטֹל	יְ	Let him cause to be killed
			Inf.	
Const.		הִקְטֹל	הֶ	Caused to be killed
Absol.		הִקְטֹל	הֶ	(intensifies the verb)
			Ptc.	
Pass.		מִקְטֹל	מְ	Causing to be killed

Hithpa'el of The Regular Verb

The Hithpa'el is the reflexive intensive stem. As such, it somewhat overlaps into both Niph'al [reflexive] and Pi'el [intensive]. It is used to express some kind of intensive action with a reflexive voice. Much like the middle voice in Greek, the subject acts either upon himself or with reference to himself. The intensive nuances of the Hithpa'el stem can be stated in the following uses:

- *Reflexive*. Hithpa'el is properly the reflexive of Pi'el, the intensive active stem, i.e., to act upon oneself or with reference to oneself.
- *Reciprocal*. The Hithpa'el is used for reciprocity, i.e., a mutual action between two or among more.
- *Iterative, Customary or Habitual*. Hithpa'el is used for a repeated activity.
- *Estimative*. The Hithpa'el is used to denote how one reveals himself or regards himself, whether in truth or in pretense.
- *Stative*. Although the essential thrust is that of intensive reflexive, it may at times be used intransitively of a state or condition which calls for intensity.
- *Contingent*. The Hithpa'el may be used for actions which are contingent upon other factors (Cohortatives, Imperfects or Jussives) in the given context.

HITHPA'EL PERFECT

Inflec.	Suff.	Perfect form	Pre. Singular	Translation
3ms		הִתְקַטֵּל	הִתְ	He killed himself
3fs	הָ	הִתְקַטְּלָהּ	הִתְ	She killed herself
2ms	תָּ	הִתְקַטַּלְתָּ	הִתְ	You (m) killed yourself
2fs	תְּ	הִתְקַטַּלְתְּ	הִתְ	You (m) killed yourself
1cs	תִּי	הִתְקַטַּלְתִּי	הִתְ	I killed myself
Plural				
3pc	וּ	הִתְקַטְּלוּ	הִתְ	They killed themselves
2mp	תֶּם	הִתְקַטַּלְתֶּם	הִתְ	Ye (m) killed yourselves
2fp	תֶּן	הִתְקַטַּלְתֶּן	הִתְ	Ye (f) killed yourselves
1cp	נוּ	הִתְקַטַּלְנוּ	הִתְ	We killed ourselves

HITHPA'EL IMPERFECT

Inflec.	Suff.	Imperfect form	Pre. Singular	Translation
3ms		יִתְקַטֵּל	יִתְ	He will kill himself
3fs		תִּתְקַטֵּל	תִּתְ	She will kill herself
2ms		תִּתְקַטֵּל	תִּתְ	You (m) will kill yourself

2fs	י	תִּתְקַטֵּל	תִּתְ	You (f) will kill yourself
1cs		אֶתְקַטֵּל	אֶתְ	I will kill myself
Plural				
3mp	ו	יִתְקַטְּלוּ	יִתְ	They (m) will kill themselves
3fp	נָה	תִּתְקַטְּלֶנָּה	תִּתְ	They (f) will kill themselves
2mp	ו	תִּתְקַטְּלוּ	תִּתְ	Ye (m) will kill yourselves
2fp	נָה	תִּתְקַטְּלֶנָּה	תִּתְ	Ye (f) will kill yourselves
1cp		נִתְקַטֵּל	נִתְ	We will kill ourselves

HITHPA'EL COHORTATIVE, IMPERATIVE, JUSSIVE, INFINITIVE AND PARTICIPLE

Inflec.	Suff.	Gram. form	Pre. Coh.	Translation
1cs	י	אֶתְקַטֵּל	אֶתְ	Let me kill myself!
Imp.				
2ms		הִתְקַטֵּל	הִתְ	[You, m] Kill yourself!
2fs	י	הִתְקַטֵּלִי	הִתְ	[You, f] Kill yourself!
2mp	ו	הִתְקַטְּלוּ	הִתְ	[Ye, m] Kill yourselves!
2fp	נָה	הִתְקַטְּלֶנָּה	הִתְ	[Ye, f] Kill yourselves!
Juss.				
3ms		יִתְקַטֵּל	יִתְ	Let him kill himself!
3mp	הָ	יִתְקַטְּלוּ	יִתְ	Let them kill themselves!
Infs.				
Const.		הִתְקַטֵּל	הִתְ	killing onself
(No inf. Absol.)				
Ptes.				
ms		מִתְקַטֵּל	מִתְ	killing onself
fs		מִתְקַטְּלָה	מִתְ	killing onself
mp	ים	מִתְקַטְּלִים	מִתְ	killing themselves
fp	ות	מִתְקַטְּלוֹת	מִתְ	killing themselves

VIII TABLE OF THE HEBREW WEAK VERBS

Hebrew verbs are generally classified as either “strong” [“sound”] or “weak.” The designation of verbs as “dynamic” or “stative” is a secondary distinction. The strong verbs contain no weak consonants [radicals, root–letters]; the weak verbs have at least one weak consonant [Gutturals, Quiescents, Nun], and some have two weak letters [“doubly weak” verbs]. The classification of weak verbs into ten different types or classes is given in the following table. Various orders are given in different Hebrew grammars. There seems to be no general definite or logical order.

Traditional Method	Modern method	Description	Example
Pe Nun פ"ן	I–נ or I–Nun	First radical is נ	נפל
Pe Guttural	I–Guttural	First radical is a Guttural	עמד הרג
Pe Aleph פ"א	I–א or I–Aleph	First radical is an א which quiesces	אמר
Ayin Guttural	II–Guttural	Second radical is a Guttural	שחק
Lamed Guttural	III–Guttural	Third radical is a Guttural	שלח בטח
Lamed Aleph ל"א	III–א or III–Aleph	Third radical is an א	מצא
Pe Yod / Pe Waw פ"י / פ"ו	I–י / I–ו or I–Yod / I–Waw	First radical originally a י, changed to a י	ישב
Ayin Waw/ Ayin Yod ע"י / ע"ו	II–י / II–י or II–Waw / II–Yod Also “Hollow,” “Doubly weak” “Biconsonantal”	The middle radical is a vowel–letter which may lose its consonantal character. Lexical form is the inf. const.	שוב גור נוע נוח
Lamed He ל"ה	III–ה or III–He	The final ה is not a consonant, but a vowel–letter	גלה
Double Ayin ע"ע	Geminate	Possesses identical second and third radicals, whether strong or weak consonants	סבב

IX SYNOPSIS OF THE HEBREW WEAK VERBS

With the information from the preceding table and other pertinent data, including the peculiar tendencies of the each of the weak verbs, the following synopsis is constructed to help in introducing the issues of these weak verbs.

(1) PE NUN [נ״ן, I-נ or I-Nun] VERBS

- The Pe Nun [I-Nun] verbs have נ as the first radical [root-consonant].
- The initial נ generally assimilates to the following consonant when a preformative [prefix] is added. The following consonant is then doubled by Dagesh forte.
- If the following consonant is a Guttural, which cannot be doubled, the נ is normally allowed to stand unassimilated.
- In verbs that end with ך, the final ך also assimilates when a suffix [sufformative] is added. This is also followed by a Dagesh forte in the following consonant.
- Examples of Pe Nun [I-Nun] verbs:

Verb	Translation	Verb	Translation
[נבט]	(Hiph.) He saw, looked upon	[נצב]	(Niph.) He took his stand, stationed himself
[נגד]	(Hiph.) He told, declared	[נצל]	(Hiph.) He took away, delivered

(2) PE GUTTURAL [I-Guttural] VERBS

- Pe Guttural [I-Guttural] verbs are those whose initial radical [root-letter] is a Guttural [א ה ח ע ר].
- A weak verb whose initial radical is an א may differ enough from the other verbs in this Pe Guttural class that it becomes part of a distinct class of its own—the Pe Aleph [I-א] verbs.
- The distinct characteristics and tendencies of this class of verbs are that: (1) The Gutturals cannot be doubled, (2) they take a composite [compound] Shewa rather than a simple Shewa, and (3) they prefer an “a” class vowel before it, usually Pathach with Methegh [ֶֿ].
- Examples of Pe Guttural [I-Guttural] verbs:

Verb	Translation	Verb	Translation
אהב	He loved	עבד	He served, worked
הפך	He changed, overturned	עזב	He left, forsook

(3) PE ALEPH [א״ן, I-א or I-Aleph] VERBS

- Pe Aleph [I-א] verbs are those whose first radical [root-consonant] is an א. These verbs are a sub-class of the Pe Guttural [I-Guttural] verbs. The initial א quiesces in the imperfect with the prefix [preformative] and loses its consonantal character.

- There are only five verbs in this sub-class: אָכַל, “he perished [was lost],” אָכַל, “he ate,” אָמַר, “he said.” The two other Pe Aleph verbs, אָבַד, “he was willing” and אָפַק, “he baked,” are also Lamed He verbs and therefore doubly weak verbs.

(4) AYIN GUTTURAL [II–Guttural] VERBS

- Ayin Guttural [II–Guttural] verbs have a Guttural as the second or middle radical.
- The basic peculiarities of the Gutturals are present, as with the Pe Guttural [I–Guttural] verbs: (1) The Gutturals cannot be doubled, (2) they take a composite [compound] Shewa rather than a simple Shewa, and (3) they prefer an “a” class vowel (usually Pathach Chateph).
- Examples of Ayin Guttural [II–Guttural] verbs:

Verb	Translation	Verb	Translation
בָּחַן	He tested	נָחַם	He was sorry, grieved, repented, had compassion
בָּחַר	He chose, elected	פָּעַל	He made, did

(5) LAMED GUTTURAL [III–Guttural] VERBS

- Lamed Guttural [III–Guttural] verbs have a Guttural for the third [final] radical.
- The Lamed Guttural verbs are those whose final [third] radicals are ך (rarely ךּ), and ךּ.
- The final radical ך acts as a strong consonant and not a Guttural.
- The Gutturals ך and ךּ have such differences that they are considered in their own separate classes: Lamed Aleph [III–ך or Aleph] verbs and Lamed He [III–ךּ or He] verbs.
- In this position (as the final radical or root-letter), the Guttural will influence the form of the verb by its strong preference for an “a” class vowel.
- Examples of Lamed–Guttural [III–Guttural] verbs:

Verb	Translation	Verb	Translation
בָּטַח	He trusted	פָּגַע	He met, interceded
בָּלַע	He swallowed	פָּשַׁע	He rebelled

(6) LAMED ALEPH [ל"א, III–ך or III–Aleph] VERBS

- Lamed Aleph [III–Aleph or III–ך] verbs have ך as their final [third] radical. ך is both a Guttural and a Quiescent.
- Final ך always quiesces (becomes silent and loses its consonantal character) at the end of a syllable. The syllable is thus open and must have a long vowel. If the vowel is short, it must be lengthened.
- This peculiarity includes a number of stative as well as doubly weak verbs.

- A BeGAD KePHaT letter after a quiescent א will lose its Dagesh lene.
- The final א may not only quiesce, it may be dropped altogether.
- Lamed Aleph [ל"א] verbs tend to be confused with Lamed He [ל"ה] verbs because both have third radicals which lose their consonantal character.
- Examples of Lamed Aleph verbs listed as regular, stative or doubly weak:

Regular Lamed Aleph Verbs			
Verb	Translation	Verb	Translation
בָּרָא	He created	קָרָא	He called, announced, read
מָצָא	He found	רָפָא	He healed
Stative Lamed Aleph Verbs			
יָרָא	He was afraid	שָׂנָא	He hated
מָלָא	He [it] was full	טָמָא	He was unclean
Doubly Weak Lamed Aleph Verbs			
[חָנָא]	He hid	[נָבָא]	He prophesied
חָטָא	He sinned, missed the mark	נָשָׂא	He lifted up, carried
יָצָא	He went out		

(7) PE YOD / PE WAW [פ"י / פ"ו, I-י / I-ו or I-Yod / I-Waw] VERBS

- Pe Yod / Pe Waw [I-Yod / I-Waw] verbs include all verbs which have פ as their first radical. Therefore, in their root form, all Pe Yod and Pe Waw verbs look alike.
- In the development of the Hebrew language, verbs originally having Waw [ו] as the first radical changed to Yod [י].
- Pe Yod and Pe Waw verbs cannot be distinguished in their Qal form, but in the derived stems, particularly in Niph'al and Hiph'il, the original Waw occurs.
- The tendency is to drop the first radical [פ] when a prefix [preformative] is added. The vowels are often unusual.
- The majority of these verbs are Pe Waw; there are very few true Pe Yod verbs.
- Examples of Pe Yod and Pe Waw verbs:

Common Pe Waw Verbs			
Verb	Translation	Verb	Translation
יָבֵשׁ	He was dry	יָרָא	He feared
יָגַע	He grew weary	יָרַשׁ	He possessed, drove out

Pe Yod Verbs ¹⁵			
יָטַב	He was good	יָנַק	He sucked
יָלַל	He howled, wailed	יָקַץ	He awoke

(8) AYIN WAW/ AYIN YOD [ע"י / ע"ו, II-ו / II-י or II-Waw / II-Yod

Also "Hollow," "Doubly weak" or "Biconsonantal"] VERBS

- Ayin Waw / Ayin Yod [II-Waw / II-Yod] verbs are those whose middle [second] radical (Waw or Yod) has lost its consonantal character and remains as a pointed vowel-letter. Thus, the designation "hollow" verb.
- If the middle radical, having lost its consonantal character, has been dropped or combined with the preceding vowel, the verb becomes monosyllabic and thus "biconsonantal."
- Many "doubly weak" verbs (i.e., verbs with two weak radicals) are included in this group. Doubly weak verbs combine the characteristics of each weak radical.
- Examples of Ayin Waw / Ayin Yod [II-Waw / II-Yod] verbs:

Verb	Translation	Verb	Translation
Verbs with ו as the middle vowel-letter			
גִּוַר	to sojourn	סִוַר	to turn aside
כִּוַן	to be firm, fixed, established	עִוַר	to awaken, arouse one's self
Verbs with ו as the middle vowel-letter			
בֹּא	to come, go, enter (doubly weak)	בֹּשׁ	to be ashamed

Verbs with י as the middle vowel-letter			
בִּין	to discern	רִיב	to strive
גִּיל	to rejoice	שִׁיר	to sing
Verbs with either י or ו as the middle vowel-letter			
as the middle vowel-letter			
חִיל / חוּל	to dance, whirl, writhe	שִׁים / שוּם	to put, place, appoint
לִין / לוּן	to lodge, abide, pass the night		

¹⁵ Pe Yod verbs are very few in number. These six verbs have traditionally been considered as comprising this group.

(9) LAMED HE [ל"ה, III-ה, or III-He] VERBS

- Lamed He [III-ה or III-He] verbs are also referred to as Lamed Yod and Lamed Waw verbs because the ה has replaced the original Yod (very rarely Waw).
- The final [third] radical, ה, is not actually a consonant, but a pointed vowel-letter. Thus, it does not act like a Lamed Guttural [III-Guttural] letter:
 1. With no suffix the ה is present.
 2. With a consonant suffix the ה is replaced by a pointed vowel-letter with Yod.
 3. With a vowel suffix the ה is dropped.
- Examples of Lamed He verbs and doubly weak Lamed He verbs:

Verb	Translation	Verb	Translation
Common Lamed He Verbs			
בכה	He wept	פנה	He turned, prepared
בנה	He built	[צוה]	(Pi'el) He commanded

Doubly Weak Lamed He Verbs			
אבה	He was willing	חרה	It [anger] was hot, burned
אפה	He baked	נטה	He stretched forth

(10) GEMINATE [ע"ע, Double Ayin] VERBS

- Geminate [Double Ayin] verbs have identical middle and final [second and third] radicals. The verbs are considered weak, although such radicals may be strong, because the middle radical [root-letter] is duplicated.
- The tendency of Geminate verbs is to mimic other classes, especially Ayin Waw verbs. For this reason, it is the most complicated of the weak verb patterns.
- Geminate verbs are both transitive (taking a direct object) and intransitive (stative):

Verb	Translation	Verb	Translation
Transitive Geminate Verbs			
אָרַךְ	He cursed	מָדַד	He measured
בָּלַל	He mixed, confounded	סָבַב	He surrounded
Stative [Intransitive] Geminate Verbs			
חָתַת	He was shattered, dismayed	רָבַב	He was many, numerous
מָרַר	He was bitter	רָעַע	He was evil, bad

X HEBREW INTENSIVE & EMPHATIC CONSTRUCTIONS

Biblical Hebrew uses a variety of means to express given degrees of intensity or emphasis. The following survey considers the usual devices.

Word–Order

The usual word–order in Hebrew is Verb–Subject, or Verb–Subject–Object. Any word or phrase placed before the verb is considered emphatic by position. Various combinations might be:

- Object–Verb–Subject, e.g., וַהֲפָשְׁבִים הַפְּרִיר יַעֲקֹב, “And Jacob did separate the lambs,” lit: “And the lambs did separate Jacob” (Gen. 30:40). Cf. 1 Kgs. 17:4, וְאַתָּה עֲרַבִים צִוִּיתִי לְכַלְכֵּלָהּ, “and the ravens I have commanded to feed thee.”
- Verb–Object–Subject, e.g., הֲיִנִּיקָה בָנִים שָׂרָה, “Sarah should have given children suck?” lit: “that had given suck sons Sarah?” (Gen. 21:7).
- Subject–Object–Verb, e.g., יְהוָה צְדִיק יִבְחֶן, “The Lord trieth the righteous.” lit: “The Lord the righteous trieth.”
- Object–Subject–Verb, e.g., דִּבֶּר גָּדוֹל הִנְבִּיא דְּבַר אֱלִיךָ, “if the prophet had bid thee do some great thing.” (2 Kgs. 5:13). Lit: “if some great thing the prophet bid thee do.” E.g., Prov. 31:10, אִשֶּׁת חַיִּיל מִי יִמְצָא, “Who can find a virtuous women?” lit: “A virtuous woman who can find?” E.g., Lev. 19:30, אֶת־שַׁבָּתֹתַי תִּשְׁמְרוּ, “my Sabbaths ye shall keep.” E.g., אֲתִי שָׁלַח יְהוָה, “The LORD hath sent me” (1 Sam. 15:1).
- An example of a series of emphatic words may be taken from Job. 1:21, “the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.” The Eng. retains the emphatic position of “Lord” in the first two phrases; the Heb. also uses the emph. pos. in the final phrase: יְהִי שֵׁם יְהוָה מְבֹרָךְ.
- In a nominal sentence (a sentence with the copula assumed), the first word receives more force than the final word. E.g., יְהוָה רֹעִי, “the Lord [is] my shepherd” (Psa. 23:1).

Emphasis By Repetition

Words and phrases may be repeated for emphasis. This serves as a kind of periphrasis for the superlative, and occurs with personal pronouns, nouns, and proper names, e.g., “Abraham! Abraham!” אַבְרָהָם | אַבְרָהָם in Gen. 22:11. The *Paseq* [|]¹⁶ between the words may also denote a solemn pause. Cf. 1 Kgs. 18:39 for the repetition of a statement: יְהוָה הֵוא הָאֱלֹהִים יְהוָה הֵוא הָאֱלֹהִים. “The LORD, he is the God; the LORD, he is the God!” Cf. the words “perfect peace” in Isa. 26:3, שָׁלוֹם שָׁלוֹם, lit: “peace, peace.” Cf.

¹⁶ The *Paseq* occurs approx. 458 times in the OT

Isa. 40:1, “Comfort ye, comfort ye my people” נַחֲמוּ נַחֲמוּ עַמִּי. The const. is also Pi’el imp. Cf. Dan. 5:25–26, מֵנָּה מֵנָּה, “MENE, MENE,” interpreted as “God hath numbered thy kingdom, and finished it” (twice written). Cf. also the repetitious nature of Gen. 22:17 and Ex. 28:34.

Intensive Stems

The intensive stems of the Heb. verb are the Pi’el, Pu’al and Hithpa’el.

- The Pi’el (act.) and Pu’al (pass.) often connote an intensive expression or force, especially in verbs which occur in the Qal stem. The Qal would be “he destroyed;” the Pi’el [act.] would read, “He *utterly* destroyed;” the Pu’al [pass.] would read, “he was *utterly* destroyed.” E.g., Ex. 32:19, “...Moses’ anger waxed hot, and he cast the tables out of his hands, and brake [utterly smashed] them beneath the mount.” The vb. “and brake” is the Pi’el, וַיִּשְׁבֵּר “utterly smashed.” The Pi’el imperative is a strengthened form, e.g., קִדְּשֵׁלִי, “Sanctify unto me.” Cf. Ex. 20:8, לִקְדָּשׁוֹ, “to keep it holy.”
- The Hithpa’el stem is intensive reflexive. Cf. 2 Sam. 11:4, which has the Hithpa’el ptc. וְהָיָא מִתְקַדְּשֶׁת מִטְּמֵאָתָהּ, where Bathsheba cleansed herself (Hith. ptc.) after her adulterous encounter. E.g., יִתְקַדְּשׁוּ, “sanctify themselves,” Lev. 19:22. E.g., Psa. 2:2, יִתְיַצְּבוּ מִלְּכֵי־אָרֶץ, “The kings of the earth set themselves.” E.g., also Gen. 3:8, אֶתְקוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ, “the voice of the LORD God walking [constantly pacing back and forth].”

Participles

The distinction between the participle and the imperfect is that the participle expresses or emphasizes duration, an unbroken continuity or prolongation, whereas the imperfect expresses succession or progression. The participle is used to denote the continuous or habitual present tense, and is emphatic when positioned before its antecedent., e.g., אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי הַסֵּר, “what I am doing with my vineyard,” Isa. 5:5. Cf. Gen. 3:8 in previous paragraph for the Hith. ptc.

To express emphasis in a past action, the perf. of הָיָה in the corresponding person is sometimes added to the ptc., e.g., הָיָה רֹעֶה, “was feeding.” (Gen. 37:2). Cf. “the oxen were plowing,” הָיָו הַבָּקָר הַחֲרָשׁוֹת Job. 1:14. If emphasizing an action continuing into the future, the imperf. or Juss. of הָיָה is added. E.g., וַיְהִי מִבְּדִיל, “and let it divide,” Gen. 1:6.

Infinitive Absolutes

The infinitive absolute is a rarer form than the infinitive construct. It is reserved for special uses, mainly to emphasize or intensify the verbal idea.

- Its purpose is to emphasize or intensify the abstract idea of the main [finite] verb when it stands *before* the finite verb (especially a verb of the same root) in a

sentence. It thus has an adverbial force, and may be expressed as “indeed,” “certainly,” “surely,” “truly,” etc., e.g., **מֹות תָּמוּת**, “dying thou shalt die,” i.e., “thou shalt surely [certainly] die” (Gen. 2:17). E.g., **שׁוּב אָשׁוּב**, “I will certainly [surely] return” (Gen. 18:10). E.g., Ruth 2:11, “It hath been fully showed me” **הִגִּד הִגִּד לִי**. Cf. Ex. 20:8, **זָכוֹר אֶת־יוֹם הַשַּׁבָּת**, “Remember the Sabbath day.”

- When it stands *after* the finite verb, it emphasizes or intensifies the duration or continuity of the verbal idea when the finite verb is from another root, and may be expressed as “continually,” or “constantly,” etc., e.g., **וַהֲפִיִּים הָיוּ הַלָּוִי**, “And the waters abated continually” (Gen. 8:5).
- Note that the infinitive absolute may at times occur *after* the verb with the same intensifying force that it has *before* the verb when it derives from the same root, e.g., **יֵצֵא יָצֵא**, “he will certainly [surely] come out” (2 Kgs. 5:11). Context and identical roots, as well as word–order, must determine the exact significance.
- Negation [the negative particle] in a clause which contains an infinitive absolute comes immediately before the main finite verb and not before the infinitive absolute, e.g., **וְנִקְהָ לֹא יִנְקָה**, “and will by no means clear *the guilty*” (Ex. 34:7). **וְנִקְהָ** is a Pi’el inf. absol., making the infinitive intensive by both its absolute nature and the intensive Pi’el stem. The Negative particle **לֹא** is construed with the Pi’el imperf. verb **יִנְקָה**, “clear,” although in English, the negative would be construed with the first verbal form.

Personal Pronouns

In Hebrew, as in biblical Greek, pronouns may be used emphatically, possessively and objectively.

- The full or complete Hebrew personal pronouns in the singular are used subjectively or nominatively, i.e., as the subject. This is emphatic, as the subject is already implicitly contained in the verb, e.g., **אֲנִי נֹתַרְתִּי נְבִיא לַיהוָה**, “I, even I only remain a prophet of the LORD.” (1 Kgs. 18:22). **אֲנִי** is the personal pronoun “I” and is followed by **נֹתַרְתִּי**, the (Niph. perf.) verb with the masculine suffix and the noun **נְבִיא** with the masculine suffix.
- The pronominal suffixes are repeated with each coordinate noun, e.g., **בָּנָיו וּבְנֵי בָנָיו אֶתּוֹ בְּנֹתָיו וּבְנֹת בָּנָיו** “his sons, and his sons’ sons with him, his daughters, and his sons’s daughters.” (Gen. 46:7). E.g., “these children are my children, and these daughters are my daughters, and these cattle are my cattle.” **וְהַצֹּאֵן צִאֲנִי** (Gen. 31:43).
- Personal pronouns are used to emphasize the subject in a verbal sentence, e.g., **אֲנִי נָתַתִּי שְׁפָחָתִי**, “I (emph.) [I] have given my handmaid” (Gen. 16:5). E.g., **פֹּאֵלֶכְדָּ אֲנִי אֶתְהַעִיר**, “lest I myself (emph., but here after the vb.) take

the city” (2 Sam. 12:28); e.g., וְכִזְזֹאת וְכִזְזֹאת יַעֲצֵתִי אֲנִי, “and thus and thus have I myself (emph., but here, again, after the vb.) counseled” (2 Sam. 17:15). E.g., הִנֵּה אֲנִי חָטָאתִי וְאֲנִי הָעֵוִיתִי, “Behold! I (emph.) [I] have sinned, and I (emph.) [I] have done wickedly” (2 Sam. 24:17).

- Personal pronouns may be repeated for emphasis, e.g., אֲנִי אֲנִי, “I, even I” (Hos. 5:14), e.g., בְּרַכְנִי גַם־אֲנִי, “Bless me, even me!” (Gen. 27:34).
- Personal pronouns may be used to emphasize or strengthen a verbal suffix in a preceding or following word, e.g., אֲנִי נֹתָרְתִּי נִבִּיא, “I, even I only remain a prophet” (1 Kgs. 18:22).
- Personal pronouns may be used to emphasize or strengthen a nominal suffix in another word, e.g., גַּם־אֲתָדְמָךְ גַּם־אֲתָתָהּ, “dogs shall lick thy blood, even thine!” (1 Kgs. 21:19).
- Personal pronouns may be used to emphasize or strengthen a pronominal suffix attached to a preposition, e.g., בִּיאֲנִי, “upon me, upon me” (1 Sam. 25:24).
- At times, the third person pronoun is used with the subject of a second person for emphasis, e.g., אַתָּה־הוּא הָאֱלֹהִים, “Thou [he] art the God” (2 Kgs. 19:15).
- Sometimes the subject is resumed by the insertion of a personal pronoun for emphasis, e.g., הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נִתְּנָה־לִּי, “the woman whom Thou gavest to be with me, she gave me” (Gen. 3:12).
- At times, the third person pronoun is used as a copula in the appropriate gender and number in nominal sentences where the verb “to be” [is, are] occurs, e.g., יְהוָה הִוא הָאֱלֹהִים יְהוָה הִוא הָאֱלֹהִים, “The LORD [he] is [the] God! The LORD [he] is [the] God!” (1 Kgs. 18:39).
- Some personal pronouns may not be translated, e.g., 2 Kgs. 2:14, “Where is the Lord God of Elijah, even he?!” אֵיךְ יְהוָה אֱלֹהֵי אֵלִיהוּ אֶתְהוּא.

Adjectives

- The predicate use of the adjective. When it is used predicatively [used in a verbal sense], it implies the copula or equitive verb, and usually occurs *before* the noun, and does *not* have the definite article, e.g., טוֹב הָאִישׁ, “The man [is] good,” lit: “Good [is] the man.” The emphasis or stress is thus placed on the idea of “goodness.” מֹשֶׁה אִישׁ, “Moses [is, was] a man.” The time-frame must be determined by the context.
- When used predicatively, the adjective may be placed *after* the noun for emphasis upon the noun, but the noun is necessarily articular and the adjective is not, e.g., הָאִישׁ טוֹב, “the *man* is good.” Note the peculiarities of Psa. 23:1 and the predicate nominative, which is closely related: יְהוָה רֹעִי, “The LORD [is] my shepherd.” יְהוָה is articular by implication as the one and only God and the proper name of God. The verb “is” is implied in the predicate construction. The

predicate nominative “shepherd,” רֹעִי, is in the possessive, thus, יְהוָה is emphatic by position.

- The usual and emphatic position of the adjective. The usual position for the attributive adjective is *after* the noun, but, for the sake of emphasis, the attributive adjective may be placed *before* the noun, e.g., טוֹב אִישׁ, “a good man,” or הַטוֹב הָאִישׁ, “The good man.”

Demonstrative pronouns [“this,” “that,” “these,” “those”] may be used with nouns or adjectives for emphasis. E.g., Ex. 3:3, “this great sight,” הַזֶּה הַגָּדוֹל הַזֶּה. The additional demons. pron. הַזֶּה, makes it emphatic. E.g., הֲזֹאת נָעֲמִי, “Is this Naomi?” (Ruth 1:19).

Imperatives

The Hebrew uses the imperative, exhortive or entreative sense in three persons: first person, or Cohortative; second person, or Imperative, and third person, or Jussive.

- There is an emphatic form of the Imperative formed by the addition of the suffix הָ to the imp. sing. masc., “Oh —!” or “— indeed!” E.g., Gen. 39:7, and the attempted seduction of Joseph by Potiphar’s wife, “Lie with me!” שִׁכְבָּה עִמִּי. E.g., וְעַתָּה הִשְׁבַּעָה לִּי בַיהוָה, “And now, swear to me by the Lord” (1 Sam. 24:21).
- The infinite absolute may be used in the sense of an emphatic imperative, e.g., Ex. 20:8, זָכוֹר אֶת־יְוָם הַשַּׁבָּת; Dt. 5:12, שָׁמֹר אֶת־יְוָם הַשַּׁבָּת, “Remember the Sabbath day...!”
- The volitional [Coh., Imp., Juss.] is often followed by נָא, the part. of entreaty, with the sense of “please,” “Now,” “I pray.” E.g., הַכֵּינִי נָא, “Smite me, I pray thee!” (1 Kgs. 20:35). E.g., שִׁפְטֵנָא, “Judge, I pray,” (Isa. 5:3). E.g., “O Lord, I pray thee, open his eyes!” יְהוָה פִּקְחֵנָא אֶת־עֵינָיו (2 Kgs. 6:17).

Negatives

Hebrew usually makes use of three neg. particles: אֵין, לֹא and אַל.

- The part. אֵין is normally used for verbless clauses and the others for verbal clauses. The use, however of לֹא with a nominal clause is emphatic. E.g., “I am not a man of words,” לֹא אִישׁ דְּבָרִים (Ex. 4:10).
- The use of the absolute or stronger, definite negative לֹא rather than the subjective, dependent negative, אַל. E.g., the negative commandments of the Decalogue in Ex. 20:1–17. לֹא with the imperf. emphasizes a perpetual and unconditional prohibition. אַל with the imperf. emphasizes an immediate prohibition without reference to its duration. E.g., אַל־תְּסַתֵּר פְּנֶיךָ, “Hide not thy face from me!” (Psa. 27:9).

- The negative particle usually stands immediately before the verb. If a word [or words] intervenes between the negative particle and the verb, it [they] is [are] emphatic by position [word–order]. E.g., **אַלנָא תִּקְבְּרֵנִי בְּמִצְרַיִם**, “Bury me not, I pray thee, in Egypt!” (Gen. 47:29). E.g., **לֹא בְּמִסְכֵּנֹת תֹּאכַל לֶחֶם**, “a land wherein thou shalt eat bread without scarceness” (Dt. 8:9).
- Two negatives may be used for emphasis, e.g. Jer. 2:15, **מִבְּלִי יֵשֵׁב**, lit: “without no inhabitant,” i.e., “so that no inhabitant is left there,” combining the negative sense of **מִן**, “without” and **בְּלִי**, an adverb of negation. Cf. also Isa. 5:9 and 6:11 for the like expression **מֵאִין יוֹשֵׁב**.

Emphatic Particles

The emphatic particle of entreaty or exhortation, **נָא** and the conjunction **כִּן**, “lest, that not” is used to begin a clause which expresses precaution or fear both express emphasis. E.g., **פְּנִיבֹא וְהִפְנִי**, “lest he come and smite me” (Gen. 32:11). As a suffix to the sign of the accusative, e.g., **אתָּם** may become **אתֶּם**. E.g., **בְּנִי־יִשְׂרָאֵל אתֶּם בָּרַע**, “did see *themselves* in an evil case” (Ex. 5:19). There is also the exceptive construction **כִּי אִם**, “but if...” E.g., Psa. 1:2, 4, where this phrase occurs twice: “But if he has any delight at all, it is in the law of the Lord” (**כִּי אִם בְּתוֹרַת יְהוָה חָפֵצוֹ**) “But if the ungodly are like anything at all, they are like the chaff” (**כִּי אִם כְּפִמּוֹן**). The conjunction **אֵף**, “yea, also, moreover,” denotes something greater. The preposition **כִּ** may be used in the sense of correspondence, i.e., “after the manner of, a kind of, according to,” etc. It may also be used simply to introduce the predicate [verb] or be used with a degree of emphasis, i.e., “in every respect like.” E.g. of both the preceding words, **אֵף כִּי־אָמַר אֱלֹהִים**, “Yea, has God really said?” (Gen. 3:1). Rarely, the accusative of the reflexive pronoun is joined as a suffix to the sign of the accusative for marked emphasis or contrast, e.g., **אתָּם** may become **אתֶּם**. E.g. is Jer. 7:19, **הֲלֹא אתֶּם לְמַעַן בָּשֵׁת**, “do they not provoke themselves to shame?”

Genitive Relation

There are several situations in which a “dative of possession” or “genitive by circumlocution” is normally used rather than the usual construct relation. E.g., The dative of possession may be used when the construct relationship would be equally possible, e.g., **הַצִּפִּים לְשָׂאוֹל**, “the watchmen of Saul” (1 Sam. 14:16). It is used to state or emphasize the possessor of someone or thing, e.g., **וְרָחֵל בָּאָה עִם־הַצֹּאן אֲשֶׁר לְאָבִיהָ**, “and Rachel came with her father’s sheep, lit: “and Rachel came in with the sheep which belonged to her father” (Gen. 29:9).

Plural of Intensity

The plural number in Hebrew may be used in various ways. Some words always occur in the plural. One use is the plural of intensity [amplification], E.g., **אֲשֶׁר־יְהִי־אִישׁ**, “O the [complete] blessedness of the man!” (Psa. 1:1). E.g., **כִּי אֵל הַדְּעוֹת יְהוָה**, “for a God

of [complete] knowledge is the Lord” (1 Sam. 2:3). E.g., מוֹצִיא אֲסִירִים בְּכֹשֶׁרוֹת, “He bringeth out the prisoners into [complete] prosperity” (Psa. 68:6).

Double Prepositions

Two prepositions may be combined for emphasis. This is particularly true for the preposition מִן, “from away from, out of, some of, because of,” often used in the comparative or superlative sense. E.g., עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה, “more subtle than any beast of the field” (Gen. 3:1). E.g., Gen. 3:14, where it occurs twice. E.g., “and he gave tithes of [from] all,” וַיִּתְּנוּ מֵעֶשֶׂר מִכָּל (Gen. 14:20).

Nun Energeticum

The Nun–suffixes which are not assimilated occur mostly in the pausal forms of the imperf., and are historically and traditionally termed *Nun energicum* [energetic, strengthened, demonstrative or emphatic Nun], i.e., an added syllable between the verb and its pronominal suffix. Some older grammars also refer to these as *Nun epentheticum*. The idea of a strengthening or emphasis was based on the analogy of the Arabic language, thus some more modern grammars discount any emphasis or distinction other than the insertion of the Nun or its retention as a Dagesh forte as an alternative form. It does occur where no emphasis was intended. However, old forms may have been retained after their significance was forgotten. E.g., Gen. 30:6; occ. twice in Jer. 5:22.

Selah

סֵלָה is a musical term used seventy–four times in the OT, mostly in the Psalms, in the context of petition or praise. It seems to denote a exaltation, a heightening or solemn pause. It has been suggested that it signifies, “Stop and think of that!”

Synonyms

The use of synonyms can denote a given amount of emphasis. E.g., there are various words for “man,” each emphasizing or stressing some aspect of his nature, being or character, e.g., אָנוּשׁ, mankind in general, mortal (mostly poet.); אָדָם, mankind, man, ruddy, a generic term; גִּבּוֹר, strong, mighty, man as distinct from a woman; גִּבּוֹר, a mighty man, a warrior; אִישׁ, as distinct from אִשָּׁה, woman, etc.

Figures of Speech

Figures of speech are extended devices for intensity or emphasis. Cf. the extended list of figures in section XIX. The following are simply suggestive:

- *Hyperbole*, an exaggeration for the sake of emphasis. E.g., Gen. 41:47, “the earth brought forth by handfuls.” E.g., Gen. 42:28, “their heart failed them.” E.g., Dt. 1:28, “the cities are great and walled up to heaven.” Cf. also such passages as 1 Kgs. 1:40; 5:10; 2 Chron. 28:9; Lam. 2:11, etc.
- *Asyndeton*. This is a series of clauses, phrases or statements without conjunctions. This construction may be used for emphasis, poetical style or dramatic effect. E.g., Ex. 15:9–10, where the coordinate conjunction “and” is left out some seven

- times. Cf. also Judg. 5:27, which describes the killing of Sisera by Jael. Cf. also Isa. 33:7–11.
- *Epexegetis*. This is a repetition for the purpose of explaining something more fully, as in an apposition. This figure is used in poetic expressions to more fully explain or emphasize. E.g., Psa. 17:1; Jon. 2:2; Zech 6:12–13, etc.
 - *Oxymoron*. This is a smart or wise saying that is contradictory for emphasis. E.g., Job 22:6; Isa. 58:10; Jer. 22:19, etc.
 - *Periphrasis*. This is using more words than necessary, or an around about way of stating something to emphasize a given character, quality or type of action. E.g., Gen. 20:16, “a covering for the eyes” as a husband. E.g., Ezk. 24:16, “the desire of thine eyes” stands for Ezekiel’s wife. Cf. 2 Chron. 32:21; Mic. 7:5, etc.
 - *Pleonasmos*. A pleonasm is a redundancy, or using more words than necessary for style or emphasis. E.g., Gen. 40:23, “Yet did not the chief butler remember Joseph, but forgot him.” E.g., Numb. 19:2, “This is the ordinance of the law which the LORD hath commanded...” Included in pleonasms or redundancies are emphases by repetition. E.g., Gen. 2:17.

XI GREEK TERMS

Computer Software

For a list of computer linguistic programs, see under “Hebrew Terms,” p. 16.

Books

For elementary and intermediate grammars in NT Greek, one may consult the following: Elementary Grammars: Machen, J. Gresham, *New Testament Greek for Beginners*. New York: The Macmillan Company, 1951. 287 pp.; Summers, Ray, *Essentials of New Testament Greek*. Nashville: Broadman Press, 1950. 171 pp. Intermediate Grammars: Brooks, James A., and Winbery, Carlton L., *Syntax of New Testament Greek*. Lanham, MD: University Press of America, 1979. 204 pp.; Chamberlain, William D., *An Exegetical Grammar of the Greek New Testament*. New York: The Macmillan Company, 1954. 233 pp.; Hewett, James Allen, *New Testament Greek: A Beginning and Intermediate Grammar*. Peabody, MA: Hendrickson Publishers, 1986. 234 pp.; Perschbacher, Wesley J., *New Testament Greek Syntax: An Illustrated Manual*. Chicago: Moody Press, 1995. 449 pp.; and Vaughn, Curtis, and Gideon, Virtus E., *A Greek Grammar of the New Testament*. Nashville: Broadman Press, 1979. 236 pp.

Greek Helps

Blass, F., and Debrunner, A., *A Greek Grammar of the NT and Other Early Christian Literature*. Chicago: The University of Chicago Press, 1961. 325 pp.

Burton, Ernest De Witt, *Syntax of the Moods and Tenses of the Greek New Testament*. Edinburgh: T. & T. Clark, 1966. 215 pp.

- Dana, H. E., and Mantey, Julius R., *A Manual Grammar of the Greek New Testament*. New York: The Macmillan Company, 1957. 368 pp.
- Metzger, Bruce M., *Lexical Aids for Students of New Testament Greek*. Princeton, NJ: Theological Book Agency, 1971. 100 pp.
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- Perschbacher, Wesley J., *New Testament Greek Syntax: An Illustrated Manual*. Chicago: Moody Press, 1995. 449 pp.
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- Vine, W. E., *An Expository Dictionary of New Testament Words*. Westwood, NJ: Fleming H. Revell, 3 Vols.—in—1.
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The Greek Alphabet

The Greek alphabet is composed of twenty-four letters. Some of these correspond to the English alphabet; others do not.

UNCIALS	MINUSCULES	NAME	ENGLISH EQUIVALENT
A	α	Alpha	“A” as in “Father”
B	β	Beta	“B” as in “Ball”
Γ	γ	Gamma	“G” as in “Go” ¹⁷
Δ	δ	Delta	“D” as in “Day”
E	ε	Epsilon	“E” as in “Bed”
Z	ζ	Zeta	“Z” as in “Adz”
H	η	Eta	“E” as in “Obey”
Θ	θ	Theta	“Th” as in “Think”
I	ι	Iota	“I” as in “Spirit” ¹⁸
K	κ	Kappa	“K” as in King
Λ	λ	Lambda	“L” as in “Look”
M	μ	Mu	“M” as in “Man”
N	ν	Nu	“N” as in “New”

¹⁷ *Gamma* doubled, i.e., γγ, is pronounced as “ng,” e.g., ἄγγελος. Before κ, χ, the γ is pronounced as “ng,” “nk,” or “nch.”

¹⁸ The *iota* can either be long or short in pronunciation, depending upon its location in a syllable or diphthong.

Ξ	ξ	Xi	“X” as in “Tax”
Ο	ο	Omicron	“O” as in “Not” ¹⁹
Π	π	Pi	“P” as in “Pad”
Ρ	ρ	Rho	“R” as in “Row”
Σ	σ, ς	Sigma	“S” as in “Say” ²⁰
Τ	τ	Tau	“T” as in “Tub”
Υ	υ	Upsilon	“U” as in “Crude”
Φ	φ	Phi	“Ph” as in “Phone”
Χ	χ	Chi	“Ch” as in “Character”
Ψ	ψ	Psi	“PS” as in “Taps”
Ω	ω	Omega	“O” as in “Note”

Some letters are written on the line: α, ε, ι, κ, ν, ο, π, σ, τ, υ, ω. Others are written on and below the line: γ, η, μ, ρ, ς, χ. Others are written on, above and below the line: β, ζ, ξ, φ, ψ. Certain letters change in combination through the changes in inflection, e.g., κ + σ = ξ, and π + σ = ψ.

Greek Terminology

Ablative abl.	Ablative case. ²¹ The case of separation. “from.” Same gram. form as the gen. May denote cause, separation, exchange, means, purpose or source.
Absolute absol.	Gen. or Acc. Absolute. A clause in the gen. or acc. case used as the subject of a sentence.
Accidence	Lat. <i>Accidentia</i> , “that which happens.” The structural formation and inflection of words, including etymology, roots, and suffixes, e.g., declensions of the substantives and conjugation of the verbs, etc.
Active act.	Active voice. The subject performs the action of the verb.
Accusative acc.	Accusative case. The case which relates to the direction, extent or end of action. The gram. form of the direct object.
Accusative of General Reference	Occurs when the infinitive takes a word in the acc. Rather than having a subject. Such a construction is emphatic.

¹⁹ *Omicron* is the short “o” in Greek. It is ο-μικρον, i.e., small or minute. The Omega is the long “o.” It is ω-μέγα, or great “o.”

²⁰ A sigma at the beginning or within a word is written as σ. The final sigma is written as ς.

²¹ The Gk. has eight cases: nominative, genitive, ablative, locative, dative, instrumental accusative and vocative, but only five forms. The given syntax usually makes the further distinctions implicit.

Accusative with Oaths	Occurs when the verb ὀρκίζω is followed by a double accusative.
Adjective	Lat: <i>adjectivus</i> , “added.” A descriptive word which is used to modify [limit or qualify] a noun or other substantive. Gk. adjs. may occur in the predicate [implying an equitive vb.] or attributive position. See “Restrictive Attributive.”
Aktionsart	The idea of “kind of action” existing in root–stems before the later tense development.
Alpha Copulative	The prefix ἄ or ἄμα, which has the connotation of “same.”
Alpha Privative	A prefix (ἄ– or ἀν–) in Greek which <i>negates</i> a given word. Not to be confused with an augment.
Anarthrous anarth.	Gk: ἀναρθρία, without articulation. Without the definite article. Stresses character or quality. See “Arthrous,” “Definite article.”
Aorist aor.	Aorist tense. A punctiliar action (●), an action seen as an event, or in its entirety. See “Tense.”
Aorist imperative aor. imp.	Aorist imperative. A command or entreaty to commence an action at once with a sense of urgency and determination. The Gk. has two imperatives, aorist and present. See “Present Imperative.”
Aorist subjunctive of prohibition aor. subj. prohib.	A command or entreaty to not even begin a given anticipated action. See “Present Imperative of Prohibition.”
Arthrous Articular , arth.	Gk: ἀρθρία, articulation. Articular, having the definite article. Stresses identity. Gk. has no indefinite article. See “Anarthrous,”
Articular Vocative	The use of the def. art. with the vocative case to stress definiteness.
Clause , cl.	Lat: <i>clausus</i> , from <i>claudere</i> , “to close.” A group of words containing a subject and a finite verb. The three types are an independent clause, a coordinate clause and a dependent or subordinate clause.
Conditional Sentence cond. Sent.	Conditional sentence. A sentence comprised of two clauses, the first [<i>protasis</i>] contains the condition or “if” clause, the second [<i>apodosis</i>] contains the consequences or conclusion. The four classes are (1) reality (2) unreality (3) contingency or probability (4) possibility.
Conjunction conj.	Conjunction. Connecting particles which either coordinate or subordinate parts of a sentence.
Dative , dat.	Dative case. The case of personal concern and indirect obj. “to,” “for.” Same in form as the inst., loc. or dat. May denote advantage, possession or reference.

Definite Article def. art.	“The presence of the article identifies, the absence of the article qualifies.” Gk. has no indefinite art. See “Arthrous,” “Articular.”
Demonstrative Pronoun demon. pron.	The demonstrative pronoun singular is “this” or “that.” Plural is “these” or “those.”
Diphthong	Lat: <i>diphthongus</i> , Gk. διφθόγγος, “two sounds.” Two vowels fused into one sound. In Gk., the most common are: ου, οι, ει and ευ.
Direct Object dir. obj.	The direct object usually occurs in the accusative case. Occasionally it may occur in the dative or genitive case.
Emphatic, emph.	Emphatic, emphasize. Denotes a linguistic device of word–order or syntax by which a word, phrase or clause is made emphatic by position or construction.
Emphatic Position emph. pos.	Emphatic position. Inflected languages often reserve word–order for emphasis, usually placing the emphatic words or phrases toward the first of the given statement. Rarely, the emphatic words are placed last for a culminative emphasis.
First Class Condition	The reality of the condition is assumed, either as true in itself or for the sake of argument. Expressed by εἰ + the ind. in the protasis and almost any mood in the apodosis.
Fourth Class Condition	Refers to a possible or less probable future condition. Expressed by εἰ + opt. mood in the protasis and ἂν + opt. in the apodosis.
Future fut.	The future tense. Essentially punctiliar (●). Linear action may be provided by either μέλλω or a periphrastic phrase. See “Tense.”
Genitive, gen.	Genitive case. The case of source or possession. “of,” “from,” “out of,” etc. Same gram. form as abl. May denote apposition, possession, relationship, and, at times, the direct object.
Hortatory Subjunctive	Lat: <i>hortari</i> , “to urge, incite, encourage.” The first pers. pl. used as a mild exhortive. “Let us...”
Imperative, imp.	The imperative mood. The mood of command or entreaty. Gk. uses either the pres. or aor. imps. See “pres. imp.” and “aor. imp.”
Imperfect imperf., impf.	The imperfect tense. The imperfect denotes continuous [linear] (—), repetitive (-----) or iterative (-----) action in time past. See “Tense.”
Indicative, ind.	The indicative mood. Statement of fact or [presumed] reality. See “subj.,” “opt.” and “imp.”
Indirect Object ind. obj.	An indirect object is usually in the Dative case, “to” or “for” someone or thing.

Infinitive , inf.	Lat: <i>infinitivus</i> , “unlimited.” The infinitive is a verbal noun which can function as either a verb or a noun. The infinitives are so named because they are “infinite,” i.e., they express the basic root idea and are not limited to person, number or gender. The infinitive usually shows purpose or intent. Gk. possesses both pres. and aor. inf.
Instrumental inst.	The instrumental case. The case of means, “with” or “by.” Same gram. form as the dat. and loc.
Intensive , intens.	Various grammatical or syntactical constructions may be used to produce an intensive or emphatic expression.
Locative , loc.	The locative case is the case of location, “in,” “at,” “among.” Same gram. form as dat. and inst.
Masculine masc., m.	Masculine gender. Gk. has three grammatical genders: masculine, feminine or neuter.
Middle Voice mid.	The middle voice in Greek is reserved for either a reflexive or intensive expression. The subject participates in some way in the action of the verb.
Optative , opt.	Optative mood. The mood of possibility or a wish, further removed from reality than the subj. See “subj.,” “opt.” and “imp.”
Perfect , perf.	Perfect tense. The Gk. perfect tense views an action as past and the results existing into the present (●—), culminative (—●), or both aspects(—●—). See “Tense.”
Periphrastic periph.	Gk: περίφρασις, from περι, “around, about,” and φράζειν, “to speak.” A circumlocution. Used to further emphasize a certain type of action. It consists of a verb denoting a state of being accompanied by a participle. The tenses used in the <i>verb</i> are usually the present, imperfect, and future; and in the <i>participle</i> , the present, perfect, and pluperfect.
Pluperfect pluperf., plpf.	Pluperfect tense. An action considered as extending from one point in time to another in the past (●—●). See “Tense.”
Plural , pl.	Plural number. Gk. has singular and plural numbers.
Preposition , prep.	Preposition. The 18 “proper” prepositions may be used either separately or intensively [the “perfective” use] in a compound word. There are 42 “improper” preps. which are also adverbs.
Present , pres.	Present tense. A linear action considered in progress from the present view of the speaker or writer (—). See “Tense.”
Present Imperative pres. imp.	A command to keep on performing a certain action which is viewed as in progress.

Present Imperative of Prohibition pres. imp. prohib.	A command to stop an action already in progress. See “Aorist Imperative” And “Aorist Subjunctive of prohibition.”
Pronoun , pron.	A word which stands for a noun. Gk. pronouns are used possessively or objectively, unless used as emphatic personal pronouns as or with the subject. Some prons. have an emphatic form even when used possessively or objectively.
Participle , ptc.	A verbal adjective. (1) The ptc. can be used with a def. art. (rel. ptc.) to emphasize an outstanding characteristic. (2) The ptc. may be used temporally with an equitive verb to emphasize a given action or state (periphrastic const.). (3) The ptc. may temporally designate a kind or time of action in relation to the main verb.
Qualitative , qual.	Qualitative pron. Combined with the rel. pron., used to demonstrate a characteristic or a kind of person or thing, i.e., “such one as who...”
Relative Participle rel. ptc.	The relative or arthrous participle is used substantively [as a noun] to stress a given characteristic.
Restrictive Attributive rest. att.	The repetition of the def. art. with the adj., both in the same case and gender as the preceding noun, for emphasis.
Second Class Condition	Refers to a condition which is contrary to fact or assumed fact. Expressed by $\epsilon\iota$ + ind. in the protasis and $\alpha\upsilon$ + ind. in apodosis. A present contrary fact is expressed in the imperf., and a past contrary fact is expressed in either the aor. or pluperf.
Singular , sing., s.	Singular number. Gk. has both singular (I, you, he) and plural (we, ye, they).
Subjunctive subj.	Subjunctive mood. The mood of contingency or probability, closest to reality. Used in 3 rd class cond. sentences. See “ind.,” “opt.,” and “imp.”
Tense	Any of the forms of a verb that show the time of its action or state of being. The essential idea of tense in Greek is <i>kind of action</i> . Any thought of past, present or future is secondary. The three aspects of tense are linear, or continuous action (—), iterative action (----), as represented by the present and imperfect; punctiliar, or action considered without reference to its progress, i.e., as a fact (•), as represented by the aorist and future; or a combination of the two aspects (•—), (—•), (—•—), (•—•), as represented by the perfect and pluperfect.

Third Class Condition	Refers to a more probable future condition. Expressed by <i>ἐάν</i> + subj. [subj. mood implies contingency] in the protasis and almost any form of the vb. in the apodosis.
Vocative voc.	The case of direct address. May be either anarthrous or articular.
Word–order	Gk. word order is the same as English: subject–verb–object. Any deviation is for either euphony or emphasis. Such emphasis may either put the word, phrase or clause first, or rarely, last for a culminative emphasis.

XII TABLE OF THE GREEK NOUN

First Declension

There are several systems or patterns of inflected forms in the first declension because of the combination of stem endings and inflected endings. The fem. def. art. is given in the first instance, completing the forms of the article in all genders.

- (1) When the stem ends in *ε*, *ι*, or *ρ*, the nom. sing. will end in long *–α*. This will be retained throughout the inflection: Note the declension of βασιλεία, *–ας*, *ῆ*, “kingdom.”

Singular	Plural
Nom. ἡ βασιλεία, the kingdom	αἱ βασιλεῖαι, the kingdoms
Gen. τῆς βασιλείας, of the kingdom	τῶν βασιλειῶν, of the kingdoms
Abl. τῆς βασιλείας, from the kingdom	τῶν βασιλειῶν, from the kingdoms
Loc. τῇ βασιλείᾳ, in, at, by the kingdom	ταῖς βασιλείαις, in, at, among the kingdoms
Dat. τῇ βασιλείᾳ, to, for the kingdom	ταῖς βασιλείαις, to, for the kingdoms
Ins. τῇ βασιλείᾳ with, by the kingdom	ταῖς βασιλείαις, with, by the kingdoms
Acc. τὴν βασιλείαν, the kingdom	τὰς βασιλείας, the kingdoms
Voc. βασιλεία, O Kingdom	βασιλεῖα, O Kingdoms

- (2) When the stem ends in *ς*, *λλ*, *ζ*, *ξ*, or *ψ*,²² the nom. sing. ends in short *α*, which changes to *η* in the gen., abl., loc., dat., and ins. in the sing. form. Note the declension of γλῶσσα, *–ης*, *ῆ*, “tongue.”

Singular	Plural
Nom. γλῶσσα, tongue	γλῶσσαι, tongues
Gen. γλώσσης, of a tongue	γλωσσῶν, of tongues
Abl. γλώσσης, from a tongue	γλωσσῶν, from tongues

²² The letters *ζ*, *ξ*, and *ψ* are called “double consonants” because they are formed from two letters. *ζ* is a combination of *δ* + *ς*; *ξ* is a combination of *κ*, *γ*, or *χ* + *ς*; and *ψ* is a combination of *π*, *β*, or *φ* + *ς*.

Loc. γλώσση, in, at, by a tongue
 Dat. γλώσση, to, for a tongue
 Ins. γλώσση, with, by a tongue
 Acc. γλῶσσαν, a tongue
 Voc. γλῶσσα, O Tongue

γλώσσαις, in, at, by, among tongues
 γλώσσαις, to, for tongues
 γλώσσαις, with, by tongues
 γλώσσας, tongues
 γλῶσσαι, O Tongues

- (3) When the stem ends in letters other than the above combinations, the nom. sing. will end in -η, which is retained throughout the sing. Note the declension of γραφή, -ης, ἡ, “writing, Scripture.”

Singular	Plural
Nom. γραφή, writing	γραφαί, writings
Gen. γραφῆς, of a writing	γραφῶν, of writings
Abl. γραφῆς, from a writing	γραφῶν, from writings
Loc. γραφῇ, in, at, by a writing	γραφαῖς, in, at, by, among writings
Dat. γραφῇ, to, for a writing	γραφαῖς, to, for writings
Ins. γραφῇ, with, by a writing	γραφαῖς, with, by writings
Acc. γραφήν, a writing	γραφάς, writings
Voc. γραφή, O Writing	γραφαί, O Writings

- (4) When a masc. noun of the first declension has a stem ending in ε, ι, or ρ, the nom. sing. will be -ας (long α). All other stem endings will be -ης in the nom. sing. Note the declension of νεανίας, -ου, ὁ, “youth,” and προφήτης, -ου, ὁ, “prophet.” The masc. def. art. is included for comparison with the forms of the first declension noun.

Singular	
Nom. ὁ νεανίας	ὁ προφήτης
Gen. τοῦ νεανίου	τοῦ προφήτου
Abl. τοῦ νεανίου	τοῦ προφήτου
Loc. τῷ νεανίᾳ	τῷ προφήτῃ
Dat. τῷ νεανίᾳ	τῷ προφήτῃ
Ins. τῷ νεανίᾳ	τῷ προφήτῃ
Acc. τὸν νεανίαν	τὸν προφήτην
Voc. νεανία	προφήτα
Plural	
Nom. οἱ νεανίαι	οἱ προφήται
Gen. τῶν νεανιῶν	τῶν προφητῶν
Abl. τῶν νεανιῶν	τῶν προφητῶν
Loc. τοῖς νεανίαις	τοῖς προφήταις
Dat. τοῖς νεανίαις	τοῖς προφήταις
Ins. τοῖς νεανίαις	τοῖς προφήταις
Acc. τοὺς νεανίας	τοὺς προφήτας
Voc. νεανίαι	προφήται

Second Declension Masculine

Singular	Plural
Nom. ὁ λόγος, the word	οἱ λόγοι, the words
Gen. τοῦ λόγου, of the word	τῶν λόγων, of the words
Abl. τοῦ λόγου, from the word	τῶν λόγων, from the words
Loc. τῷ λόγῳ, in, at, by the word	τοῖς λόγοις, in, at, by the words
Dat. τῷ λόγῳ, to, for the word	τοῖς λόγοις, to, for the words
Inst. τῷ λόγῳ, with, by the word	τοῖς λόγοις, with, by the words
Acc. τὸν λόγον, the word	τοὺς λόγους, the words
Voc. λόγε, O word	λόγοι, O words

Second Declension Neuter

Singular	Plural
Nom. τὸ δῶρον, the gift	τὰ δῶρα, the gifts
Gen. τοῦ δώρου, of the gift	τῶν δώρων, of the gifts
Abl. τοῦ δώρου, from the gift	τῶν δώρων, from the gifts
Loc. τῷ δώρῳ, in, at, by the gift	τοῖς δώροις, in, at, by the gifts
Dat. τῷ δώρῳ, to, for the gift	τοῖς δώροις, to, for the gifts
Ins. τῷ δώρῳ, with, by the gift	τοῖς δώροις, with, by the gifts
Acc. τὸ δῶρον, the gift	τὰ δῶρα, the gifts
Voc. δῶρον, O Gift	δῶρα, O gifts

Third Declension

Liquid Consonants

Liquid consonants (Lat: *liquidus*, flowing, fluid) are letter-sounds that are pronounced by a smooth, easy flow of the breath: λ, μ, ν, and ρ. Most of these nouns are masculine; the few remaining are feminine.

	Singular			
Nom.	αἰών (age)	σωτήρ (savior)	μάρτυς (witness)	χείρ (hand)
Gen. & Abl.	αἰῶνος	σωτήρος	μάρτυρος	χειρός
Loc., Dat., Ins.	αἰῶνι	σωτήρι	μάρτυρι	χειρί
Acc.	αἰῶνα	σωτήρα	μάρτυρα	χείρα
Voc.	αἰών	σωτήρος	μάρτυς	—

	Plural			
Nom. & Voc.	αἰῶνες	σωτήρες	μάρτυρες	χεῖρες
Gen. & Abl.	αἰώνων	σωτήρων	μαρτύρων	χειρῶν
Loc., Dat., Ins.	αἰῶσι (ν)	σωτήρσι (ν)	μάρτυρσι (ν)	χερσί (ν)
Acc.	αἰῶνας	σωτήρας	μάρτυρας	χεῖρας

Mute Consonants

Mute consonants (Lat: *mutus*, silent) are letter-sounds produced by a momentary closing of the oral passage at some point. There are three types of mute consonants: *Palatals* (gutturals), which are pronounced by a closing of the back of the throat: κ, γ, and χ. *Labials*,

which are pronounced by a closing at the lips: π, β, and φ. *Dentals*, which are pronounced by a closing at the teeth: τ, δ, and θ.

Singular				
Nom. & Voc.	ἐλπίς (hope)	χάρις (grace)	σάρξ (flesh)	νύξ (night)
Gen. & Abl.	ἐλπίδος	χάριτος	σαρκός	νυκτός
Loc., Dat., Ins.	ἐλπίδι	χάριτι	σαρκί	νυκτί
Acc.	ἐλπίδα	χάριν	σάρκα	νύκτα
PLURAL				
Nom. & Voc.	ἐλπίδες	χάριτες	σάρκες	νύκτες
Gen. & Abl.	ἐλπίδων	χαρίτων	σαρκῶν	νυκτῶν
Loc., Dat., Ins.	ἐλπίσι (ν)	χάρισι (ν)	σαρξί (ν)	νυξί (ν)
Acc.	ἐλπίδας	χάριτας	σαρκάς	νύκτας

Syncopated Stems

Syncopated stems are those which drop a letter or sound for a shortened form (Gk: συγκοπή, from σύν, together with, and κόπειν, cut off). Syncopation was originally a musical term meaning to shift the metric accent by beginning a tone on an unaccented beat. Linguistically, the dropping of sounds or letters from the middle of a word was also termed syncopation.²³ In the Κοινή, this usually consists of certain letters that were dropped or added. This device can be noted in the words below. E.g., εἰ may be shortened to ι, εὖ may be shortened to εὔ, εὐ may be shortened to υ, and ἦ may be shortened to ε. Note ἀνὴρ and πατήρ in the following chart.

Singular				
Nom.	ἀνὴρ (man)	πατήρ (father)	πόλις (city)	βασιλεύς (king)
Gen. & Abl.	ἀνδρός	πατρός	πόλεως	βασιλέως
Loc., Dat., Ins.	ἀνδρί	πατρί	πόλει	βασιλεῖ
Acc.	ἄνδρα	πατέρα	πόλιν	βασιλέα
Voc.	ἄνερ	πάτερ	πόλι	βασιλεῦ
PLURAL				
Nom. & Voc.	ἄνδρες	πατέρες	πόλεις	βασιλεῖς
Gen. & Abl.	ἀνδρῶν	πατέρων	πόλεων	βασιλέων
Loc., Dat., Ins.	ἀνδράσι (ν)	πατράσι (ν)	πόλεσι (ν)	βασιλεῦσι (ν)
Acc.	ἄνδρας	πατέρας	πόλεις	βασιλεῖς

Common Forms of Vowel–Stem Nouns

The following examples of ι, εὐ and υ stems are sufficient to demonstrate the common forms of the vowel–stem nouns. There are exceptions to the general rules, as vowel–stem nouns seem to be the most irregular of the third declension.

ι Stem Nouns

Singular			
Nom.	πίστις, “faith”	δύναμις, “power”	πόλις, “city”

²³ Some older grammars refer to this as “vowel gradation” or “ablaut.”

Gen., Abl.	πίστεως	δυνάμεως	πόλεως
Loc., Dat., Ins.	πίστει	δύναμει	πόλει
Acc.	πίστιν	δύναμιν	πόλιν
Voc.	πίστι	δύναμι	πόλι
Plural			
Nom., Voc.	πίστεις	δύναμεις	πόλεις
Gen., Abl.	πίστεων	δυνάμεων	πόλεων
Loc., Dat., Ins.	πίστεσι	δυνάμεσι	πόλεσι
Acc.	πίστεις	δύναμεις	πόλεις

ευ Stem Nouns

Singular			
Nom.	ἱερεύς, “priest”	βασιλεύς, “king”	
Gen., Abl.	ἱερέως	βασιλέως	
Loc., Dat., Ins.	ἱερεῖ	βασιλεῖ	
Acc.	ἱερέα	βασιλέα	
Voc.	ἱερεῦ	βασιλεῦ	
Plural			
Nom., Voc.	ἱερεῖς	βασιλεῖς	
Gen., Abl.	ἱερεών	βασιλέων	
Loc., Dat., Ins.	ἱερεῦσι	βασιλεῦσι (ν)	
Acc.	ἱερεῖς	βασιλεῖς	

υ Stem Nouns

Singular			
Nom.	ἰσχύς, “strength”	στάχυς, “grain”	
Gen., Abl.	ἰσχύος	στάχυος	
Loc., Dat., Ins.	ἰσχύι	στάχυι	
Acc.	ἰσχύν	στάχυν	
Voc.	—	—	
Plural			
Nom.	ἰσχύες	στάχυες	
Gen., Abl.	ἰσχύων	στάχυων	
Loc., Dat., Ins.	ἰσχύσι (ν)	στάχυσι (ν)	
Acc.	ἰσχύας	στάχυας	

XIII THE GREEK CASES

The Significance of “Case”

The term “case” (Lat: *casus*, falling, and the Gk: πτώσις, falling) refers to the place a substantive occupies in relation to other parts of a given sentence. It is conceived as *falling* in a certain relationship to the rest of the sentence, i.e., the given word may be the subject (have a perpendicular relation as the nom.), or used in an oblique way (Lat: *obliquus*, slanting, indirectly), designating cases other than the nom.

Eight Case Functions and Five Case Forms

In the Indo-European languages, there were originally eight case functions and forms. The Greek originally had all eight in both functions and forms. However, with the later development of prepositions to help express the case functions, the *forms* diminished to five. The eight case *functions*, however, remained. *One should think, read and translate in terms of eight cases.*

Nominative

This is the case of the *subject* or *designation*. It is the “naming” case (Lat: *nomen*, Gk: ἡ ὀνομαστική πτῶσις). It is also used by apposition: (1) Because the subject is contained within the verb. (2) The nominative renames the subject (with a linking, copulative or equitive verb) as the predicate nominative.

- *Subject Nominative*. (Also termed the nominative of *apposition*). This is the naming-case, or case of the subject. (Jn. 3:35; 2 Cor. 10:1).

1 Jn. 1:2 καὶ ἡ ζωὴ ἐφανερώθη (“and the life was manifested”).

- *Predicate Nominative*. This is another appositional use of the nominative, renaming the *lesser* of the two nominatives.²⁴ It occurs with an equitive verb (Eph. 2:14; 1 Thess. 2:20; 1 Jn. 4:8).

Jn. 1:1 καὶ θεὸς ἦν ὁ λόγος (“and the Word [as to His essence] was Deity”).

- *Nominative of Appellation*. It is used for proper names which at times retain the nominative case despite the grammatical context (Lk. 19:29; 21:37; Jn. 1:6; 3:1; Acts 7:40; 2 Cor. 12:18; Rev. 9:11).

Luke 2:21 καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς (“and His name was called Jesus”).

- *Independent Nominative*. (This is also termed the *hanging nominative*, or *nominativus pendens*). This is used for ideas which are independent from any particular verbal relations in the sentence. This includes the nominative absolute, the titles of books, where sudden changes of construction occur, in the salutation of letters, and in proverbial expressions or quotations. (Mk. 8:2; Lk. 21:6; Eph. 4:15).

Rom. 1:1 Παῦλος δοῦλος Χριστοῦ Ἰησοῦ (“Paul a willing bonds slave of Jesus Christ”).

- *Nominative of Exclamation*. The nominative may be used without the verb to stress or emphasize a thought. This is classified by some as another independent nominative and not as a separate category (Rom. 7:24; 11:33).

Mark 3:34 Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου (“Behold my Mother and my brothers!”).

²⁴ The subject is the *greater* of the two nominatives. Both the subject and predicate nominative will occur in the nom. case. Usually—though not always—the pred. nom. will be the word in the nom. case *without* the def. art., i.e., anarthrous.

Genitive

This is the case of *description*. (Lat: *casus genitivus*, Gk: ἡ γενική πτώσις, generic, genus or kind). It may variously describe ownership, quality, value, source, or be used in either a subjective or objective sense. The genitive in its qualifying force is more emphatic than the simple adjective. It can usually be translated as “of.”

- *Genitive of Description*. (This is also termed the *attributive* genitive). This is the essential significance and use of the genitive (Mk. 1:4; Rom. 2:5; 6:6; Col. 1:22; 1 Thess. 5:5).

Heb. 3:12 Βλέπετε, ἄδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδιά πονηρὰ ἄπιστίας (“an evil heart of unbelief”).

- *Genitive of Possession*. The genitive is the common construction to show ownership (Lk. 5:3; Jn. 10:7; 1 Cor. 3:21).

Matt. 26:51 καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χειρὰ ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. (“he drew out his short-sword and having struck the servant of the high priest, cut off his ear”).

- *Genitive of Relationship*. The genitive is used to define a person as to social, or marital relationships. In this context, the words “belonging to” could be substituted for the simple “of” (Matt. 4:21; Jn. 6:71; Acts 1:13; 13:22).

Jn. 21:15 λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλεον τούτων; (“Simon [son] of John, do you love me...?”).

- *Adverbial Genitive*. The genitive may define a verbal idea or qualify an adjective. This construction may be either with or without a variety of prepositions (διά, ἐπί, or several adverbial prepositions).²⁵

(1) *Genitive of Time*. The significance is distinction of time rather than point of time (locative) or duration of time (accusative). The construction can be the substantive with or without a preposition (Matt. 25:6; Lk. 18:7; Jn. 3:2; 19:39). Cf. Luke 18:12 ...νηστεύω δις τοῦ σαββάτου, (“I fast twice during the week”).

(2) *Genitive of Place*. Attribution and contact are the prominent features (Lk. 16:24; 19:4; Acts 19:26). Cf. Luke 19:4 ὅτι ἐκείνης ἤμελλεν διέρχεσθαι. (“because he was going to pass by that [way]”).

(3) *Genitive of Reference*. This use with adjectives refers their qualifying force to certain definite limits (Heb. 3:12; 5:13; Jas. 1:13). Cf. Matt. 3:8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετάνοιάς. (“Produce therefore fruit worthy with reference to repentance”).

²⁵ The terms “adverbial preposition” and “improper preposition” are synonymous. These are prepositions which cannot form compounds with verbs or substantives. There are 42 such prepositions in the Greek NT.

- *Genitive of Advantage.* This use indicates the person or thing on behalf of whom or for which something is done. The substantive may take the following prepositions: περί, πρὸς, or ὑπέρ.

Eph. 6:18–19 δεήσῃ περὶ πάντων τῶν ἁγίων, καὶ ὑπὲρ ἑμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου (“Praying...for all saints and for me”).

- *Subjective Genitive.* In this construction, the noun in the gen. *produces* the action, and is thus related as subject to the verbal idea of the noun modified (Rom. 16:25; 2 Cor. 5:14).

Rom. 8:35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; (“Who shall separate us from the love of Christ?”).

- *Objective Genitive.* In this construction, the noun in the gen. *receives* the action, and is thus related as object to the verbal idea contained in the noun modified (Matt. 12:31; 1 Cor. 1:6; 1 Pet. 3:21).

Mk. 11:22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν θεοῦ, (“have faith in God”).

NOTE: The use of the objective genitive in such passages as Rom. 3:22; Gal. 2:16; 3:22; Eph. 3:12 and Phil. 3:9, which speak of “the faith of Christ” ought to read “faith in Christ.” See Dana–Mantey, *A Manual Grammar of the Greek New Testament*, pp. 72–83. See also: A. T. Roberston, *Shorter Grammar*, pp. 224–232; A. T. Robertson, *Grammar of the Greek New Testament in the Light of Historical Research*, pp. 491–551; Blass–Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, pp. 89–100; J. H. Moulton, *Grammar of New Testament Greek*, I, pp. 72–74; III, pp. 207, 210–212; IV, p. 84; C. F. D. Moule, *An Idiom–Book of New Testament Greek*, pp. 39–41; and Stanley E. Porter, *Idioms of the Greek New Testament*, pp. 92–95.

- *Genitive of Apposition.* (This is also termed the genitive of *content*, *definition*, or *explanation*). If a word in the genitive is identical with the word it modifies, it is a genitive of apposition. (Jn. 2:21; Rom. 4:11; 2 Cor. 5:1).

2 Pet. 2:6 καὶ πόλεις Σοδόμων καὶ Γομόρρας (“cities of Sodom and Gomorrhah”).

- *Partitive Genitive.* A noun may be defined by indicating in the genitive the whole of which it is a part (Mk. 6:23; Rev. 8:7).

Matt. 15:24 Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. (“I am not sent but to the lost sheep of the house of Israel”).

- *Genitive Direct Object.* (Also termed the *genitive of root idea*). Some verbs possess a root–meaning which is so closely related to the root–idea of the genitive, that they take their direct object in the genitive rather than the accusative case.

Luke 15:25 ἤκουσεν συμφωνίας καὶ χορῶν, (“he heard music and dancing”).

- *Genitive Absolute.* This construction is formed with a noun and a participle in the genitive not grammatically connected with the rest of the sentence (Matt. 9:33; 25:5; Mk. 9:28).

Matt. 2:1 Τοῦ δε Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα (“*When Jesus was born in Bethlehem, behold, wise men came from the East*”).

Ablative

This is the “whence” case, or case of *separation*. (Lat: *casus ablativus*; Gk: ἡ ἀφαιπετική πτώσις, to take from, remove, separate). It may be used to denote source, separation, or be used in a partitive sense and can usually be translated as “from.”

- *Ablative of Separation*. This is the basic use of the ablative, and may occur with or without the following prepositions: ἀπό, ἐκ, and πρό (Eph. 2:12; Heb. 13:7; 2 Pet. 1:14; Rev. 21:2).

Heb. 5:14 τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. (“having the senses trained to discern both good and evil”).

- *Ablative of Source*. If the word in the ablative is the source of the substantive, it is an ablative of source. The idea is that the original situation in some way contributes to the present state or character. The substantive may occur with or without the following regular prepositions: ἀπό, ἐκ, κατά, παρά, or one of the adverbial prepositions (Acts 1:4; Rom. 15:4; 2 Cor. 4:7).

Jn. 3:2 ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος (“Rabbi, we know that from God you have come a teacher”).

- *Ablative of Agency*. The word in the ablative indicates the personal agent who performs the action expressed by a verb in the passive voice or by a participle. The substantive may stand alone or with the following prepositions: ἀπό, δία, ἐκ, παρά, or ὑπό.

Matt. 21:42 παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν (“By the Lord this was done, and is marvelous in our eyes”).

- *Ablative of Means*. At times the ablative is used to indicate the impersonal means used in producing the action of a verb or a verbal adjective. The ablative is used (rather than the instrumental) when the expression is accompanied by an implication of origin or source. The substantive may or may not have the following prepositions: δία, ἐκ, and ὑπό (Lk. 2:18; Acts 20:3, 37).

Lk. 8:4 εἶπεν διὰ παραβολῆς (“He spoke by means of a parable”).

- *Ablative of Comparison*. Comparison implies separation in degree, either in comparison or with the superlative (Matt. 3:11; Mk. 4:31; 12:28; Jn. 13:16).

1 Jn. 3:20 ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. (“because God is greater than our hearts”).

- *Ablative of Cause*. The ablative is at times used to indicate the reason for an action (although the instrumental is the usual case for such a purpose). The substantive may

or may not have the following prepositions: ἀντί, ἀπό, ἐκ, or one of the adverbial prepositions.

Jn. 4:6 ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ/ (“therefore Jesus, because he was weary from [as a result of] the journey sat down by the well”).

- *Ablative of Rank.* A rare form of the ablative which expresses the idea of separation in terms of rank, order, or precedence. This form uses either the regular preposition πρό or one of the adverbial prepositions.

Jas. 5:12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε (“Above all, my brethren, do not swear”).

- *Ablative of Purpose.* A rare use of the ablative is to show purpose, expressing the idea of removal. It occurs with either the preposition περί or one of the adverbial prepositions.

Rom. 8:3 ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί (“God condemned sin in the flesh when he sent his own Son in the likeness of sinful flesh for the purpose of taking away sin”).

- *Partitive Ablative.* The word in the ablative indicates the whole of which the term is a part. It usually occurs with the prepositions ἀπό and ἐκ, which are always used with the ablative.

Rev. 8:7 τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη (“a third of the earth was burned, and a third of the trees was burned”).

- *Ablative of Exchange.* The ablative with the preposition ἀντί is used to express the ideas of exchange, succession or substitution (Matt. 2:22; 5:38; Mk. 10:45).

Matt. 20:28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. (“The Son of Man came...to give his life a ransom [in the place of] in behalf of many”).

Locative

This is the case of *location, position* or *place*. (Lat: *casus locatus*; Gk: ἡ τοπικὴ πτωσις, place, location). It answers the question “Where?” It may denote place, position, or a sphere of reality or activity. It can usually be translated by “in, at, by, among.”

- *Locative of Place.* This is used when the limits indicated by the locative are spatial, i.e., denote a particular area or location. This may occur with the following prepositions: ἐν, ἐπὶ, παρά, πρόσ, or one of the adverbial prepositions (Jn. 21:8; Acts 21:21; 1 Thess. 3:1).

Mark 3:34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους (“And when He had looked around on those sitting in a circle”).

- *Locative of Time.* This is used when the limits indicated by the locative are temporal, i.e., denote a point in time. It may occur with two prepositions: ἐν or ἐπί (Matt. 20:19; Mk. 14:30; Acts 21:16).

Jn. 6:44 καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. (“and I will raise him up at the last day”).

- *Locative of Sphere.* This is used when the limits indicated by the locative are logical or metaphorical. The substantive may have the following prepositions: ἐν, ἐπί, παρά, or one of the adverbial prepositions. This may occur with:

(1) *Nouns* (Heb. 5:11). Cf. 1 Cor. 14:20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε. (“stop being children in your minds, but in the sphere of evil, keep on being infantile”).

(2) *Verbs* (Acts 18:5; Heb. 3:10). Cf. Rom. 4:20 ἀλλ’ ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ (“but was strong in faith, giving glory to God”).

(3) *Adjectives* (Matt. 5:8; 11:29; Heb. 3:5). Cf. Phil. 2:7 καὶ σχήματι εὗρεθεὶς ὡς ἄνθρωπος (“and having been found in [outward] appearance as a man”).

Dative

This is the case of *personal interest*, (which involves the idea of either advantage or disadvantage) or the usual *indirect object*. (Lat: *casus dativus*; Gk. ἡ δοτική πτῶσις, given). It can usually be translated by “to, for.”

- *Dative of Indirect Object.* The indirect object of a verb indicates to or for whom something is done or the person in whose interest the action is performed. This construction may stand with the preposition ἐν or ἐπί (Matt. 13:3; 18:26; Acts 3:26; 1 Cor. 2:6).

1 Cor. 5:9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, (“I wrote to you in the [my] letter not to associate with fornicators”).

- *Dative of Direct Object.* Some verbs possess a root idea which is so closely related to that of the dative that they take their direct object in the dative rather than the accusative. Used with or without the preposition ἐν.

Rom. 7:25 αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας. (“I myself [on the one hand] serve the law of God, but [on the other hand] in the flesh the law of sin”).

- *Dative of Advantage or Disadvantage.* (Also termed the *dative of personal interest*). These may stand with the prepositions ἐν or ἐπί (Matt. 23:31; 2 Cor. 2:1; Rev. 21:2).

2 Cor. 5:13 εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. (“Whether we are out of ourselves (i.e., insane), [it is] for God; if we are sober, [it is] for you”).

- *Dative of Possession.* This use signifies personal interest to the extent of ownership and does not employ a preposition (Lk. 1:7; 4:16; Jn. 1:6).

Lk. 4:16 καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτοῦ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. (“and on the Sabbath day He entered into the synagogue according to His custom”).

- *Dative of Reference*. (This is also termed the *dative of respect*). In this use the idea of personal interest is diminished to reference (Rom. 6:2; 8:12; 2 Cor. 5:13).

Matt. 6:25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν (“Stop being anxious about [with reference to] your life”).

Instrumental

This is the case of *means* or *instrument*. (Lat: *instrumentalis*; Gk: ἡ χρηστική πτῶσις, useful). This case expresses means, association, cause, motive, manner, or agency. It can usually be translated as “with, by.”

- *Instrumental of Means*. This use is the most basic use, implying the use of impersonal means. This may use the preposition ἐν (Matt. 8:16; Lk. 6:1; Rev. 6:8).²⁶

Mk. 5:4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι (“because he had often been bound by fetters and chains”).

- *Instrumental of Cause*. This use points to the original factor, or what caused the action of the verb to be performed. This may use the preposition ἐν or σύν (Rom. 11:30; 2 Cor. 2:7; Heb. 2:15).

Lk. 15:17 ἐγὼ δὲ λιμῶ ὧδε ἀπόλλυμαι. (“but I am perishing here because of famine”).

- *Instrumental of Manner*. This use expresses the method or manner in which the action of the verb is achieved. (Acts 11:23; 16:37; 1 Cor. 10:30; 11:5).

Phil. 1:18 ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται (“because in every way, whether in pretense or in truth, Christ is preached”).

- *Instrumental of Measure*. This use is for temporal or spatial measurement. The word in the instrumental case indicates two points temporally, spatially, or logically, which are separated by means of an interval (Lk. 8:27; Acts 8:11; Rom. 16:25).

Mk. 10:48 ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με. (“but he cried out much more, ‘Son of David, have mercy on me!’”).

- *Instrumental of Association*. The instrumental is commonly used to show association or relationship which may be either personal or more impersonal, indicating the thing or person taking part in the action of the verb. This may be used with the following prepositions: ἐν, παρά, σύν, or one of the adverbial prepositions. (Mk. 14:51; Rom. 11:2; 1 Cor. 4:8).

Luke 15:2 Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. (“This one welcomes sinners and eats with them”).

²⁶ The instrumental of means always implies *impersonal* means. *Personal* agency or means would be expressed by the ablative of agency.

- *Instrumental of Agency*. This use of the instrumental is always with verbs in the middle or passive voice, and may take the preposition ἐν (Rom. 8:14; Col. 1:16).

Gal. 5:18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. (“but if you are led by the Spirit, you are not under law”).

Accusative

This is the case of *direction, limitation, or extent of action*. (Lat: *casus accusativus*; Gk: ἡ αἰτιακτικὴ πτῶσις, accusative, indicating the thing caused by the verb.). It is the normal case of the direct object.²⁷

- *Accusative of Direct Object*. This use most closely follows the idea of the extent of an action (Matt. 4:21; Jn. 1:14; 8:46).

Lk. 5:3 καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. (“and when He sat down, He was teaching the multitudes out of the boat”).

- *Adverbial Accusative*. This use is more qualified or indirect, remote or mediate. The adverbial accusative may take a variety of prepositions (ἀνά, εἰς, ἐπί, κατά, μετά, παρά, περί, πρός, and ὑπό), and be used in three ways:

(1) *Temporal or spatial measure* (Matt. 20:6; Lk. 22:41; Jn. 6:19). Cf. Heb. 3:9–10 καὶ εἶδον τὰ ἔργα μου τεσσεράκοντα ἔτη (“and they saw my works for forty years”).

(2) *Manner* (Matt. 10:8; 1 Cor. 14:27; 1 Pet. 3:21). Cf. Lk. 10:1 καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ (“and He sent them out two by two [in pairs] before His face”).

(3) *Reference* (Rom. 16:6; 1 Cor. 9:25; Eph. 4:15). Cf. Lk. 10:40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν (“Martha was cumbered with reference to the many details of serving”).

- *Cognate Accusative*. This emphatic construction occurs when the accusative of direct object contains the same idea signified by the verb, and becomes coextensive with its significance (Mk. 4:41; 2 Tim. 4:7; 1 Pet. 5:2).

Matt. 2:10 ἐχάρησαν χαρὰν μεγάλην σφόδρα (“they rejoiced with great joy”).

- *Double Accusative*. This construction occurs with verbs that necessitate more than one object to complete their meaning:

(1) *A personal and impersonal object* (Mk. 6:34; Jn. 14:26). Cf. Heb. 5:12 πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ (“you again have need for someone to teach you the fundamentals of the beginning of the oracles of God”).

²⁷ The acc. is the normal case of the direct object, but some transitive verbs take a “dative direct object” and others a “genitive direct object.”

(2) *A primary and secondary object* (Lk. 1:59; Jn. 6:15; 15:15). Cf. Acts 13:5: εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. (“and they had John [as] an assistant”).

- *Accusative with Oaths*. This construction is closely related to the double accusative, and occurs when ὀρκίζω (“I adjure”) is followed by the accusative (Mk. 5:7; Acts 19:13).

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

- *Accusative of Purpose*. A substantive in the accusative may indicate the purpose or aim of the action of the verb. This employs either εἰς or πρὸς (Matt. 23:5; 26:2; Acts 3:10).

Jn. 1:7 οὗτος ἦλθεν εἰς μαρτυρίαν (“This one [man] came for the purpose of bearing witness”).

- *Accusative of Result*. This use indicates what takes place as a result of the action of the main verb and uses the preposition εἰς (Phil. 1:9–10).

Rom. 5:18 ὥς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατὰκριμα, οὕτως καὶ δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῇ (“just as the offence of one resulted in condemnation extending to all men, so also the righteous act of one man resulted in justification extending to all men).

- *Accusative of Cause*. In this use of the accusative the substantive (with the prepositions διὰ or εἰς) indicates the ground or reason for the action of the verb.

Jn. 3:29 ὁ...φίλος τοῦ νυμφίου...χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. (“The friend of the bridegroom rejoices with great joy because of the voice of the bridegroom”).

- *Accusative of Possession*. This is a rare use, and uses the preposition κατά with the accusative (Acts 23:6).

Acts 17:28 ὥς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν Τοῦ γὰρ καὶ γένος ἐσμέν. (“as certain of your own poets have said, ‘For we are also His offspring’”).

- *Accusative of Comparison*. The substantive in the accusative takes the preposition παρά (Lk. 13:2).

Rom. 1:25 καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρά τὸν κτίσαντα (“and they worshipped and served the creature more [rather] than the Creator”).

- *Accusative of Relationship*. This is a general grouping in which the accusative may take the following prepositions: διὰ (Matt. 19:12), εἰς (Lk. 12:10; 1 Cor. 16:1), ἐπὶ (Matt. 15:32; 26:55), παρά (Acts 18:13; Rom. 16:17), and πρὸς (Acts 3:25; Eph. 6:12; 1 Thess. 5:14).

Mk. 2:27 Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον (“The Sabbath was made for man's benefit, and not man for the Sabbath's benefit”).

- *Predicate Accusative.* This construction necessitates a copula [linking, equitive, intransitive] verb either present or understood (Matt. 19:5).

2 Cor. 6:18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας (“and I shall be a father to you and you shall be to me sons and daughters”).

- *Accusative Absolute.* This construction can occur with or without a participle, separated grammatically from the rest of the sentence (Acts 26:3; 1 Cor. 16:6; Rom. 8:3).

Eph. 1:17–18 ἵνα ὁ θεὸς...δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν... (“in order that God might give to you a spirit of wisdom and revelation in full knowledge of Him, the eyes of your heart being opened”).

Vocative

Some do not consider the vocative to be a case in the strictest sense, but is usually termed the case of *direct address* for the sake of convenience (Lat: *vocativus*, from *vocare*, to call, from *vox*, voice). It is sometimes arthrous (articular) in the New Testament, i.e., the so-called “articular vocative.”

- *Simple Vocative.* The form of direct address (Acts 17:22).

Jn. 6:68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; (“Simon Peter answered Him, ‘Lord, to whom shall we go?’”).

- *Emphatic Vocative.* When direct address carries a degree of emphasis, the particle ὦ is used (Matt. 15:28).

Rom. 2:1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων: (“Therefore you are inexcusable O man who judges”).

- *Articular Vocative.* The definite article (in the *nominative* case) is used with the vocative form when special definiteness is desired in direct address (Matt. 9:22; Lk. 8:54).

Matt. 11:26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. (“Yes, Father, for so it was pleasing in your sight”).

XIV THE GREEK TENSES

The essential idea of tense in Greek is *kind of action*. Any thought of past, present or future time is secondary. The idea of “kind of action” existed in root–stems before the later tense development and is called *Aktionsart*. The three aspects of tense are *linear*, or continuous action (—), iterative, repetitious, or habitual action (-----), as represented by the present and imperfect; *punctiliar*, or action considered without reference to its progress, i.e., as a fact (•), as represented by the aorist and future; or a combination of the two aspects (●—), (—●), (—●—), (●—●), as represented by the perfect and pluperfect.

Present Tense

The present tense considers the action as continuous or linear at the present time (—) or a habitual, customary, or repetitive action (-----).

Regular Uses

- *Continuous Present*: (Also termed the *descriptive*, or *pictorial present*). The action endures without cessation or is in progress.
Matt. 8:25, Κύριε, σῶσον, ἀπολλύμεθα. (“Lord, save [us]. We perish [are perishing]”).
- *Durative Present*: (Also termed the *progressive* or *perfective present*). Used to assert that a past action is continuing into the present. The past and present are gathered into one assertion.
Lk. 13:7, Ἴδου τρία ἔτη ἀφ’ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω. ἔκκοψον οὖν αὐτήν (“Behold, I have been coming for three years seeking fruit on this fig tree, and have found none.”).
- *Gnomic Present*: (Also termed the *customary* or *static present*). Employed to express a general, timeless truth, axiom, or accepted custom (Heb. 3:4). Closely related in connotation to the aoristic present.
Jn. 7:52, ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγίρεται. (“No prophet [ever] comes out of Galilee.”).
- *Iterative Present*: Continual action under the right conditions (*proverbial present*) or at successive intervals (Jas. 1:14; Lk. 18:12; 1 Cor. 11:21, 26; 15:31).
Rom. 8:36, καθὼς γέγραπται ὅτι θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆ. (“We are killed all the day long, We are accounted as sheep for the slaughter”).
- *Periphrastic Present*: The pres. of εἶμι + the pres. ptc. (The pres. ptc. designates continual action contemporaneous with the main verb). This construction always stresses the *durative* element of the participle.
Jn. 1:41, Εὗρήκαμεν τὸν Μεσσίαν ὃ ἐστὶν μεθερμηνευόμενον Χριστός. (“We have found the Messiah, which is being interpreted, the Christ.”).

Special Uses

- *Aoristic Present*: The action is contemplated, attempted, or expresses a present action with no reference to its progress (Act. 9:34; Gal. 1:11).

Acts 16:18, δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν, Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ’ αὐτῆς (“...I command you in the name of Jesus Christ...”).

- *Historical Present*: A narrative passage relates with the vividness of the present what actually transpired in past time and is used for a dramatic effect (Mk. 5:15; 14:17; Jn. 12:22). Usually translated as a simple English past tense.

Matt. 3:1, Ἐν δὲ ταῖς ἡμέραις ἐκείναις παράγινεται Ἰωάννης ὁ βαπτιστὴ (“In those days came John the Baptist”).

- *Futuristic Present*: A future action so certain in the writer’s thought that it is contemplated as actually happening (Matt. 26:2; Jn. 19:4–5). Often translated as an English future.

Jn. 14:28, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. (“I will go and will come to you”).

- *Conative Present*. (Also termed the *tendential* or *inchoative present*).²⁸ The action may be attempted, proposed, or contemplated, though not actually taking place or being carried out (Jn. 10:32; Matt. 2:4; Gal. 5:4).

Jn. 10:32, διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάξετε; (“For which of the works do you [want to] stone me?”).

Imperfect Tense

The imperfect tense views the action as continuous (—) or iterative (----) in past time. It is used only in the indicative mode. “The aorist tells the simple story. The imperfect draws the picture. It helps you see the course of the act. It passes before the eye the flowing streams of history.”

Regular Uses

- *Continuous Imperfect*: (Also termed the *descriptive*, *durative*, or *progressive imperfect*). The action continues in the past to a less remote past (imperfect of duration), or concurrent with another action (*simultaneous imperfect*), or up to the present (Matt. 3:6; Mk. 1:22; Mk. 12:41; Lk. 2:49; 15:16; 24:21; Acts 18:25).

Gal. 1:13 ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, (“I was persecuting the church of God and trying to destroy it”).

- *Iterative Imperfect*: (Also termed the *customary imperfect*). Customary or repetitive action in the past as contrasted with continual (Matt. 26:55; Lk. 2:41; 3:10; 14:7; Acts 3:2).

²⁸ *Inchoative* (from the Lat: *inchoare*, to begin) means *inceptive* or *ingressive*, i.e., the *beginning* of an action.

Jn. 4:31, ἡρώτων αὐτὸν οἱ μαθηταὶ... (“His disciples [repeatedly] asked Him...”).

- *Inceptive Imperfect*: (Also termed the *inchoative imperfect*). Continued action in the past with stress on its beginning or commencement, or to denote an action on the verge of occurring (Matt. 5:2; Mk. 7:35).

Mark 5:32, καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. (“and He began to look around to see the woman who had done this”).

- *Periphrastic Imperfect*: The imperfect of εἰμί + pres. ptc. This stresses continual, habitual, or customary action in past time (Mk. 2:18; Lk. 1:21).

Acts 2:42 ἦσαν δὲ προσκαρτεροῦντες (“They were continuing steadfastly”).

Special Uses

- *Inferential Imperfect*: (Also termed the *potential, voluntative, or desiderative imperfect*). A second class conditional sentence translates the imperfect in the *apodosis* by “could” or “would” as most appropriate. This is used with the expression of a present desire, wish, or disposition. (Jn. 8:42; Acts 25:22; Gal. 4:20).²⁹

Rom. 9:3 ἡχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ (“For I could wish myself accursed from Christ”).

- *Conative Imperfect*: (Also termed the *tendential imperfect*). This emphasizes an action attempted but not realized, or interrupted (Lk. 1:59; Acts 7:26).

Matt. 3:14, ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν (“John was trying to prevent Him”).

Future Tense

The future tense refers to future action or state of being and is usually punctiliar in force (•). There is evidence that historically the future arose from the aorist subjunctive. It is used most often in the indicative mode and only infrequently in the infinitive and participle.

Uses

- *Predictive Future*: This is the most frequent and natural use—expressing an action expected to occur in the future. Such action could be either punctiliar or linear, though most often it will be punctiliar in force (Matt. 24:30; Jn. 14:26; Acts 2:19; Rom. 6:14; Phil. 1:18).

Matt. 1:21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. (“For He shall save His people from their sins”).

²⁹ The imperfect is at times used with *verbs of obligation, propriety, and necessity*. Like the inferential or potential use of the imperfect, it is the use of the imperfect for the present time (Matt. 18:33).

- *Progressive Future*: (Also termed the *linear future*). The action will continue throughout a future time (Phil. 1:6).

Rom. 6:2 οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; (“Such ones [as we are] who died to sin, how shall we [continue to] live therein?”)

- *Aphoristic Future*: The wisdom of proverbs is often future-oriented (Gal. 6:7).

Gal. 6:7 ...ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει (“for that which a man sows, this he shall also reap”).

- *Imperative Future*: (Also termed the *volitional* or *volitive future*). The will of a person expressed as an intention or command. This occurs most frequently in quotations from the Old Testament (Lk. 1:13; 1 Cor. 14:15; Rom. 7:7).

Matt. 5:43 Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. (“You shall love your neighbor and you shall hate your enemy”).

- *Deliberative Future*: Used in questions of uncertainty, or expressing a deliberating frame of mind (Jn. 6:68; Rom. 3:5–6; 10:14).

Matt. 18:21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; (“How often shall my brother sin against me and I shall forgive him?”).

- *Gnomic Future*: (Also termed the *customary future*). This expresses an action which is expected or anticipated under certain circumstances (Rom. 5:7; Gal. 6:5; Eph. 5:31).

Rom. 7:3, ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἐτέρῳ. (“She shall be called an adulteress”).

- *Periphrastic Future*: There are two ways in which the periphrastic future may be formed:

(1) The future tense of εἰμί + the pres. ptc. for a *durative future*, Luke 21:17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. (“You shall be hated by all men”).

(2) Some form of μέλλω (that which is about to occur, or on the point of occurring, or determined, fixed by necessity) + an infinitive. This form of the future is more *emphatic* in force and considers the action as more *imminent*. Cf. Jn. 12:33 τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. (“what death He was about to die”).

Cf. Matt. 16:19 for a future perfect periphrastic construction: δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς (“Whatsoever you shall bind on earth shall have been already bound in heaven...whatsoever you shall loose on earth shall have already been loosed in heaven”).

Aorist Tense

The aorist tense (Gk: ἄριστος, unlimited, undefined). This views the action of the verb as a punctiliar action, an event as a whole, indefinite, or without reference to its progress, even though it may have occurred over a period of time (•). *The Greek aorist is not the exact equivalent of any of the English tenses, and can in a given context be translated by any of the English tenses except the imperfect (continuous past tense).*

Regular Uses

- *Constative Aorist*: (Also variously termed the *indefinite*, *historical*, *summary*, or *complexive aorist*). The action, although a process, is viewed as a whole (O), as though it were encircled as one fact or reality (Jn. 2:20; Matt. 14:15). This is the normal tense to use in historical narrative (Mk. 1:9–11).

Mk. 1:9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. (“and it came to pass...Jesus came...was baptized”).

- *Ingressive Aorist*: (Also termed the *inceptive* or *inchoative aorist*). This emphasizes an entrance into or the beginning of a state or condition (Acts 15:12; Rom. 14:9; 2 Cor. 8:9).

Jn. 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο (“and the Word became flesh”).

- *Culminative Aorist*: (Also termed the *effective*, *perfective*, or *resultative aorist*). This emphasizes the end or culmination of a state or condition, and is characteristic of verbs connoting effort or process (Matt. 6:11; Phil. 4:11).

Lk. 1:1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν (“Inasmuch as many have taken in hand to to draw up a narrative”).

- *Periphrastic Aorist*: The aorist periphrastic construction only occurs once in the New Testament—a *hapax legomenon*.

Lk. 23:19 ...ἦν...βληθεὶς ἐν τῇ φυλακῇ (“...was...cast into prison”).

Special Uses

- *Gnomic Aorist*: (Also termed the *proleptic aorist*). This emphasizes the expression of a general or timeless truth (Jn. 15:6; Jas. 1:11; 1 Pet. 1:24).

Gal. 5:24 οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν (“But those who are Christ’s have crucified the flesh”).

- *Epistolary Aorist*: (Also termed the *literary aorist*). The writer of a letter writes with the temporal perspective of his reader after the letter has arrived (Acts 23:30; Phil. 2:28; 1 Jn. 2:26).

Phlm. 19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ (“I Paul write [this] in my own hand”).

- *Dramatic Aorist*: This is used to emphasize a present fact or reality, and is closely related to the *gnomic aorist* (Matt. 3:17; Lk. 16:4), or to an action which has just occurred and the effect of which reaches into the present or is on the verge of being accomplished (Matt. 9:18; Jn. 13:31; Jas. 1:24).

Matt. 3:17 Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. (“This is My beloved Son in whom I am well pleased”).

- *Futuristic Aorist*: (Also termed the *prophetic aorist*. Some identify it with the *proleptic aorist*). This emphasizes an event which has not yet occurred, but is so certain that it is stated as though having already occurred (Jn. 15:8; Gal. 5:4; 1 Cor. 7:28).

Mk. 11:24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. (“believe that you will receive them, and you shall have them”).

Perfect Tense

The perfect tense is a combination of the linear and punctiliar action. (●—), (—●), (—●—). The action is usually considered as completed (perfective) and then existing in that state, i.e., the continuance of a completed action.

As there is no tense in English that corresponds to the Greek perfect, the English often translates the perfect in either a present or past tense. Such attempts necessarily fail to convey the full significance of the Greek perfect, as no distinction is made between the perfect and the translation of either the present or the aorist.

E.g., λύω, “I loose, am loosing” (pres., an action presently taking place); ἔλυσα, “I loosed,” (aor., pointing to a past fact of someone or thing that was loosed without reference to its previous or subsequent state); ἔλυκα, “I loosed [and who or what I loosed is still loosed],” (perf., emphasizing that who or what was loosed is still in that state).

Uses

- *Consummative Perfect*: (Also termed the *perfect of completed action* or the *extensive perfect*). This use emphasizes the completed action rather than the continuing results. This is found mainly with verbs possessing linear roots (Acts 5:28; 2 Tim. 4:7).

Rom. 5:5 ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν (“the love of God has been poured out in our hearts”).

- *Iterative Perfect*: This stresses completed action which took place at intervals (Jn. 1:18; 1 Jn. 1:1).

Jn. 8:33, ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε (“and have never [ever] served anyone”).

- *Dramatic Perfect*: This is used to bring a past event vividly into the present (as do the historical present and the dramatic aorist (Matt. 13:46; 25:6; Jn. 1:32; Rev. 5:7).

Jn. 1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων... (“John witnesses concerning him and is crying out, saying...”).

- *Intensive Perfect*: This is the strongest way to state that something *is*. This use emphasizes the existing—and—result character of the perfect tense (Lk. 24:46; Rom. 3:13; 8:38; 14:23). Cf. the often—repeated word γεγράφται, (“It *stands written* [with undiminishing authority]”).

- *Gnomic Perfect*: This use may coincide with the *intensive* perfect pointing to the element of custom or a generally accepted truth (1 Cor. 7:39).

Rom. 14:23 ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν. (“but the one doubting stands condemned if he eats”).

- *Aoristic Perfect*: This use finds the element of result completely missing and the action stated as complete. Close to the connotation of the *dramatic* perfect (Jn. 12:29).

2 Cor. 2:13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου (“I had no rest in my spirit”).

- *Periphrastic Perfect*: There are *two* perfect periphrastics:

- (1) The periphrastic future–perfect construction: the future of εἰμί + perf. ptc. (Cf. the periph. fut., above, and Matt. 16:19).
- (2) The *pres.* of εἰμί + the perf. ptc. (Lk. 20:6). Jn. 6:65, οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς (“no one can come to me except *it were given* to him from the Father”).³⁰

Pluperfect Tense

The pluperfect tense (Lat: *plus quam perfectum*, lit: more than perfect). The action is considered as complete and its results existing until some point in past time as indicated by the given context (●—●). This is an auxiliary to the perfect tense, the past–perfect, differing only in that the pluperfect views an action from the standpoint of past time.

Uses

- *Consummative Pluperfect*: This expresses completed action with a resultant state occurring in past time as indicated by the context (Mk. 16:9; Jn. 9:22; Acts 1:10).

Jn. 6:17 καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς (“and darkness had already fallen and Jesus had not yet come unto them”).

- *Intensive Pluperfect*: This use emphasizes the completion of an action whose continued state still exists (Mk. 10:1; Lk. 4:41; Acts 14:23).

Jn. 18:16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω (“but Peter stood outside the gate”).

- *Periphrastic Pluperfect*: This construction is formed by the *imperfect* of εἰμί + the *perf.* ptc.³¹ Cf. Lk. 8:2 καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ

³⁰ Note that the necessary distinction between the periphrastic perfect and the periphrastic pluperfect depends on the tense of the verb εἰμί —*present* tense for the perfect periphrastic, *imperfect* tense for the pluperfect periphrastic.

³¹ For the distinction between the perfect and pluperfect periphrastic, see the footnote under the perfect periphrastic construction.

πνευμάτων πονηρῶν (“And certain women, who had been healed from evil spirits”).

XV TABLE OF THE REGULAR GREEK VERB

Pres. Ind. Act.

Singular	Plural
λύω, I loose (1 pers. sing.)	λύομεν, We loose (1 pers. pl.)
λύεις, You loose (2 pers. sing.)	λύετε, Ye loose (2 pers. pl.)
λύει, He, she, it looses (3 pers. sing.)	λύουσιν, They loose (3 pers. pl.)

Pres. Ind. Mid. & Pass.

λύομαι, I loose [for] myself, am loosed	λύομεθα, We loose [for] ourselves, are loosed
λύῃ, You loose [for] yourself, am loosed	λύεσθε, Ye loose [for] yourselves are loosed
λύεται, He looses [for]himself, is loosed	λύονται, They loose [for] themselves, are loosed

Imperf. Ind. Act.

Singular	Plural
ἔλυον, I was loosing	ἐλύομεν, We were loosing
ἔλυες, You were loosing	ἐλύετε, Ye were loosing
ἔλυε, He, she, it was loosing	ἔλυον, They were loosing ³²

Imperf. Mid. & Pass. Ind.

Singular	Plural
ἐλύομην, “I was loosing [for] myself, was being loosed	ἐλύομεθα, “We were loosing [for] ourselves, were being loosed
ἐλύου, “You were loosing [for] yourself, were being loosed	ἐλύεσθε, “You [ye] were loosing [for] yourselves, were being loosed
ἐλύετο, “He was loosing [for] himself, was being loosed	ἐλύοντο, “They were loosing [for] themselves, were being loosed

Fut. Ind. Act.

Singular	Plural
λύσω, “I shall loose”	λύσομεν, “We shall loose”
λύσεις, “You will loose”	λύσετε, “Ye will loose”
λύσει, “He [she, it] will loose”	λύσουσι, “They will loose”

³² Note that the 1 pers. sing. and the 3 pers. pl. are identical in form. The given form must be determined by the context.

Fut. Ind. Mid.

Singular	Plural
λύσομαι, “I shall loose [for] myself”	λυσόμεθα, “We shall loose [for] ourselves”
λύση, “You will loose [for] yourself”	λύσεσθε, “Ye will loose [for] yourselves” or for yourselves”
λύσεται, “He [she, it] will loose [for] himself”	λύσονται, “They will loose [for] themselves”

Fut. Ind. Pass.

Singular	Plural
λύθησομαι, “I shall be loosed”	λυθησόμεθα, “We shall be loosed”
λυθήση, “You will be loosed”	λύθήσεσθε, “Ye will be loosed”
λυθήσεται, “He [she, it] will be loosed”	λυθήσονται, “They will be loosed”

Aor. Ind. Act.

Singular	Plural
ἔλυσα, “I loosed”	ἐλύσαμεν, “We loosed”
ἔλυσας, “You loosed”	ἐλύσατε, “Ye loosed”
ἔλυσε, “He [she or it] loosed”	ἔλυσαν, “They loosed”

Aor. Ind. Mid.

Singular	Plural
ἐλυσάμην, “I loosed [for] myself”	ἐλυσάμεθα, “We loosed [for] ourselves”
ἐλύσω, “You loosed [for] yourself”	ἐλύσασθε, “Ye loosed [for] yourselves”
ἐλύσατο, “He [she or it] loosed [for] himself”	ἐλύσαντο, “They loosed [for] themselves”

Aor. Ind. Pass.

Singular	Plural
ἐλύθην, “I was loosed”	ἐλύθημεν, “We were loosed”
ἐλύθης, “You were loosed”	ἐλύθητε, “Ye were loosed”
ἐλύθη, “He [she, it] was loosed”	ἐλύθησαν, “They were loosed”

Perf. Ind. Act.

Singular	Plural
λέλυκα, “I have loosed”	λελύκαμεν, “We have loosed”
λέλυκας, “You have loosed”	λελύκατε, “Ye have loosed”
λέλυκε (ν), “He has loosed”	λελύκασι (–καν), “They have loosed”

Perf. Ind. Mid. & Pass.

Singular	Plural
λέλυμαι, “I have loosed [for] myself, been loosed”	λελύμεθα, “We have loosed [for] ourselves, been loosed”
λέλυσαι, “You have loosed [for] yourself, been loosed”	λέλυσθε, “Ye have loosed [for] yourselves, been loosed”
λέλυται, “He has loosed [for] himself, been loosed”	λέλυνται, “They have loosed [for] themselves, been loosed”

Pluperf. Ind. Act.

Singular	Plural
(ἐ)λελύκειν, “I had loosed.”	(ἐ)λελύκειμεν, “We had loosed.”
(ἐ)λελύκεις, “You had loosed”	(ἐ)λελύκειτε, “Ye had loosed”
(ἐ)λελύκει, “He had loosed”	(ἐ)λελύκεισαν, “They had loosed”

The Greek Regular Participle

Tense	Voice	Masc.	Fem.	Neut.
Pres.	Act.	λύων	λύουσα	λῶον
	Mid. & pass.	λυόμενος	λυομένη	λυόμενον
Fut.	Act.	λύσων	λύσουσα	λῦσον
	Mid.	λυσόμενος	λυσομένη	λυσόμενον
	Pass.	λυθησόμενος	λυθησομένη	λυθησόμενον
Aor.	Act.	λύσας	λύσασα	λῦσαν
	Mid.	λυσάμενος	λυσαμένη	λυσάμενον
	Pass.	λυθείς	λυθεῖσα	λυθέν
Perf.	Act.	λελυκώς	λελυκυῖα	λελυκός
	Mid. & Pass.	λελυμένος	λελυμένη	λελυμένον

XVI

THE PRINCIPAL PARTS OF THE COMMON IRREGULAR VERBS

Irregular verbs are those which do not retain the present verb-stem in the various principal parts, follow the regular endings; or which become deponent in one or more tenses other than the present. There are thirty-seven such common irregular verbs in the Greek Testament.

Pres. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Perf. Mid & Pass.	Aor. Pass.	Eng. Equiv.
λύω	λύσω	ἔλυσα	λέλυκα	λέλυμαι	ἐλύθην	“loose”
ἀγγέλλω	ἀγγελῶ	ἠγγειλα		ἠγγέλμαι	ἠγγέλην	“announce”
ἄγω	ἄξω	ἠγηγον	ἦχα	ἦγμαι	ἦχθην	“lead, go”
ἀίρω	ἀρῶ	ἦρα	ἦρκα	ἦρμαι	ἦρθην	“lift up”
ἀκούω	ἀκούσω	ἤκουσα	ἀκήκοα		ἠκούσθην	“hear”

ἁμαρτάνω	ἁμαρτήσω	ἥμαρτον	ἡμάρτηκα	ἡμάρτημαι	ἡμαρτήθην	“sin”
ἀπόλλυμι	ἀπολέσω	ἀπώλεσα	ἀπόλωλα			“destroy”
βαίνω	βήσομαι	ἔβην	βέβηκα	βέβημαι	ἐβλήθην	“go”
βάλλω	βαλώ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην	“throw”
γίνομαι	γενήσομαι	ἐγενόμην	γέγονα	γεγέννημαι	ἐγενήθην	“become”
γινώσκω	γνώσομαι	ἔγνων	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην	“know”
γράφω	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφην	“write”
διδάσκω	διδάξω	ἐδίδαξα	δεδίδαχα	δεδίδωμαι	ἐδιδάχθην	“teach”
δίδωμι	δώσω	ἔδωκα	δέδωκα	δέδομαι	ἐδόθην	“give”
διώκω	διώξω	ἐδίωξα	δεδίωκα	δεδίωγμαι	ἐδιώχθην	“pursue”
δύναμαι	δυνήσομαι	ἐδυνάμην, or ἠδυνάμην		δεδύνημαι	ἠδυνάσθην	“can, be able”
ἐγείρω	ἐγερῶ	ἤγειρα	ἐγήγερκα	ἐγήγερμαι	ἠγέρθην	“raise,raise up”
ἔρχομαι	ἐλεύσομαι	ἦλθον	ἐλήλυθα			“come, go”
ἐσθίω	φάγομαι	ἔφαγον				“eat”
εὑρίσκω	εὑρήσω	εὔρον	εὔρηκα	εὔρημαι	εὔρέθην	“find”
ἔχω	ἔξω	ἔσχον	ἔσχηκα	ἔσχημαι		“have, hold”
θνήσκω	θανοῦμαι	ἔθανον	τέθνηκα			“die”
ἵστημι	στήσω	ἔστησα or ἔστην	ἔστηκα	ἔσταμαι	ἑστάθην	“stand”
καλέω	καλέσω	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην	“call”
κρίνω	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην	“judge”
λαμβάνω	λήψομαι	ἔλαβον	εἵληφα	εἵλημμαι	ἐλήμφθην	“take”
μένω	μενῶ	ἔμεινα	μεμένηκα			“abide,rem ain”
ὁράω	ὄψομαι	εἶδον	εώρακα, or ἔορακα	ὤμμαι	ὤφθην	“see”
πάσχω	πείσομαι	ἔπαθον	πέπονθα			“suffer”
πίπτω	πεσοῦμαι	ἔπεσον, or ἔπεσα	πέπτωκα			“fall”
στρέφω	στρέψω	ἔστρεψα		ἔστραμμαι	ἑστραφην	“turn”
σώζω	σώσω	ἔσωσα	σέσωκα	σέσωμαι, or σέσωσμαι	ἑσώθην	“save”
τάσσω	τάξω	ἔταξα	τέταχα	τέταγμαι	ἐτάγην	“arrange”
τίθημι	θήσω	ἔθηκα	τέθεικα	τέθειμαι	ἐτέθην	“place”
φέρω	οἴσω	ἤνεγκα	ἐνήνοχα	ἐνήνεγμαι	ἠνέχθην	“bear,carry ”
φημί	ἐρῶ	εἶπον	εἶρηκα	εἶρημαι	ἐρρέθην, or ἐππήθην	“say”

XVII TABLE OF GREEK PREPOSITIONS

There are two types of prepositions: “proper” and “improper,” i.e., those that can be compounded with verbs and those that cannot. There are forty-two improper prepositions, which are also used as adverbs:

Chart of Improper Prepositions

Prep.	Case / Meaning	Prep.	Case / Meaning
ἅμα	Ins. “together with”	κατέναντι	Gen. “over against”
ἄνευ	Abl. “without”	κατενώπιον	Gen. “before the face of”
ἄντικρυς	Gen. “over, against, opposite”	κυκλόθεν	Gen. “from all sides, around”
ἀντιπέρα	Abl. “opposite”	κύκλῳ	Gen. “in a circle”
ἀπέναντι	Abl. “before, opposite, contrary to”	μέσον	Gen. “in the midst of”
ἄτερ	Abl. “without”	μεταξύ	Abl. “between”
ἄχρι	Gen. “until”	μέχρι	Gen. “as far as, until”
ἐγγύς	Gen., Dat. “near”	ὀπίσθεν	Abl. “from behind”
ἐκτός	Abl. “outside of”	ὀπίσω	Abl. “behind”
ἐμπροσθεν	Abl. “in front of”	ὀψέ	Abl. “after”
ἐναντι	Gen. “before”	παραπλήσιον	Gen. “near to”
ἐναντίον	Gen. “in the presence of, before, in the judgment of”	παρεκτός	Abl. “except”
ἐνεκα	Gen. “on account of”	πέραν	Abl. “on the other side”
ἐντός	Gen. “within”	πλήν	Abl. “besides, except”
ἐνώπιον	Gen. “in the sight of”	πλησίον	Gen. “near”
ἐξω	Abl. “outside of”	ὑπεράνω	Abl. “above”
ἐωθεν	Abl. “from without”	ὑπερέκεινα	Abl. “beyond”
ἐπάνω	Gen. “above”	ὑπερεκπερισσοῦ	Abl. “far more than”
ἐπέκεινα	Abl. “beyond”	ὑποκάτω	Abl. “underneath”
ἔσω	Gen. “with”	χάριν	Gen. “for the sake of”
ἕως	Gen. “until, as far as”	χωρίς	Abl. “without”

Chart of Proper Prepositions

There are eighteen proper prepositions in the NT. When prepositions are used in compound verbs, they may be used in an adverbial sense. Their basic meaning completes the idea of the verb or intensifies it. *This intensive or emphatic significance is termed the “perfective” use of the preposition.*³³

ἀνά, **Root meaning:** “upwards” (Used with **Acc.**), “up,” “back,” “again,” “to the number of,” “at the rate of.”

Remote meaning: “in the midst of,” “between.”

Perfective force: “Up.” E.g., ἀναδείκνυμι (“I show up” Acts 1:24). ἀναδέχομαι “I take up” an acquaintance (Acts 28:7).

ἀντί, **Root Meaning:** “face-to-face, facing, opposite” (Used with **Abl.**), “against,” “instead of,” “at the end of,” “opposite.”

Remote Meaning: “in exchange for.”

Perfective Force: “facing, face-to-face” E.g., ἀντιβάλλετε (Cf. Lk. 24:17. Two disciples were “exchanging” words).

ἀπό, **Root Meaning:** “away from,” (Used with **Abl.**), emph. source or separation “off, away from,” “back.”

Remote Meaning: “by,” “on account of,” (agency).

Perfective Force: “off,” E.g., ἀπαρνέομαι (Cf. Matt. 16:24. “I renounce, deny utterly.”). Cf. also ἀποθνήσκειν, “to die [off].”

διά, **Root meaning:** “two” (derived from δύο). (Used with **Gen., Acc.**), **Gen.** “through”

Remote Meaning: “by, through” “by means of” (agency). **Acc.** “because of” “for the sake of.”

Perfective Force: “To carry an action through.” E.g., διεληλυθότα (Cf. Heb. 4:14. “Having passed through” the heavens).

εἰς, **Root Meaning:** “into” (Used with **Acc.**), “into,” “in” “unto,” “to,” “for”

Remote Meaning: “in,” “upon,” “against,” “with respect to,” “because of,” “for the purpose of,” “with a view to.”

Perfective Force: “Into, unto, towards, upon.” E.g., παρεισήλθεν (Cf. Rom. 5:20. The law “entered” [came in alongside]).

ἐκ, **Root Meaning:** “Out of, from within” (emph. source). (Used with **Abl.**), “out of,” “from,” “within,” “away.”

Remote Meaning: “on,” “by means of,” “because of.”

Perfective Force: “Out, extremity.” E.g., ἐξαπορούμενοι (2 Cor. 4:8. “being perplexed unto despair”), e.g., Heb. 11:6, ἐκζητοῦσιν, “diligently seek.”

ἐν, **Root meaning:** “within, in” (Used with **Loc., Ins.**), **Loc.** “in,” “on,” “at,” “within,” “among.” **Ins.** “with,” “by,” “by means of.”

³³ The “perfective” use of the preposition has absolutely nothing to do with the perfect tense. Cf. A. T. Robertson, *Op. cit.*, pp. 563–565; and W. D. Chamberlain, *An Exegetical Grammar of the Greek New Testament*, pp. 132–148.

Remote Meaning: “besides,” “because of.”

Perfective Force: “In, within.” E.g., ἐνδέχομαι (Cf. Lk. 13:33. “Admit” [accept in myself]).

ἐπί, **Root meaning:** “upon” (Used with **Gen., Loc., Acc.**), **Gen.** “upon,” “on,” “at,” “by,” “before” (emph. contact). **Loc.** “upon,” “at” “over,” “before” (emph. position). **Acc.** “upon,” “on,” “up to,” “over” (emph. motion or direction).

Remote Meaning: “in,” “against,” “for,” “on account of,” “in the time of,” “in addition to.”

Perfective Force: Intensive. E.g., ἐπίγνωσις, e.g., Rom. 3:20. “full [adequate, complete] knowledge.”

κατά, **Root meaning:** “down” (Used with **Gen., Abl., Acc.**), **Gen.** “down upon, down, against, throughout, by” **Abl.** “down from” (emph. source). **Acc.** “along,” “at,” “according to” “under the influence or dominion of.”

Remote Meaning: “with reference to,” “with respect to.”

Perfective Force: “Down” [intensive]. E.g., καταδιώκω (Mk. 1:36. “Search for [hunt down];” Cf. also κατέφαγον, Lk. 8:5. “I ate up [down, devoured]”).

μετά, **Root meaning:** “in the midst of,” “in association with” (Used with **Gen., Acc.**), **Gen.** “with” (emph. association). **Acc.** “after” (emph. relation to).

Perfective Force: “With, after.” E.g., μετανοέω (Matt. 3:2. “Repent” [think back, after thought]).

παρά, **Root meaning:** “beside, alongside” (Used with **Abl., Loc., Acc.**), **Abl.** “from” (emph. source). **Loc.** “by the side of,” “in the presence of,” “with,” “before” (emph. position). **Acc.** “to the side of,” “along,” “beyond.”

Remote Meaning: “than” (in comparisons), “contrary to.”

Perfective Force: “To the side of, aside, going on or past.” E.g., παραβαίνω (Matt. 15:2. “I transgress.” Cf. also παραδίδωμι, “I hand over, betray.” Cf. Matt. 26:46; Rom. 1:24–28).

περί, **Root meaning:** “in a circuit about,” “around” (Used with **Gen., Acc.**), **Gen.** “about,” “concerning” (emph. figurative use). **Acc.** “around,” “about” (emph. locality, place).

Remote Meaning: “in behalf of,” “with,” “in everything.”

Perfective Force: “Round about.” E.g., περιπατέω (Eph. 4:1. “Walk about” [peripatetic life–style]).

πρό, **Root Meaning:** “before.” (Used with **Abl.**), Indicating place, position, time, importance.

Remote Meaning: “in the name [or room] of,” “above all.”

Perfective Force: “Before” [esp. re time or place]. E.g., προορίζω (Rom. 8:29–30; Eph. 1:5. “I predestinate” [mark out beforehand, “pre–horizon”]).

πρός, **Root meaning:** “near, to, towards, facing” (Used with **Loc., Acc.**), **Loc.** “at” (emph. place or position). **Acc.** “to,” “towards,” “beside,” “against,” “with,” “at” (emph. motion towards).

Remote Meaning: “for” “with reference to,” “pertaining to,” “on,” “on account of.”
Used with the inf. to show purpose.

Perfective Force: “Near,” “towards.” E.g., προσάγω. (Matt. 18:24. “I bring,” “lead to.”).

σύν, **Root Meaning:** “together with,” “with” (Used with **Ins.**), emph. association and implying close fellowship or cooperation.

Perfective Force: “Together with.” E.g., συνκαλύπτω (Lk. 12:2. “completely covered.” Cf. also Rom. 8:28. συνεργέω, “work together.”).

ὕπέρ, **Root meaning:** “over” (Used with **Abl., Acc.**), **Abl.** “for the sake of,” “in behalf of,” “instead of.” **Acc.** “over,” “above,” “beyond.”

Remote Meaning: “concerning,” “with reference to” “[more] than.”

Perfective Force: “Over, beyond, surpassing, excess.” Cf. Latin *Superus, summus*, and the English “upper, over.” E.g., the double compound ὑπερπερίσσευσεν (Rom. 5:21. “overflowed exceedingly”).

ὕπό, **Root meaning:** “under” (Used with **Abl., Acc.**), **Abl.** “by” (expressing agency). **Acc.** “under” (expressing motion or position).

Perfective Force: “under, submission.” E.g., ὑπακούειν (Matt. 8:27; “to obey” [submit to what is heard]).

NOTE: The emphatic form of the personal pronoun is *normally* used with prepositions, with the exception of πρὸς.

XVIII GREEK EMPHATIC CONSTRUCTIONS

The following discussion surveys the emphatic or intensive constructions and expressions:

Word–Order

One of the most common ways to show some given amount of emphasis in a statement is by a change in word–order. The usual Greek word–order may be the same as the English: Subject—Verb—Object. However, because the Greek is an inflected language (i.e., a language in which the verbs, substantives, etc. are composed of root–stems and various inflected endings which determine their use and place in a given statement), the Subject—Verb—Object sequence is not maintained, as in English. The word–order is thus very free in Greek, reserved for euphony or emphasis, and can occur in any order:

- *Subject–Verb–Object:* Luke 15:11, Ἰσθρῶπις τις (“A certain man,” [Subject]) εἶχεν (“had,” [Verb]) δύο υἱοῦ. (“two sons,” [Object]).
- *Verb–Subject–Object:* John 3:16, Οὕτως γὰρ ἠγάπησεν (“For so loved,” [Verb]) ὁ θεὸς (“God,” [Subject]) τὸν κόσμον, (“the world,” [Object]).
- *Object–Verb–Subject:* 2 Cor. 9:7, ἰλαρὸν γὰρ δότην (“a cheerful giver,” [Object]) ἀγαπᾷ (“loves,” [Verb]) ὁ θεός (“God,” [Subject]).
- *The emphatic position of various words.*

Jn. 1:1 ...καὶ θεὸς ἦν ὁ λόγος (“...and God [, anarth., *Deity*] was the Word”). (emph. pos. of pred. nom.).

Jn. 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο... (“And the Word flesh became...”). (emph. pos. of pred. adj.).

Jn. 1:20, ...Ἐγὼ οὐκ εἰμὶ ὁ Χριστός (“...I am not the Christ”). (Ἐγὼ is doubly emph.: an emph. pers. pron. and also in the emph. pos. for an emph. negation).

Jn. 3:2 ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλο... (“...Rabbi, we know that from God you have come a teacher...”). (emph. pos. of both prep. phrase and vb.).

2 Tim. 4:7 τὸν καλὸν ἀγῶνα ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα (“The good fight I have fought, the course I have finished, the faith I have kept”). (Cf. emph. pos. of three direct objs., se of perf. tense in all three vbs.).

- *The emphatic position of phrases:*

Jn. 1:13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν. (“Who, not of bloods, nor of the will of the flesh, nor of the will of [a] man, but of God having been begotten”).

Rom. 5:12, Διὰ τοῦτο ὥσπερ δι’ ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος... (“Wherefore as by one man sin into the world entered, and by sin death...”).

- *The usual means of emphasizing a given word, phrase, or clause is to place it forward in the statement, out of the usual word–order.*

Jn. 1:1 καὶ θεὸς ἦν ὁ λόγος. (“and the Word as to His essence was Deity”), emph. pos. of predicate nom. John 1:14, Καὶ ὁ λόγος σὰρξ ἐγένετο (“And the Word flesh became”), emph. pos. of the predicate nom. John 1:18, θεὸν οὐδεὶς ἑώρακεν πώποτε (“God no one has ever seen at any time”), emph. pos. of the direct object.

- *At times, a word may be placed last in a statement for a culminative, dramatic or emphatic effect.*

Heb. 7:22 κατὰ τοσοῦτο [καὶ] κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦ. (“By so much was made a surety of a better testament–Jesus”).

Heb. 12:2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν (“Looking away unto the author and finisher of faith–Jesus”).

Jude 3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπασι παραδοθείσῃ τοῖς ἀγίοις πίστει. (“...the once [for all] delivered unto the saints faith”).

The Article

Although the Greek definite article may be used in various ways (e.g., the attributive use with adjectives, the articular vocative, the relative participle, its use as a pronoun, etc.), there are two basic uses: *arthrous* (when the definite article is used, or the “articular” use), and *anarthrous* (when the definite article is absent, omitted or not used). Both constructions are significant.

- The *arthrous use* (articular) points out or emphasizes particular *identity*. Its function is to point out an object and draw attention to it. When it is used with a given word, it makes that word stand out distinctly.

Jn. 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. (“In [the] beginning was the Word, and the Word was with God and the Word was Deity”). Note that θεός with the def. art refers to God, and in the anarthrous use, to Deity. The arthrous use emphasizes the Personal identity of God; the anarthrous use emphasizes the quality or character—i.e., Deity.

Jn. 4:20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν (“Our fathers worshipped on this mountain”).

- The *anarthrous use* (absence, non-use) emphasizes *quality* or *character*.

1 Tim. 3:2 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, (“A one–woman–kind–of–man”), i.e., of unquestioned moral character and behavior. Hebrews 1:2 ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ (“In these last days [God] has spoken to us in [–] Son”), i.e., a “Son–kind–of–revelation” as contrasted with the prophets (ἐν τοῖς προφήταις) in v. 1.

- The arthrous and anarthrous uses when used with two substantives of the same case may be *combined* in a construction with the coordinate conjunction καὶ to point to the same person or entity.³⁴

Acts 2:23 τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ (“This One being delivered by the determinate counsel and foreknowledge of God”). The foreknowledge of God is based on His determinate counsel.

Titus 2:13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, (“Looking for that blessed hope [even the] glorious appearance of our great God and Saviour Jesus Christ”). Here the “blessed hope” and “appearance” of the glory refer to the same event, and the words “the great God” and “savior” both refer to our Lord Jesus Christ.

³⁴ This is known as “Granville Sharp’s Rule,” which states that when two substantives of the same case are joined by the coordinate conjunction καὶ, and the first is articular and the second anarthrous, the second substantive refers to and makes a further assertion about the first.

The Particle

There are various words in the Greek New Testament that are designated as particles. A particle is an uninflected and invariable word used to show syntactical relationships, i.e., to connect words, phrases, clauses or sentences. Some adverbs, emphatic or intensive particles, negative particles, conjunctions, and interjections are used for this purpose. (The adverbs and prepositions are considered separately in this study). Their importance is noted by grammarians:

In general, the particles mark the history of the effort to relate words with each other, clause with clause, sentence with sentence, paragraph with paragraph. They are the hinges of speech, the joints of language, or the delicate turns of expression, the *nuances* of thought that are often untranslatable.³⁵

The fact that ...[particles]...are seldom used makes their use all the more significant, for it is evident that each occurrence of a particle was necessary to help express the writer's ideas. In them lurk hidden meanings and delicate shades of thought that intensify and clarify the thought of the sentence. Unless one learns to understand and appreciate their significance, he will miss getting the author's full thought and fail to realize the benefit of the niceties of Greek.³⁶

The Intensive or Emphatic Particles

Intensive or emphatic particles are inserted either to emphasize a given word or the statement as a whole. They convey or articulate the finer shades of thought and “the pulses of emotion” of the writer.

ἀμήν, “truly, verily, Amen.” This emphasizes that what follows is a solemn or important statement.

Jn. 3:3, ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμήν ἀμήν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. (“And Jesus said to him, Verily, Verily, I say unto you”).

ἀν, An emphatic particle, but *never translated* into English.

Jn. 8:42, εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ᾔην, ἠγαπᾶτε ἄν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον (“If God were your Father, you would have loved Me, for I came from God”).

γέ, An emphatic particle. This emphasizes the word with which it is associated.

Acts 17:27, ζητεῖν τὸν θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιεν, καὶ γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. (“To seek God if indeed then they might feel after him and find him even though indeed, He is not far from each one of us”).

δή, Climacteric. “By all means, really.” This has a note of *urgency* about it.

³⁵ A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, p. 1144.

³⁶ H. E. Dana, and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*, p. 258.

1 Cor. 6:20, ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν. (“Glorify now then God in your bodies”).

εἰ μὴν, “Assuredly, above all.” (From ἦ μὲν).

Heb.6:14, λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε (“Saying, Assuredly I will bless you”).

μὲν, The most common intensive particle in the NT. It is a weakened form of μὴν. It emphasizes contrast, and is often used with. δέ, “On the one hand...on the other.”

1 Cor. 1:12, λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ. (“Each of you says, ‘I [on the one hand] am of Paul, but [on the other] I am of Apollos, [but again] I am of Cephas, but [on the other again] I am of Christ”).

νή, “Swear, affirm.” Used in solemn oaths. An *hapax legomenon* in the NT (1 Cor. 15:31).

ναί, “Yea, Verily.” Strong, confirmatory emphatic particle.

Acts 22:27, προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, σὺ Ῥωμαῖος εἶ; ὁ δὲ ἔφη, Ναί. (“The centurion came and said to him, ‘Paul are you a Roman?’ and he said ‘Yes!’”).

πέρ, “Indeed, really, completely, thoroughly.” *Possesses a note of urgency*. It does not occur except as a compound. E.g., ἐάνπερ, διόπερ, εἰπερ, καθάπερ, καθώσπερ, καίπερ, ὥσπερ, ὥσπερεί.

Heb. 3:14, μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν, (“For we have become partakers with Christ if indeed we hold the beginning of our confidence steadfast unto the end”).

ποτέ, “Ever, at what time, at length.”

Eph. 5:29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν (“For no one ever hated his own flesh”).

πού, πῶς, “Somehow, about, at all, by any means.”

Rom. 11:14, εἴ πῶς παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. (“If by any means I might provoke to jealousy [them which are] my flesh, and might save some of them”).

τοί, “On this account.” Emph., occurring only in compounds. E.g., ἦτοι, καίτοι, μέντοι, τοίνυν.

Heb. 12:1, Τοιγαροῦν καὶ ἡμεῖς, (“So therefore also we”).

The Negative Particles

There are several ways in which a word can be negated in Greek. Such may be put into the negative by the *alpha privative* (ἀ-, ἀν-) or with one of the two major negative particles, οὐ or μή. Οὐ is the stronger or absolute negative. (οὐ before words beginning

with consonants; οὐκ before words beginning with vowels; and οὐξ before words beginning with a rough breathing). Οὐ *when used in rhetorical questions, implies a “Yes” answer*. Μή *is the weaker or milder negative*. Used for qualified negation. *When used in rhetorical questions, μή implies a “No” answer*.

οὐχί is an *emphatic form* of οὐ.

Lk. 1:60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης (“and his mother answered, ‘By no means, but he shall be called John”).

οὐ μή *is the double negative used for the most emphatic negation*, and signifies “In No wise, absolutely not!” Used only in the aorist subjunctive and future indicative.

Jn. 6:37 τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω, (“the one coming to Me I will in no wise [absolutely not] cast out”).

Conjunctions

A conjunction is an uninflected word used to join together words, phrases, clauses or sentences. Conjunctions may be coordinate or subordinate, confirmatory or adversative. They may be merely copulative, may introduce a new meaning such as a purpose clause, and some may be used emphatically.

ἀλλά, a strong adversative, indicating a strong contrast. Sometimes emphatic. (Stronger than δέ). Translated emphatically as “But, except, certainly”

1 Jn 4:10 οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ’ ὅτι αὐτὸς ἠγάπησεν ἡμᾶς (“not that we loved God but that He loved us”).

ἄρα, a postpositive. Introduces conclusive statements and may emphasize uncertainty. Not as definite as οὖν or διό. “Therefore, then, so.”

Acts 8:30, ὁ Φίλιππος ...εἶπεν, Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; (“Philip ...said, ‘Do you really understand, then, what you are reading?’”).

δέ, a postpositive. Adversative (weaker than ἀλλά). Transitional. *At times emphatic*. “But, and, moreover, however, yet, in fact, indeed, on the other hand.”

Acts 3:24 καὶ πάντες δὲ οἱ προφῆται... ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταῦτα. (“And in fact all the prophets...spoke of these days”).

ἐπειδήπερ (ἐπεὶ + δὴ + πέρ). “Since, indeed, to be sure.” A *hapax legomenon* (Lk. 1:1). γάρ, postpositive. May be used emphatically. “Indeed, certainly.”

Acts 16:37 καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. (“and now are they going to secretly thrust us out? Certainly Not! Rather let them personally come and bring us out”).

καί, the most common conjunction in the NT. Used as a coordinate, adversative, or emphatic conjunction. “And, also, even, both...and, besides, but, indeed, verily, yea, certainly.”

Acts 22: 28 ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. (“and Paul said, ‘But I myself verily was [free] born’”).

μέντοι, (μέν + τοί). Adversative or emphatic. “However, indeed.”

Jn. 4:27 οὐδεὶς μέντοι εἶπεν, τί ζητεῖς; ἢ, τί λαλεῖς μετ’ αὐτῆς; (“no one, however, said, ‘What are you seeking?’ or ‘Why are you talking with her?’”).

οὐδε, usually a simple correlative conjunction, and may be used *emphatically* and then should be translated “not even.”

Mk. 6:31 καὶ οὐδὲ φαγεῖν εὐκαίρουν. (“...and they were having [no] opportunity [imperf.] even [not even] to eat”).

οὖν, Inferential, transitional, continuative, resumptive, or responsive. “Therefore, so, consequently, then, now, in response.” Used as an emphatic conjunction: “surely, indeed, by all means, above all.”

Phil. 3:8 ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι (“Yea doubtless also I count all things to be loss”).

Interjections

An interjection is an exclamation inserted in a sentence without necessary grammatical connections: E.g., ἄγε, an imperatival, exclamatory in origin, “Come! Come now!” Δεῦρο, δεύτε, “Hither! Here! Come!” (δεύτε is used when more than one is addressed). Ἴδε, ἴδου, a demonstrative particle, “See! Behold! Lo!” Ἐα, an exclamation of indignation, or wonder mixed with fear, “Ha!, Ah!” Οὐα, an exclamation of wonder or amazement, “Ah! Ha!” Οὐαι, an exclamation of grief or denunciation, “Alas! Woe!” The interjection ὦ is prefixed to vocatives, “O!” The exclamatory particle ὥς denotes “How!”

The Pronoun

The pronoun stands for the noun. *There are four categories of pronouns that may be emphatic:*

Personal Pronouns

The personal pronouns are ἐγώ, (“I”), σύ, (“you” sing.), αὐτός, (“He” 3 pers. intens. pron.), ἡμεῖς, (“We”), ὑμεῖς, (“You” pl., “Ye”) and αὐτοί (“They”). Because the pronominal subject is presupposed or assumed in the verb suffix, the use of the personal pronouns in the nom. case is emphatic.

Jn. 1:25, τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς; (“Why are you baptizing therefore, if you are not the Christ?”).

Jn. 8:12, αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου: (“Jesus spoke to them saying, I [I am] the light of the world”). Cf. 2 Tim. 4:5–6: σὺ δὲ...ἐγώ γάρ... (“But you [on your part]...for I [on my part]”).

Intensive Pronouns

The third person personal pronoun αὐτός may be used intensively in the nom. case, and is the most frequently used pronoun in the NT. *This purpose or use is to emphasize identity.* The intensive pronoun stands in either of two positions: attributive or predicate:

- αὐτός in *the Attributive position* (i.e., with the def. article, or anarthrous), the significance is “The Same.”

Mk. 14:39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν. (“And again having gone away, He prayed the same word [prayer]”).

- αὐτός in *the Predicate position* (i.e., without the def. article, or anarthrous), the significance is “self.”

Rom. 8:16 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ. (“The Spirit Himself [and no one less] bears witness with our spirits...”).

- Double pronouns are emphatic.

Acts 10:26 Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι. (“Rise up! I also myself am a man”).

Acts 20:30 καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα (“Even from among you yourselves shall men arise, speaking perverse things”).

Possessive Personal Pronouns

There are *two forms* of possessive personal pronouns: unemphatic or enclitic and emphatic. The enclitic or unemphatic are: μου, (“my”) μοι, (“to, for me”), με, (“me”).

- The emph. forms are formed with the addition of a prefixed ε and are accented: ἐμοῦ, ἐμοί, and ἐμέ.

Jn. 17:10 καὶ τὰ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμέ, καὶ δεδοξασμαι ἐν αὐτοῖς (“All mine [my things] are yours, and all yours [your things] are mine, and I am glorified in them”).

- The term ἴδιος is also used for emphasis.(what is one’s own, or peculiar to one’s self. Hence, such English terms as “idiom,” “idiot,” “idiosyncrasy”).

Jn. 1:11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. (“Unto His own [things] He came, and His own [people?] received Him not”).

- The emph. form of the personal pronoun is *normally* used with prepositions, with the exception of πρός.
- The possessive adjective (Sometimes termed the “possessive pronoun”) (ἐμός, “my”; σός, “thy”; ἡμέτερος “our”; ὑμέτερος, “your”) is used when the idea of possession is emphasized. See below under *Emphasis: The Adjective*.

Demonstrative Pronouns

The demonstrative pronouns οὗτος (“This one”) and ἐκεῖνος (“That one”) may at times be emphatic, standing for the subject who is well-known in the context.

Jn. 1:18 θεὸν οὐδεὶς ἑώρακεν πώποτε μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. (“God no one has ever seen; the only begotten Son [God], the One being in the bosom of the Father, He [that One] has declared [exegeted] Him”). The term οὗτος can also be used emphatically, and perhaps often in a pejorative sense.

Matt. 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων. (“This one [fellow] does not cast out demons except by Beelzebub”). Cf. also Matt. 26:6; Lk. 15:2.

The Adjective And Adverb

The Adjective

Adjectives may be used in three ways: *Substantively* (with the definite article as a noun), or *attributively* and *predicatively*, i.e., either *with* (attributive) or *without* the definite article (predicate). The attributive construction *attributes* a quality to the noun. The predicate construction *makes an assertion about the noun*, and implies an equitive verb or copula [“is,” “are”]. Both the attributive and predicate have two possible constructions: First (Definite Article–Adjective–Noun) or second (Definite Article–Noun–Definite Article–Adjective) *attributive* position, and first (Adjective–Definite Article–Noun) or second (Definite Article–Noun–Adjective) *predicate* position.

- The second, or restrictive attributive position is emphatic, as noted by the repetition of the definite article.

Jn. 10:11, Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός; ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. (“I am the shepherd [I mean] the good one; the shepherd [I mean] the good one gives his life for the sheep”).

- The first predicate position is to a degree emphatic, as noted by the emphatic position of the adjective.

Jn. 4:24 πνεῦμα ὁ θεός. (“God is Spirit,” or “Spirit [emphatically] God [is]”).

- An adjective may be used in the *superlative* (rather rare in the NT) or *elative* (expressive of a high degree of intensity or quality) sense.

1 Cor. 15:9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, (“For I am the very least of the Apostles”).

- The possessive adjective (ἐμός, “my”; σός, “thy”; ἡμέτερος, “our”; ὑμέτερος, “your”) is used when the idea of possession is emphasized. The adjective stands in either the first or second attributive position.

Jn. 17:17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. (“Sanctify them through Thy truth, Thy Word is truth”).

The Adverb

Adverbs are used to express relationships of manner, degree, place and time.

- Some adverbs may be used in a *superlative*, *relative*, *imperative*, or *emphatic* sense.

Acts 25:10 Ἰουδαίους οὐδὲν ἡδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκει.
("To the Jews I have done no wrong as you *very well* know").

Matt. 2:6 Καὶ σὺ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ("And you, Bethlehem [in the] land of Judah, *by no means* are you least").

- The adverb ἀπᾶξ denotes "one time, once." The emphatic form, ἐφάπαξ, denotes "once," "all at once," "once for all [never to be repeated]." Cf. 1 Cor. 15:6 (Cf. also Rom. 6:10; Heb. 7:27; 9:12; 10:10).

The Preposition

There are eighteen proper prepositions in the NT. When prepositions are used in compound verbs, they may be used in an adverbial sense. Their basic meaning completes the idea of the verb or intensifies it. This intensive or emphatic significance is termed the "perfective" use of the preposition. See Section XVII for the prepositions.

Commands And Prohibitions

Commands

There are three tenses used in commands: the present imperative, future indicative and aorist imperative. The *Future Imperative* ("volitive future") uses the future as an imperative "shall." (Cf. Matt., 22:36–38). Mainly used in quotations from the OT. The emphasis is obvious in the present and aorist imperatives.

- The *Present Imperative* commands a continuous or repetitive action: "keep on..." It emphasizes the *durative* nature of a given command.

Matt. 7:7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε·
κρούετε, καὶ ἀνοιγήσεται ὑμῖν. ("Keep on asking, and ye shall receive,
keep on seeking, and ye shall find, keep on knocking, and it shall be opened
unto you").

- The *Aorist Imperative* commands an action to be commenced at once with a note of urgency and determination. It emphasizes the *immediate or urgent and determinative* nature of a given command.

2 Tim. 4:2, 5 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως,
ἐλεγεῖν, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ
διδασκαλίᾳ...σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον
εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. ("[Urgently, and
with all determination] preach the word, [urgently and with all
determination] be on hand, [urgently and with all determination] reprove,
[urgently and with all determination] rebuke, [urgently and with all
determination] exhort with all longsuffering and doctrine...[keep on] being
clear-headed, [urgently and with all determination] suffer affliction,
[urgently and with all determination] do the work of an evangelist, your

ministry [with a sense of urgency and with all determination] completely fulfill!”).

- Note should also be taken of the *imperative of direct speech*. The use of the word λέγω in the sense of a command.

Rom. 12:3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ’ ὃ δεῖ φρονεῖν, (“I say unto you through the grace given unto me”) Cf. e.g., Matt. 5:22, 26, 28, 32, 34, 39, 44.

Prohibitions

There are two types of prohibitions, *each emphasizing a specific relation to a given action*:

- The *Present Imperative of Prohibition* prohibits an action already in progress, and is to be translated “Stop...!”

Rom. 12:2 καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, (“Stop being conformed [assuming the scheme or outward appearance of] to this age!”)

- The *Aorist Subjunctive of Prohibition* (The imp. mood is *not* used) prohibits even the commencement of an anticipated or possible action, and is to be translated “Do not even begin to...!” or “Never ever...!”

Matt. 1:20 ἰδοὺ ἄγγελος κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου, (“Behold an angel of the Lord appeared to him saying, ‘Joseph, do not [even begin to] be afraid to take unto thee Mary thy wife.’”).

Acts 18:9 εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δὶ ὁράματος τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης, (“Stop being afraid [pres. imp. of prohib.]. . . and do not even begin to be silent [aor. subj. of prohib.].!”).

Matt. 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. (“And lead us not [do not ever begin to, keep us far away from] temptation”). This is the strong language of prayer and entreaty or desire articulated in the aor. subj. of prohib.

The Verb

Verbs possess five qualities or characteristics: tense, mood, voice, person and number. There are certain means by which a given verb can demonstrate emphasis or intensity. This is usually accomplished by the omission of the copula or equitive verb, placing the verb forward in the sentence, the special use of a given tense, the unique function of the middle voice, various periphrastic constructions, and the perfective use of compounds with prepositions.

Absence of The Copula and Emphatic Position

The *copula* is the intransitive, equitive or “to be” verb. This may be omitted. When the verb is present (necessarily true for transitive verbs, except by an ellipsis in an extended sentence when the verb might not be repeated for dramatic effect), it may stand in an emphatic position to the rest of the sentence.

- The copulative may be omitted by ellipsis for dramatic effect, and so understood. It has the force of an “equals sign” (=).

Phil. 1:21 ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. (“For to me to live—Christ, and to die—gain,” or “For to me to live [equals] Christ, and to die [equals] gain”).

- The verb may stand in a position of emphasis, out of the usual word order in a position which is unusual. The major thoughts are usually placed first.

2 Cor. 9:7, ...ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεὸς (“God loves a cheerful giver”). The word order is object–verb–subject, (Paul accommodates the LXX in Prov. 22:8, which reads ...ἄνδρα ἰλαρὸν καὶ δότην εὐλογεῖ ὁ Θεός..., changing the reading under Divine inspiration). The emphasis is clearly upon both the giver and his attitude. Such emphasis is untranslatable into English.

Tense

There are special uses of some tenses to emphasize or intensify the action of the verb. This may be done for a dramatic effect, reveal a vividness or emotion in the writer’s mind, or emphasize a given type of action or state.

- The *Historical Present*. This occurs when a past event is transferred into the present by the vividness of the writer’s mind. It occurs in the 3rd pers. sing. or pl. and is determined by the temporal character of the context.

Matt. 17:1 Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν. (“And after six days Jesus took [takes] Peter...and led them up [leads] into a high mountain”).

- The *Dramatic Aorist*. The aorist may be used to state a present reality with the certainty of a past event. This is an idiomatic expression for emphasis. It is used to denote “a state of mind just reached, or of an act expressive of it.”

Lk. 16:4, ἔγνων τί ποιήσω (“I know [knew, perceived] what I shall do”).

- The *Intensive Perfect*. The perfect is used when attention is focused upon the *results* of an action and its *existing state*. “This is the emphatic method in Greek of presenting a fact or condition. It is the strong way of saying that a thing *is*.”³⁷

1 Cor. 5:3 ἤδη κέκρικα ὡς παρὼν (“I have judged already, as being present”).

- The *Intensive Pluperfect*. This may be used to emphasize the results and lay stress on the reality of the fact.

Acts 9:21 καὶ ὧδε εἰς τοῦτο ἔληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ (“For he had come here for this purpose, that he might lead them bound”).

³⁷ Dana and Mantey, *Op. cit.*, p. 202. These grammarians also distinguish a “Dramatic Perfect,” which others may closely associate with the “Intensive Perfect.”

Voice

There are three voices in the Greek: Active, middle, and passive. In the active voice, the subject is performing the action, in the passive voice the subject is being acted upon, or receives the action of the verb. *In the middle voice, the subject is either acting upon himself or with reference to himself, i.e., he participates in some way in the results of the action.* The force of the middle voice is, of course, lost in any existing translation into the English, as there is neither an equal nor an approximate for its significance. *Its use may be reflexive, reciprocal, permissive, or “dynamic.”*

Emphasis or intensity is expressed by what is variously termed the “indirect,” “intensive,” or “dynamic” middle voice. This use emphasizes “the agent producing the action rather than participating in its results....The Greeks employed the middle where we must resort to italics.”³⁸ This emphasis is to be inferred from the context.

Eph. 1:4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἁμόμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, (“According as He has chosen [He and no other] us in Him before the foundation of the world, that we should be holy and without blame before Him in love”).

Hebrews 9:12 οὐδὲ δι’ αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος (“Not by the blood of bulls and goats, but by His own blood He entered once into the holy places, [He Himself] *having secured* eternal redemption”).

2 Cor. 1:23 Ἐγὼ...ἐπικαλοῦμαι (“I...myself call on...”).

Mood

There are four moods in the Greek: indicative, subjective, optative and imperative. The indicative is the mood of *reality* or assumed reality. The subjunctive is the mood of *probability* or *contingency*. The optative is the mood of *possibility*. The imperative is the mood of *command* or entreaty. In the three moods departing from the indicative, there is a distinct and progressive distancing away from reality.

Emphasis is sometimes expressed in the optative mood in a strong intense or emphatic wish or prayer. This is called the voluntative optative.

Rom. 3:4 μὴ γένοιτο (“May it never be!” “Absolutely Not!” Translated usually as “God Forbid!”) Cf. the occurrences in Romans alone: 3:3, 6, 31; 6:2,15; 7:7, 13; 9:14; 11:1, 11.

Lk. 1:38 for an affirmative: εἶπεν δὲ Μαριάμ, Ἴδου ἡ δούλη κυρίου γένοιτό μοι κατὰ τὸ ῥῆμά σου. (“And Mary said, ‘Behold, the handmaid of the Lord, Let it be to me according to your word’”).

The Periphrastic Construction

The periphrastic construction is comprised of either the present or imperfect of εἶμι + a participle in the present, future, aorist (a *hapax legomenon*, Lk. 23:19), perfect or

³⁸ Dana and Mantey, *Op. cit.*, pp. 158–159.

pluperfect tense. This construction emphasizes a given type of action with the combination of the verb and participle.

- *Periphrastic Present*: The present of εἰμί + the pres. ptc. (The pres. ptc. designates continual action contemporaneous with the main verb). This construction always emphasizes the *durative* element of the participle.

Jn. 1:41 Εὗρήκαμεν τὸν Μεσσίαν ὃς ἐστὶν μεθερμηνευόμενος Χριστός.
("We have found the Messiah, which is being interpreted, the Christ").

- *Periphrastic Imperfect*: The imperf. of εἰμί + pres. ptc. This emphasizes continual, habitual, stative, or customary action in past time (Mk. 2:18; Lk. 1:21).

Acts 2:42 ἦσαν δὲ προσκαρτεροῦντες... ("They were continuing steadfastly [obstinately]...").

- *Periphrastic Future*: The future tense is essentially punctiliar in force. The periphrastic construction enables the future to express a *durative* action. There are two ways in which the periphrastic future may be formed:

(1) The fut. of εἰμί + the pres. ptc. for a *durative future*, Luke 21:17, καὶ ἐξεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ("You shall be hated by all men").

(2) Some form of μέλλω (that which is about to occur, or on the point of occurring, or determined, fixed by necessity) + an infinitive. This form of the future is more *emphatic* in force and considers the action as more *imminent*. Cf. John 12:33, τοῦτο δὲ ἔλεγεν σημαίνων ποίω θανάτῳ ἤμελλεν ἀποθνήσκειν. ("what death He was about to die").

Cf. Matt. 16:19 for a future perfect periphrastic construction: δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς ("Whatsoever you shall bind on earth shall have been already bound in heaven...whatsoever you shall loose on earth shall have already been loosed in heaven").

- *Periphrastic Perfect*: There are *three* perfect periphrastics:

(1) The *present* of εἰμί + the perf. ptc. (Lk. 20:6).

Jn. 6:65 οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρός. ("no one can come to me except it were given to him from the Father").³⁹

(2) The *periph. fut.-perf.* construction: the fut. of εἰμί + *perf.* ptc.

Matt. 16:19 for a future perfect periphrastic construction: δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς ("Whatsoever you shall

³⁹ Note that the necessary distinction between the periphrastic perfect and the periphrastic pluperfect depends on the tense of the verb εἰμί: *present* tense for the perfect periphrastic, *imperfect* tense for the pluperfect periphrastic.

bind on earth shall have been already bound in heaven...whatsoever you shall loose on earth shall have already been loosed in heaven”).

- (3) *Periphrastic Pluperfect*: This construction is formed by the *imperf.* of εἰμί + the *perf.* ptc.

Lk. 8:2 καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν (“And certain women, who had been healed from evil spirits”).

The Compound or Perfective Use

The compound or perfective use combines the Aktionsart of the verb with the basic significance of the given preposition. *This significance is usually emphatic or intensive.*

The Noun or Substantive

Emphasis or intensity can be expressed by certain forms or uses of the substantives (Nouns, adjectives and participles).

Repetition of The Subject

Sometimes the substantive is repeated instead of utilizing the pronoun. This is for emphasis, antithesis, or dramatic effect.

Lk.22:31 Σίμων Σίμων (“Simon, Simon...”).

Acts 9:4, Σαούλ Σαούλ (“Saul, Saul...”).

Lk. 12:8 Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ (“The Son of Man” is a Messianic title and more emphatic or dramatic than even the personal pronoun ἐγώ).

Case

There are eight cases and five distinct forms for substantives: Nominative, Genitive, Ablative, Locative, Dative, Instrumental, Accusative, and Vocative. Several of these cases express emphatic or intensive idioms.

- The *Nominative of Exclamation*. (“Interjectional Nominative”). A word in the nominative stands apart from a verb as an exclamation.

Rom. 7:24, ταλαίπωρος ἐγὼ ἄνθρωπος: (“wretched man that I am!”). Cf. 1

Cor. 15:57, τῷ δὲ θεῷ χαῖρις (“Thanks be to God!”).

- “The *qualifying force of the Genitive* case is more emphatic than that of the adjective.” (Cf. the difference between a “gracious God” and “the God of grace,” “a truthful man” and “a man of truth” for the qualifying force of the genitive).

1 Jn. 1:1, “Ὁ ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς– (“The Word of Life” [more emphatic and climacteric than “The Living Word”]).

- The *Dative of Advantage or Disadvantage* emphasizes personal interest to a great degree.

2 Cor. 2:1 ἔκρινα γὰρ ἐμαυτῷ τοῦτο, (“I judged this for myself”). Cf. also Jas. 3:18 for the thought of personal advantage, and Matt. 23:31 for the thought of disadvantage.

- The *Cognate Accusative*. This emphatic construction occurs when the accusative of direct object contains *the same idea* signified by the verb, and becomes coextensive with its significance (Mk. 4:41; 2 Tim. 4:7; 1 Pet. 5:2).

Matt. 2:10 ἐχάρησαν χαρὰν μεγάλην σφόδρα. (“they rejoiced with great joy”). Cf. also 2 Timothy 4:7, τὸν καλὸν ἀγῶνα ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα (“The good fight I have fought, the course I have finished, the faith I have kept”).

- The *Double or Predicate Accusative* has a qualifying force. This emphasizes or focuses upon the quality of a person or relationship. It consists of two (or more) *anarthrous* words in the acc.

Rom. 10:9 ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν, (“That if you confess with your mouth Jesus as Lord”).

2 Cor. 4:5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Ἰησοῦν Χριστὸν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. (“For not ourselves are we preaching, but Jesus Christ as Lord”). Cf. also Jn. 15:15; Acts 13:47.

- The *Vocative when introduced by ὦ* indicates emphasis or deep emotion (except in the Book of Acts, where it is simply used in an epistolary sense and in the record of public address).

Matt. 15:28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις (“Then answered Jesus [and] said to her, ‘O Woman, great is your faith!’”).

Lk. 24:25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς, ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται (“And He said to them, ‘O Fools and Slow of Heart to believe all that the prophets have written!’”). Cf. also Lk. 9:41; Rom. 2:3.

- The *Repetitive Vocative*. The vocative may be repeated for emphasis.

Matt. 25:11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον ἡμῖν. (“...Lord, Lord! Open to us!”). Cf. Luke 8:24, προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. (“...Master! Master! We are perishing!”).

The Relative Participle

The relative participle is the articular participle and functions as a substantive. The significance of the word in the participial form expresses a given or known characteristic or quality.

Rom. 8:28 οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. (“...to the ones [characterized as] loving God...to the ones [characterized as] called according to His purpose...”).

1 Cor. 1:24 τοῖς κλητοῖς (“the called ones”). Cf. the designation of Christians: πᾶς ὁ πιστευὼν (“every [single] one who [constantly] believes or exercises faith.”)

2 Thess. 1:8 ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, (“...the ones [characterized by or known for] who do not know God...the ones [characterized by or known for] not obeying the gospel...”).

The Infinitive

The infinitive does not have a subject as does the finite verb, but there may be a word in the construction which indicates who or what produces the action expressed by the infinitive. This has been referred to as the “subject” of the infinitive, although it occurs in the accusative case. This is properly the “adverbial accusative of reference.” When this construction occurs, there is emphasis upon the word or words in the accusative case.

Rom. 2:19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν... (“You are confident that you are a guide to the blind...”).

Gal. 3:23 Πρὸ τοῦ δὲ ἔλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα... (“Before faith came we were kept under law...”).

Eph. 3:17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν... (“that Christ may live in your hearts by faith...”).

Phil. 3:13 ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατειληφέναι... (“Brethren, I count not myself to have apprehended...”).

The Clause

A clause is a group of words containing a subject and a finite verb. There are two basic types: coordinate (which connect two equal parts of a compound sentence, and are thus *paratactic*), and subordinate (which subordinate to another clause, and so are *hypotactic*). Clauses are used in three ways: substantively (as nouns, subjects, substantives), adjectivally (as adjectives to modify other substantives), or adverbially (modifying a verb). The various distinctions are: *Relative*, *Causal*, *Comparative*, *Local*, *Temporal*, *Purpose*, *Result*, *Conditional*, *Concessive*, and *Substantival*. At least two types are manifestly emphatic:

- *Comparative Clauses*. Such a clause introduces an analogous thought for the purpose of emphasizing or elucidating the thought expressed in the principal clause. *Its function is either descriptive or emphatic.*⁴⁰ The usual particles in such clauses are: ὥς, καθώς, κατὰ in various compounds, ὅσος, ἥ, and ὅν τρόπον.

⁴⁰ Cf. Dana and Mantey, *Op. cit.*, pp. 275–277.

Jn. 5:23 ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. (“In order that all might honor the Son even [just] as they honor the Father. The one not honoring the Son does not honor the Father Who sent him”). Cf. 1 Cor. 4:1; Rom. 8:26; Matt. 3:16.

- *Concessive Clauses.* The emphatic concessive clause expresses a thought that assumes little possibility of fulfillment. The particles used are καὶ ἐάν with the subj. mood, and καὶ εἰ with the ind. mood.

Matt. 11:14 καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. (“And if you will receive [it], this is Elijah, the one about to [destined] to come”).

XIX FIGURES OF SPEECH

For an exhaustive study, refer to E. W. Bullinger’s massive work, *Figures of Speech Used in the Bible*. Grand Rapids: Baker Book House, 1968. 1104 pp.

Allegory	Gk: ἀλληγορία, from ἄλλος “another,” and ἀγορεύειν, “to make a speech in the agora.” An extended metaphor, or a comparison based on representation. Although the Scriptures make use of allegories as a natural and normal part of thought and expression, it is an altogether different matter to allegorize the Scripture to find some hidden meaning beneath the literal meaning or <i>usus loquendi</i> .
Alliteration	Gk: ὁμοιοπρόφερρον, from ὅμοιος, “similar,” + προφέρω, “to carry or place before;” Lat: <i>allittera</i> , “additional words.” A figure of speech in which the same letter or syllable is repeated in successive words.
Anabasis	Gk: ἀνάβασις, from ἀνά, up, + βάσις, “a stepping, ascent.” Lat: <i>incrementum</i> . A figure of speech in which there is an increase of intensity with each ascending step.
Anacoluthon	Gk: ἀνακόλουθον, from ἀν, “not” + ἀκολουθός “following.” A change from one grammatical construction to another within the same sentence, an absence of sequence or connection in a sentence or paragraph. There is a change of subject due to argumentation or deep emotion, emphasis or elegance. The failure to complete a sentence as intended. An introverted rhetorical style.
Anaphora.	Gk: ἀναφορά from ἀνά, “again,” and φέρω, “carry, bear.” and so “to carry again or to repeat.” The repetition of the same word at the beginning of a series of phrases, clauses or sentences.
Annominatio	Gk: παρανομασία; “to place beside;” Lat: <i>annominatio</i> , “to a name.” A figure of speech in which the sense and sound are similar. See “Paronomasia.”

Anthropo-morphism	Gk: ἀνθρωπομορφή, from ἄνθρωπος, “man,” + μόρφη, “form,” also συνκαταβάσις, “to go down together with.” Lat: <i>Condensio</i> , “condescension.” A figure of speech ascribing human actions or attributes to God.
Anthropopatheia	Gk: ἀνθρωποπάθεια, from ἄνθρωπος, “man,” and πάθος, “affections or feelings.” Lat: <i>Condensio</i> , or condescension. The technical term for an anthropomorphism ascribing human emotions or passions to God.
Aposiopesis	Gk: ἀποσιώπησις, a becoming silent; Lat: <i>reticentia</i> . A figure in which a statement is suddenly broken off and left incomplete.
Apostrophe	Gk: ἀποστροφή, from, ἀπό, “away, from,” and στρέφω, “turn,” and so “a turning away from.” Another Gk. term: προσφωνεσις, “to speak toward.” The Latin is <i>Aversio</i> , or “aversion, a turning from.” This is a turning away from the direct to address the indirect, or diverting the speech to someone or something else.
Asyndeton	Gk: ἀσύνδετον, from ἀ privative, or “no,” and σύνδετον, “bound together.” Also called <i>Asyntheton</i> , or “no placings.” A series of clauses, phrases or statements without conjunctions. This construction may be used for emphasis, poetical style or dramatic effect.
Brachology	Gk: βραχυλογία, from βραχύς “short” + λόγος “discourse.” A figure of speech in which words are omitted for the sake of brevity, an ellipsis. See “Ellipsis.”
Chiasmos, Chiastic	Gk: χιάσμος from χιάζειν, “to mark with the letter “X,” or a cross. A figure in which two or more items of thought are repeated in an introverted or reverse order, i.e., a reverse parallelism. Commonly, when the first and fourth, second and third items correspond—the rhetorical introversion of the second of two parallel clauses.
Ellipsis	Gk. ἔλλειψις, “a leaving in,” from λείπειν, “to leave.” A gap or space left in a statement, and thus a word or words are omitted. An ellipsis may be used for emph., as when the equitive vb. is omitted.
Enigma	Gk: αἴνιγμα, from αἰνίσσασθαι, “to tell a strange tale, to speak darkly or in a riddle.” A dark, mysterious, or mystic saying.
Epexegetis	Gk: from ἐπί, “upon,” ἐξ, “out,” and ἡγεῖσθαι, a leading or bringing. Lit: a returning to explain. Also called <i>Epichrema</i> , a furnishing what is needful. A repetition for the purpose of explaining something more fully, an apposition. This is used in poetic expressions to more fully explain or emphasize.
Euphemism	Gk: εὐφημισμός, from εὖ, “well,” and φημί, “to speak,” hence to speak well of. Eng: “euphemism,” or to substitute a more agreeable term for one which is disagreeable.

Fable	Lat: <i>fabula</i> , a discourse. Gk: ἀπόλογος, a story or tale. A story or narrative not based on fact.
Hendiadys	Gk: from ἓν, “one,” διὰ, “by,” and δύο, “two.” The use of two words for one for emphasis or as an idiomatic expression. Some are lost in translation.
Hyperbaton	Gk: ὑπέρβατον, “a stepping over, transposition.” A figure of speech in which a word or words are put out of their natural and grammatical order.
Hyperbole	Gk: ὑπερβολή, from ὑπέρ, “over, beyond,” and βάλλειν, “to throw, cast, hence, an exaggeration. An exaggeration for the sake of emphasis.
Idiom	Gk: ἴδιος “peculiarity,” ἰδιωματικός, “peculiar characteristic.” (1) The language or dialect of a people or region. (2) The peculiar way in which the words of a particular language are joined together to express thought. Every language has its “idioms.”
Irony	Gk: εἰρων, a dissembler in speech. A statement made in humor, sarcasm or emotion that is contrary to fact.
Litotes	Gk: λιτότες, simplicity. Also known as <i>meiosis</i> (from μειόω, to make smaller), a lessening. The Latin is <i>Diminutio</i> or <i>Extenuatio</i> . Used to diminish one thing in order to increase another. An understatement.
Metaphor	Gk: μεταφορά, from μετά, “over, beyond, across,” and φέρειν, “to carry,” hence a transference or resemblance. A comparison by representation and so without the introductory “as” or “like.”
Metonymy	Gk: μετωνυμία, from μετά, “change”, and ὄνομα, “a name.” A change of noun in which one name is used for another
Oxymoron	Gk: ὀξύμωρον, from ὀξύς, “sharp, pointed,” and μωρός, “dull, foolish.” Lat: <i>Acutifatum</i> . A smart or wise saying that is contradictory for emphasis.
Parable	Gk: παραβολή, “a placing beside.” An extended simile, or a story based on resemblance. The parable uses the past tense and a specific instance to illustrate a truth.
Paradiastole	Gk: παραδιαστολή, from παρά, “along, beside,” διὰ, “by,” and στολή, “sending.” Lat: <i>Disjunctio</i> . A type of anaphora in which the terms “neither...nor” or “either...or” are repeated.
Periphrasis	Gk: περίφρασις, from περί, “around, about,” and φράζειν, “to speak.” Lat: <i>Circumlocutio</i> . Using more words than necessary, or an around about way of stating something to emphasize a given character, quality or type of action.
Pleonasmos	Gk: πλεονασμός, more than enough, a redundancy. A pleonasm is a redundancy, or using more words than necessary for style or emphasis.
Polysyndeton	Gk: πολυσύνδετον, “many bound together.” A form of Anaphora in which a series occurs connected by the conjunction “and.”

Prosapadosis	Gk: προσαποδόσις, “a return or giving back.” The other term in Gk. was <i>Diezeugmenon</i> . Lat. had both <i>Redditio</i> and <i>Sejugatio</i> . This is a return for the sake of repetition and explanation.
Proverb	Gk: παροιμία, from παρά, beside, and ὁμός, way or path, and so a wayside, or common saying. Lat: <i>proverbium</i> , from <i>pro</i> and <i>verbum</i> , word. A short, pithy saying in common use which illustrates a rule or principle of life.
Riddle	OE. <i>rædels</i> , “counsel, opinion, conjecture.” The Heb. רִיזָה denotes something tied in a knot, a saying which must be unraveled through insight and skill. A statement intentionally worded in a dark or puzzling manner.
Simile	Lat: <i>similis</i> , “like, resembling, similar.” A stated resemblance of two things introduced with “as” or “like.” The simile is based on resemblance; the metaphor on representation.
Similitude	Lat: <i>similis</i> , “like, resembling, similar.” An extended simile. The similitude differs from a parable in that it uses the present tense rather than the past tense, and speaks about a customary or timeless truth whereas the parable focuses on a particular instance.
Solecism	Gk: σολοικισμός, speaking incorrectly; Lat: <i>solacismus</i> . An irregularity in speech or diction, a violation of the rules of grammar or syntax.
Synecdoche	Gk: συνεκδοχή, from σύν, “together with,” and ἔδοχή, “a receiving from.” An exchange between two associated ideas, differing from a metonymy, which is an exchange between two names or nouns. One of the most common synecdoches puts a part for the whole or the whole for a part.
Trope, Tropical	Gk. τρόπος, “to turn or change.” When a word is employed in another other than its primary meaning, or applied to some object different from that to which it is appropriated in common usage, it is called a trope.
Zeugma	Gk: ζεύγμα, a yoke. Hence, to yoke together. A figure in which one verb is yoked to two subjects while it strictly belongs only to one of them.

XX

A GLOSSARY

OF RELATED LINGUISTIC, HISTORICAL AND THEOLOGICAL TERMS

Ablut	Ger: a philological term for the permutation or gradation of vowels, i.e., the shortening or lengthening of a vowel.
Accidence	Lat. <i>Accidentia</i> , “that which happens.” The structural formation and inflection of words, including etymology, roots, and suffixes, e.g., declensions of the substantives and conjugation of the verbs, etc.

Acrostic	Gk: from ἄκρον, “extremity, end,” and στίχος, “verse.” A literary device in which each line, statement or section begins with a given letter of the alphabet.
Agreement	The sharing of common grammatical features by two different parts of speech, e.g., adjectives usually agree with their antecedents in gender, number and definiteness.
Amenuensis	Lat: a shortened form of <i>servus a manuensis</i> . One who copies or writes from dictation. See “Scribe.”
American Standard Version, ASV	An American translation of the Bible based on the Critical Text (1901) which followed the <i>English Revised Version</i> of 1881.
Amoraim	The second or post-Christian phase of Rabbinic Judaism (c. 200–c. 490 AD) in which the alleged “Oral Law” and Judaistic writings were codified into the Talmud.
Anagogical	The eschatological interpretation of any given passage according to the Four-Fold Sensus of Medieval interpretation. See “Four-Fold Sensus.”
Analogy	Gk: ἀναλογία, “proportion.” (1) A partial similarity between two entities otherwise unlike. (2) An explanation by comparison.
Analogy of Faith	Lat: <i>Analogia Fidei</i> . This terminology refers to the total teaching of Scripture as it bears upon any given point or aspect of Divine truth. The Scriptures, as the very Word of God, are necessarily self-consistent and non-contradictory. Synonymous terms used for this principle are “Scripture interprets Scripture,” or “the perspicuity of Scripture,” i.e., the more obscure passages may be understood by those parallel passages which are more plain and easier to understand. ⁴¹
Ancient Versions	Ancient versions of the Scriptures (containing the NT) in various languages include the following: <i>Old Latin</i> (second century), <i>Old Syriac</i> (including the <i>Peshitta</i> and later <i>Syriac</i> , second to seventh century), <i>Coptic</i> (third to sixth century), <i>Latin Vulgate</i> (fourth century), <i>Gothic</i> (fourth century), <i>Armenian</i> (fourth century), <i>Georgian</i> (fifth century), <i>Ethiopic</i> (sixth century), <i>Nubian</i> (sixth century).

⁴¹ The terminology “analogy of faith” was originally based on a misunderstanding of Rom. 12:6, “...according to the proportion of faith” (κατὰ τὴν ἀναλογίαν τῆς πίστεως, i.e., the measure of personal faith—not going beyond what God has given by way of personal gifts of ministry and faith personally or individually received. The term “faith” was taken by the Church Fathers in an objective sense as the doctrinal teaching of Scripture rather than a subjective sense of personal, experimental faith, belief or trust. They spoke of the *Analogia* or *Regula Fidei* as pertaining to the general principles of the Christian faith. Thus, the term entered into Christian theology.

Antepenult	The third from the final syllable of a word. The linguistic order is <i>antepenult</i> , <i>penult</i> and <i>ultima</i> . This order of syllables is significant when considering the tone [accented] syllable.
Antilegomena	Gk: ἀντιλεγόμενα, “spoken against.” The <i>Antilegomena</i> contained seven disputed books: Hebrews, James, 2 Peter, 2 John, 3 John, Jude and Revelation. These books were spoken against or doubted for various reasons. Most were recognized as canonical by 170 AD, and all of the <i>Antilegomena</i> by the end of the fourth century. ⁴² See “Homologoumena,” “Apocryphal Writings” and “Pseudopigraphal Writings.”
Antiochene Exegesis	A literal, grammatical and historical school of biblical exegesis that flourished at Antioch in fourth and fifth centuries. Opposed to Alexandrian Allegorical Exegesis. Synonymous with “Palestinian Exegesis.”
Antitype	Gk: ἀντιτύπος. The fulfillment of a biblical type, the corresponding reality. See “Type.”
Apocryphal	Gk: ἀποκαλύπτω, “uncover, disclose”). (1) The Greek title for the Book of Revelation is the “Apocalypse [Ἀποκάλυψις, unveiling, revelation] of Jesus Christ.” (2) Apocalyptic Literature refers both to the canonical books such as Ezekiel, Daniel, Zechariah and Revelation, because of their “visions” and “revelations,” and also to the pseudopigraphical works of early Christianity. See “Pseudopigraphal Writings.”
Apocryphal Writings	Gk: ἀπόκροφος, “concealed, hidden, stored up.” (1) The OT <i>Apocrypha</i> , consisting of fourteen to fifteen books, contained in the LXX, and recognized as canonical by the Roman Catholics. ⁴³ (2) The NT <i>Apocrypha</i> , although consisting of several major works, ⁴⁴ actually numbered in the hundreds (including many otherwise designated as “pseudopigraphical”).

⁴² Both the OT and NT had their own *Homologoumena* and *Antilegomena* within the cannon. In addition, both eras had their own *Apocrypha* and *Pseudopigrapha* outside the canon of Scripture.

⁴³ (1) The Wisdom of Solomon, (2) Ecclesiasticus [Sirach], (3) Tobit, (4) Judith, (5) I Esdras, (6) II Esdras, (7) I Maccabees, (8) II Maccabees, (9) Baruch, (10) The Letter of Jeremiah, (11) Additions to Esther, (12) Prayer of Azariah [Song of the Three Young Men], (13) Susanna, (14) Bel and the Dragon, and (15) Prayer of Manasseh.

⁴⁴ The exact number is indefinite, as some are classified as Apocryphal and some as pseudopigraphical: (1) Epistle of Pseudo-Barnabas, c. 70–79 AD, (2) Epistle to the Corinthians, c. 96 AD, (3) Second Epistle of Clement, c. 120–140, (4) Shepherd of Hermas, c. 115–140, (5) The Didache, or Teaching of the Twelve, c. 100–120, (6) Apocalypse of Peter, c. 150, (7) The Acts of Paul and Thecla, c. 170, (8) Epistle to the Laodiceans, c. 4th century, (9) The Gospel According to the Hebrews, c. 65–100 AD, (10) Epistle of Polycarp to the Philippians, c. 108, (11) The Seven Epistles of Ignatius, c. 110.

These were rejected as non-authoritative, their contents often contradicting Scripture or containing fantasies. Some of the writings of the early Church Fathers belong to this group and were considered as edifying, but not accepted as inspired Scripture. Some books may be considered either as apocryphal or pseudopigraphical. See “Canon,” “Pseudopigraphical Writings.”

Apologetics

Gk: ἀπολογία, from ἀπό, “off, from,” and λέγειν, “to speak;” hence, to speak from a certain position so as to defend that position, an apology or defense. Technically and theologically, an apologetic is an intelligent or orderly defense of the Christian faith.⁴⁵ Hermeneutically, one must beware that the Scriptures are not simply pursued apologetically, but exegetically. Often apologetics obscures some passages, which are never considered except in an apologetic context.

Apostolic Fathers

The earliest Church Fathers who lived in the generation succeeding the inspired Apostles and had personal contact with them. Not to be confused with the Apostles themselves.

Application

Lat. *applicare, applicationem*. “The bringing of anything to bear practically upon another...the putting of anything to a use or purpose...”⁴⁶ Application is the process by which the truth of Scripture affects contemporary Christians and Christianity. All application is necessarily based on the interpretation. Interpretation and application must never be confused.

Apposition

Lat: *appositionem*, “the act of opposing.” The placing of a word beside or parallel to another as a complement. The apposition “renames the subject.”

Aquila, ὁ

The author of a Greek version of the OT, c. 128 AD. This version, common called “Aquila” in references, is more literal to the Hebrew text than the older Septuagint, was widely used in the early centuries of Christianity, and possesses value in the Textual criticism of the Masoretic Text. See “Textual Criticism.”

⁴⁵ There are two distinct approaches to Apologetics: (1) Evidentialism [Classical], which reasons *to* the Scriptures, and (2) Presuppositionalism, which reasons *from* the Scriptures. Theologically and historically, this latter approach is consonant with the nature of the Scriptures, their doctrinal teaching and examples.

⁴⁶ *OED Third Ed.*, p. 86.

Arabic	One of the five major Semitic languages (Akkadian, Hebrew, Aramaic, Ethiopic and Arabic). Ancient Arabic translations of the OT are significant in textual criticism. See “Textual Criticism.”
Aramaic	One of the five major Semitic languages (See previous entry, “Arabic”). This dialect of the ancient Chaldee is called in the NT, the “Hebrew Tongue.” It was the mother-tongue of our Lord and the Apostles, having replaced classical Hebrew during the Babylonian Captivity. Some of the <i>Masorah Parva</i> and <i>Masorah Magna</i> are written in an abbreviated form of Aramaic. Aramaic is spoken to this day by certain large groups of “Christians” [non-Moslems] in Iraq and Syria. See “Textual Criticism.”
Aramism	An Aramaic word, idiom or expression occurring in the Greek NT. The most common are proper names. The Aramaic was <i>not</i> Hebrew, but a dialect of the Chaldee that became the common language of the Jews during the Babylonian exile and was their “mother tongue” in the first century AD (referred to in the Eng. Version as “Hebrew” at times). ⁴⁷ See “Hebraism” and “Latinism.”
Armenian	The language of ancient Armenia [in modern Turkey]. The ancient Armenian versions are significant for OT textual criticism. See “Textual Criticism.”
Ascensive	Lat: <i>ascendere</i> , “upwards, rising, progressive, ascending.” The intensive use of a conjunction in a given context.
Ashkenazi	One of the two approaches to the pronunciation of the Hebrew language. The Ashkenazi, or German pronunciation, originated in Central and Eastern Europe. The Sephardic pronunciation was used by the Spanish Jews and by Jews from Oriental countries. The Sephardic pronunciation is considered to be closer to the original pronunciation. See “Sephardic.”
Asigmatic	Without the sigma [σ] in some forms of the fut. and aor. tenses.
Assonance	Lat: <i>assonans</i> , from <i>assonare</i> . “to sound to.” Likeness of sounds, rhyme. English poetry is usually based on assonance; Hebrew poetry on parallelism of thought. This also occurs in the prose of the Gk. NT.
Aspiration	Lat: <i>asperatio</i> , “a blowing or breathing.” The Gk. rough breathing designated by the sign [´].

⁴⁷ The Κοινή Greek was the vernacular of the Roman Empire, and most Jews were evidently bilingual. Hebrew was spoken and read, but mostly with regard to religious rituals or the Scriptures, although the Septuagint (LXX), or Greek Version of the Jewish Scriptures, was the common version used.

Attic	Gk: Ἀττικὸς, Lat: <i>Atticus</i> . An ancient Greek dialect which, more than any other, formed the basis of the Koine Greek of the NT. The age of the Greek dialects was c. 1000 to 300 BC. The language was standardized by the army of Alexander the Great, which was composed of soldiers speaking all the various Greek dialects, and from the subsequent conquests of the Greeks, which necessitated a world-language. See “Ionic” and “Doric.”
Augment	The addition of a prefixed consonant to designate a past tense.
Authenticity	The term which refers to the truthfulness of a given text or writing. Not to be confused with genuineness, which refers to authorship.
Authority of Scripture	Lat: <i>auctor</i> , “originator” or “author.” The authority of Scripture derives from the self-disclosing or self-revealing God of Scripture. It is thus self-attesting or self-authenticating through its own witness and that of the Holy Spirit. ⁴⁸
Authorized Version, AV, KJV	The version “authorized” by King James I of England (1611). See “King James Version.”
Autographs	Gk: αὐτογράφα. The autographs refer to the original manuscripts themselves written by the original human authors or under their direction. Note that the original languages refer to the Hebrew, Aramaic and Greek; the original mss. to the very hand-written documents by the original authors or their amanuenses. ⁴⁹
Ben Asher Text, L, 	The Masoretic Text of the Ben Asher [family] or Tiberian tradition, considered to be of a more pure form than the text edited by Jacob Ben Chayim. The great representative of this text is the <i>Codex Leningradensis</i> , the basis of the current BHS, or the third edition of the critical Hebrew OT.

⁴⁸ The authority of Scripture is inclusive of all of created reality, of both faith and practice: The authority of Scripture is (1) *Necessary*. Man needs special revelation to lead him to truly and rightly know God, be reconciled to him and live in the context of his revealed will. (2) *Comprehensive*. It encompasses the whole of life and reality. (3) *Executive*. The Word of God comes to us as command. (4) *Legislative*. It is to be our rule of both faith and practice. (5) *Judicial*. It is the ultimate and absolute standard of what is right or wrong, manifesting the moral self-consistency of God. (6) *Perpetual*. The Scriptures as the very Word of God remain wholly authoritative. (7) *Ultimate*. Because the Scriptures derive from God himself, there is no other criterion or authority to which it can be subjected or by which it may be judged. All other criteria or authorities are relative to the Scriptures.

⁴⁹ The autograph copies or original mss. are not to be confused with the original languages. The original languages we have; the original autographs we have not.

Biblical Criticism	Biblical Criticism is comprised of two branches: Textual or “lower” (being first and foundational) Criticism is an integral part of establishing the text of Scripture. Historical or “higher” Criticism seeks to establish the genuineness—authorship, date and historicity—of any given biblical document through both internal and external evidence. Internal evidence includes whatever might be in the text of the document itself, e.g., claims to authorship, historical data and circumstances, a distinct writing style, etc., existing in the text. External evidence may be derived from other biblical documents, parallel passages in other documents, historical incidents that corroborate the document, religious tradition, etc. See “OT Textual Criticism,” “NT Textual Criticism,” JEDP, “Documentary Hypothesis” and “Destructive Higher Criticism.”
Biblical Hebrew	The language spoken from the time of Moses to the end of the national era (c. 1200–728 BC) and the Southern Kingdom (c. 728–586 BC) before the Babylonian Exile. Synonymous with Classical Hebrew, as the various books of the Hebrew Scriptures were written in this language except for some later books which contain some Aramaic sections. See “Classical Hebrew.”
Biblical Theology	(1) That branch of theological science which is founded upon Exegesis and Hermeneutics and operates on the principle of progressive revelation. ⁵⁰ (2) Theology which derives from the Scriptures themselves as opposed to philosophical or speculative theology.
Bibliolatry	(1) The superstitious or mystical worship or use of the Bible as an object. (2) The superstitious or ignorant view that a version of a translation is equal to the Scriptures in the original languages in its words and grammar.
Bibliomancy	Gk: βίβλος, “book, Bible,” + μαντεία, “divination.” Lat: <i>mantia</i> , from <i>mantis</i> , “prophet.” The superstitious use of the Bible to find immediate and infallible Divine guidance by randomly fixing upon a given text.
Byzantine Text, Byz	This represents a “text family,” or a type of text, which arose in certain geographical areas with variations in style, tendencies, and readings. Also termed the “Syrian” or “Antiochian” text, (and also “Ecclesiastical Text”) This type of text formed the basis for the printed Greek Testaments of the sixteenth and seventeenth centuries (1550–1633), including the <i>Textus Receptus</i> . See “Caesarean Text,” “Critical Text,” “Majority Text,” “Western Text,” and “Textus Receptus.”

⁵⁰ The five interrelated branches of theology are: (1) Exegetical Theology, which culminates in exegesis and hermeneutical conclusions. (2) Biblical Theology, which works on the principles of progressive revelation. (3) Historical Theology, which follows the development of doctrine through creeds, confessions and controversies from the close of the canon to the present. (4) Systematic Theology, which seeks to harmonize all doctrine into a unified and consistent whole. (5) Practical Theology, which seeks to consistently implement doctrine into the life of the individual and church.

Caesarean Text	This represents a “text family,” or a type of text, which arose in certain geographical areas with variations in style, tendencies, and readings. The Caesarean Text is characterized by elements of the Alexandrian and Western texts. See “Byzantine Text,” “Critical Text,” “Majority Text,” “Western Text,” and “Textus Receptus.”
Canon, Canoncity	Gk: κανὼν, “measure;” Lat: <i>canon</i> , “rule.” The word originally signified a measuring staff or straight rod. It was probably a derivative of the Heb. קֶנֶה (<i>qaneh</i>) or <i>reed</i> , an OT term for a measuring rod (Ezk. 40:3; 42:16). In pre-Christian Greek it also had the connotation of <i>rule</i> or <i>standard</i> by which a thing is measured. This usage occurs in the NT several times (e.g., Gal. 6:16). The metaphorical use as <i>standard</i> or <i>norm</i> is found in the early Church Fathers from the time of Irenaeus (c.115–202). They referred to the κανὼν [rule] of Christian teaching which they called the “κανὼν [Rule] of the Truth,” or the “κανὼν [Rule] of Faith.” By the time of Athanasius (c.350), the term <i>canon</i> was applied to the Bible, both as the Rule of faith and practice and as the body of inspired and authoritative truth. See “Homologoumena,” “Antilegomena,” “Apocryphal Writings,” and “Pseudopigraphical Writings.”
Canonical Criticism	The alleged opposite of the Historical–Critical method. This historico–critical approach first referred to the hermeneutical presuppositions of the alleged redactors who originally produced the canon of Scripture. Later, it came to refer to approaching the relation of the text to its canonical context.
Cantillation	The singing or chanting of the Hebrew text either for memorization or liturgical use. The Masoretic Text contains various accents, such as ’Athnach and Silluq, with other musical notations, to aid in such cantillation, e.g., ’Athnach divides each verse into its grammatical or logical halves, the voice rising from the beginning of the verse to ’Athnach, then falling to the Silluq of the final word.
Case	Lat: <i>casus</i> , falling. Gk: πῶσις. The place a substantive occupies in a sentence.
Catena	Pl. “Catenae” (Lat: <i>catena</i> , “chain”). A linked or connected series of excerpted writings. Strings of thoughts and comments from some of the Church Fathers on the text of Scripture widely used by the Medieval scholars.
Chapter Divisions	Gk: κεφάλαια, “chief [points, summaries], heads;” Lat: <i>capitulum</i> , “chapter.” The Greek NT was originally written in paragraphs. The earliest “chapter divisions” occur in the <i>codex Vaticanus</i> of the fourth century. Such early divisions were often arbitrary and occurred in far greater number than the present divisions. The modern chapter divisions are products of the Middle Ages, and were probably made either by Stephen Langdon (Archbishop of Canterbury, d. 1228) or Cardinal

	Hugo (d. 1263). The first Greek Text to have the modern divisions was the <i>Stephanus Text</i> of 1550. The first English Bible to have the modern chapter and verse divisions was the <i>Geneva Bible</i> (1560). See “Verse Divisions” and “Textus Receptus.”
Church Fathers	The Christian writers of the first eight centuries. These include: (1) The Apostolic Fathers (c. 95–150), the Apologists (c. 150–), the Polemicists (c. 175–), etc. John of Damascus (c. 675–754) is considered the last of the Church Fathers. Some who for various reasons did not achieve the status of “Fathers” [<i>Patres</i>], due to alleged heresies or inconsistencies of various sorts, were termed “ecclesiastical writers” [<i>Scriptores Ecclesiastici</i>]. ⁵¹
Classical Greek	The language of Greek literature from Homer (c. 900 BC) down to c. 330 BC. Classical Greek is literary, more intricate in expression, containing about twice as many particles; and differs in some idioms and emphatic constructions from the Κοινή, which was the spoken vernacular of the Greco–Roman era (c. 330 BC to c. 330 AD). Both the LXX and the Greek NT are in the Κοινή. See “Koine Greek.”
Classical Hebrew	The same as Biblical Hebrew. See “Biblical Hebrew.”
Codex	Lat: <i>codex</i> , “wooden tablet,” “book.” pl. form, “codices.” An ancient manuscript in book form, i.e., leaves or pages bound together, rather than a scroll. This form existed by the late second century and was the common form by the fourth century AD.
Codex Alexandrinus, A	An uncial manuscript of the fifth century which contains most of the OT and NT. It is considered very significant for textual critics, although four different hands have written in it, and the text betrays more than one source and style. It is designated by (A, Gk. “alpha”) in the critical apparatus.
Codex Bezae, D	An uncial manuscript from the fifth to sixth century presented to the library at Cambridge in 1581 by Theodore Beza. It contains the Gospels, Acts, and a fragment of 3 John. It is designated (D) in the critical apparatus.

⁵¹ These Church Fathers may be classified in a general order both with respect to time and language: (1) Chronologically, the first great Ecumenical Council at Nicaea in 325 forms the common focal–point. The Church Fathers are properly classified as Ante–Nicene, Nicene, and Post–Nicene Fathers, according to the time–frame of their lives and writings. (2) Linguistically, the Fathers may be classified as Greek Fathers or Latin Fathers. The first Christian writers wrote in Greek. The first of the great Latin Fathers was Tertullian. The transition from Greek to Latin was completed during these first six centuries. The long line of Latin Fathers extended to Gregory the Great (Pope Gregory I, d. 604) and the Greek to John of Damascus (d. 754).

Codex Ephraemi, C	A fifth-century uncial manuscript that is a <i>palimpsest</i> , or was erased in the twelfth century and re-written with treatises or sermons of St. Ephraem. By a chemical process (by Tischendorf), the original writing was restored. This codex contains parts of the OT and NT. It is designated C in the critical apparatus.
Codex Leningradensis	The <i>Masoretic Text</i> located in the museum at Leningrad, Russia. It is a text in the Ben Asher [Tiberian] tradition and formed the basis for the third edition (1936) of the <i>Biblia Hebraica Stuttgartensia</i> .
Codex Sinaiticus, Ⲛ	A fourth-century uncial manuscript of the OT and NT in Greek. It was discovered by Constantin von Tischendorf at the monastery of St. Catherine at Mt. Sinai (1844). This ms. holds a primary position in the critical text, and is designated (Ⲛ , Heb. “aleph”) in the critical apparatus.
Codex Vaticanus B	A fourth-century uncial manuscript found in the Vatican Library. It contains most of the OT and NT. Internal evidence dates it slightly earlier than the Codex Sinaiticus. This ms. is considered most important by the textual critics. It is designated (B) in the critical apparatus.
Cohortative	Lat: <i>Cohortatio</i> , “an exhortation.” The use of the fut. ind. to express a command.
Colophon	A short statement in an endnote at the end of a manuscript which provides details about the Masoretes, the authorship, date and various other information about the given manuscript.
Commentary	Lat: <i>commentarius</i> , “notebook, annotation.” Remarks, annotations, analysis or observations on a text. There are four general types of biblical commentaries: (1) Critical or exegetical, which deal with the text in the original language. (2) Analytical or expository, which analyze the structure of the text and give an exposition of its teaching. (3) Doctrinal, which are usually expository in nature. (4) Devotional, which emphasize the spiritual, moral and practical. Critical, analytical, doctrinal and expository commentaries are better suited for hermeneutical purposes.
Conditional Sentence	A sentence comprised of two clauses, the first [protasis] contains the condition or “if” clause, the second [apodosis] contains the consequences or conclusion. Such clauses begin with “if.”
Conflation	Lat: <i>conflare</i> , “to bring together.” (1) The bringing together of two passages of Scripture from the OT to emphasize a certain aspect of truth under Divine inspiration by a NT author. (2) An alleged intentional scribal error in which two passages are combined [conflated] into one. See “Scribal Errors.”
Connotative Significance	Lat: <i>connotatio</i> , <i>connotare</i> , “to convey.” What a particular word may convey, which may be more than it denotes. Words possess both a denotative and connotative significance.
Content Criticism	See “New Hermeneutic, The.”

Context	Lat: <i>contextus</i> , “a joining together,” <i>contexere</i> , “to weave together.” The term “context” may refer to that which is immediate or more remote, but always significant: (1) The parts of a paragraph, sentence, clause or phrase immediately surrounding a specified word or passage that determines its significance. See “Syntax.” (2) The doctrinal, historical and psychological context within a given book of the Bible. (3) The literary corpus of a given biblical writer with his peculiarities of vocabulary, grammatical constructions, idioms, style and doctrinal emphases. (4) The ultimate context of Scripture itself considered in the context of the “analogy of faith.”
Copula	An equitive verb or implied verb, a linking verb. Both Gk. And Heb. often imply the copula. See “Nominal Sentence,” “Ellipsis.”
Coronis	A punctuation mark [apostrophe] to designate a <i>crasis</i> , or contraction of two words into one.
Crasis	Gk: κράσις, “a mix, blend, combination.” The merging of two words into one.
Covenant	ME, from OFr. <i>covenir</i> , Lat: <i>convenientia</i> , “agreement.” A covenant is a binding agreement between the parties involved. The exact significance of the idea of covenant must be determined by its usage in the OT and NT. ⁵² Not to be confused or used synonymously with “testament.” ⁵³
Covenant Theology	A Theology with its corresponding Hermeneutic that structures the Scriptures from a covenantal perspective rather than Dispensational. It presupposes that God has always dealt with man in a covenant relationship through representation and imputation in either Adam or Christ. See “Dispensationalism.”
Creed	Lat: <i>credo</i> , “I believe.” An abbreviated, concise statement of essential belief, usually much shorter than a “Confession of Faith,” which deals with a large body system of doctrinal truth.

⁵² The Hebrew term בְּרִית (*b^eriyth*), “covenant,” is of uncertain etymology and may have either the connotation of “to cut” or “to fetter or bind.” The Greek term διαθήκη, or “testament” was used in both the LXX and the Greek NT for בְּרִית. This has been termed a “translation–compromise,” as it essentially denoted a disposition one made for himself rather than a binding agreement in the sense of בְּרִית. See Geerhardus Vos, *Biblical Theology*, p. 33. It may, however, emphasize the obligation or testament that one person takes upon himself, which would lend strength to the idea of an unconditional covenant. The covenants between God and men were either unilateral, i.e., “unconditional” or dependent upon God alone, or bilateral, i.e., “conditional” or partly dependent upon the faithfulness of men.

⁵³ The “Old” and “New” “Covenants” should not be confused with the Old and New Testaments. Although often used interchangeably, these are neither identical nor coextensive.

Critical Apparatus	Gk: κριτής, “judge,” κριτική, “critic.” A section at the bottom of each page or section of a given Greek text containing certain variant readings, usually in a given order, according to their importance or significance. The <i>Stephanus Text</i> of 1550 was the first Critical Greek Testament and contained a critical apparatus. See “Critical Text.”
Critical Commentary	Gk: κριτής, “judge,” κριτική, “critic.” A commentary that deals with the text of the original language rather than the English, and is exegetical rather than merely expository or devotional.
Critical Text	Gk: κριτής, “judge,” κριτική, “critic.” The text of the Greek NT based upon the principles of textual criticism and edited accordingly. This includes an evaluation of the variant readings found in the ancient manuscripts and the early Church Fathers, etc. The guiding presupposition of WH was that the oldest mss. have more validity than later mss. This was opposed to the “Majority Text” view that the consensus of the majority of mss. carries more validity. More modern Textual Criticism is much more balanced in evaluating variant readings. Variants are usually contained in a critical apparatus at the bottom of each page. See “Byzantine Text,” “Critical Apparatus,” “Majority Text,” “Western Text,” “Textus Receptus,” and “Westcott and Hort.”
Dead Sea Scrolls, Q, DSS.	A large quantity of ancient scrolls of biblical texts and early Jewish writings discovered in the caves at Qumran, an Essene community on the coast of the Dead Sea (c. 1947–). These have had a significant bearing on textual and historical criticism.
Decalogue	Gk: δέκα, “ten,” + λόγος, “word.” The Ten Commandments. The codified epitome of the Moral Law. ⁵⁴ See “Moral Law, The.”
Declension	Lat: <i>declenatio</i> , “a bending aside, inflection.” A given system of inflected forms in Greek. Each declension has three qualities: case, gender and number. Most of the nouns in the first declension are fem. in gender, and end in –α or –η. There are some masc. nouns, ending in –ας or –ης. It must be noted that all <i>second declension</i> nouns ending in –ος are masc., but there are <i>first declension</i> nouns ending in –ος that are fem. The gender of nouns can only be known with certainty by the def. art., and by observation.
Demonstrative Pronoun	A pronoun which singles out some one or thing, i.e., “this” or “that,” “these,” or “those.”

⁵⁴ The key to understanding the nature, inclusiveness and perpetuity of the Moral Law as epitomized and codified in the Decalogue is to recognize it as examples of case law which embrace much larger and inclusive principles, as amply illustrated in both the OT and NT.

Demythologize	The rationalistic, historico–critical process of investigating the alleged myths of Israel’s religion and early Christianity. This process presupposes on rationalistic grounds that myth is a legitimate part of the evolution of religion. Myths become legends, legends become beliefs, beliefs become doctrines, doctrines become dogma. Thus it is alleged that behind historical, doctrinal Christianity are ultimately myths which must be explored, evaluated and corrected in light of the modern, critical method. See “Myth,” “Kerygma” and “New Hermeneutic.”
Denotative Significance	Lat: <i>denotatio</i> , <i>denoto</i> , “to mark out, specify, designate.” What a given word denotes, the specific designation or meaning. Words possess both a denotative and connotative significance. Some words may connote or convey much more than they denote. E.g., “Cross” denotes a piece of wood, a stake or gibbet with a cross–piece. Connotatively, it may signify the crucifixion, the atonement, and all that the redemptive work of Christ implies. ⁵⁵ The same is often true concerning “circumcision,” ⁵⁶ “blood,” ⁵⁷ etc. Care must be taken to note that the denotative significance must form the basis for the connotative significance. See “Connotative Significance.”
Deponent	Lat: <i>deponere</i> , “to lay down.” A verb which occurs in the mid. or pass. form when translated as act.
Destructive Higher Criticism	A radical, rationalistic [historico–critical] approach to an otherwise legitimate science. “Higher Criticism” is Historical Criticism, which by internal and external evidence establishes the dates for biblical documents. If, however, the presuppositions are antisupernaturalistic, then the methodology and results are inevitably corrupt. See “Textual Criticism,” and “Historical Criticism.”
Dialectical Method	Gk: διαλέκτικη, “the art of discussion,” Lat: <i>dialectica</i> . (1) The art of logically discussing an issue by questions and answers. (2) Logical argumentation. (3) The logical methodology of Hegelianism, wherein social, economic and religious processes are observable as “thesis, antithesis and synthesis,” repeatedly in a spiral. It is in this Hegelian form that dialectic entered into the rationalistic, historico–critical method to explain the development of Christianity. This approach explained early Christianity as developing from Jesus to Paul, then factions between Paul and James, etc.

⁵⁵ Cf. Gal. 6:14. Paul did not glory in a piece of wood, but what took place on that “wood,” i.e., the reality of the redemptive work of our Lord as it centered in his atoning sacrifice.

⁵⁶ Cf. Gal. 5:12, where circumcision stands, as it often does, for the whole Mosaic system.

⁵⁷ The physical blood of our Lord is often meant denotatively. Connotatively, however, it may stand for much more redemptively.

Diatribes	Gk: διατριβή, “a wearing away.” (1) A bitter, abusive criticism or denunciation. (2) A conversational method of instruction in which hypothetical objections are met and answered. E.g., The method of Paul in Romans with the Jewish objector in mind.
Didache, The	Gk: διδαχή, “teaching.” An early second century (c. 120) document giving a compendium of early Christian teaching. See “Apocryphal Writings.”
Dispensationalism	A Theology with its corresponding Hermeneutic that views the Scriptures from the perspective of various time-periods or “dispensations.” In each dispensation God reveals a particular purpose to be accomplished to which men respond in either faith or unbelief. These dispensations are seen as the successive stages of progressive revelation. ⁵⁸ Dispensationalism is a hermeneutical approach to the Scriptures which is inclusive in its view of the relationship of the NT to the OT, its view of Israel and the Church, and its peculiar view of salvation and the Christian life.
Doctrine	Gk: διδαχή, “teaching;” διδασκαλία, “teaching, instruction;” λόγος, “word [of instruction or doctrine].”
Documentary Hypothesis	The hypothesis of the radical, rationalistic historico-critical school which alleged that the OT documents evolved through a process of continual redaction [editing]. This enabled radical, antisupernaturalistic critics to give a “late date” for the books of the Pentateuch, then most of the OT. This enabled them to allege an evolutionary hypothesis for Israel’s religion, discredit prophecy, and disprove the miraculous. Also known as the “J.E.D.P. Theory” and “The Graf-Kuenen-Wellhausen Hypothesis.”
Dogma	Gk: δοκέω, “to believe, think, seem, have an opinion,” and thus “dogma,” from the rel. ptc. τὰ δεδογμένα, “what seems to be right, a principle, doctrine, decree, official ordinance or edict.” Lat: <i>dogma</i> , “doctrine.” Theologically and historically, “dogma” refers to the official or orthodox doctrines of Christianity or any given religious body. Such dogma are either received unquestionably or are a matter of strong religious conviction by the respective adherents.
Editor	See “Redactor,” “Scribe,” and “Textual Criticism.”
Eisagogs	Gk: εἰς, “into,” and ἡγέομαι, “to lead, bring.” The technical theological term for a general introduction to the Bible (General Eisagogs) or to a given book or portion of the Bible (Special Eisagogs).

⁵⁸ The common “Seven Dispensations” are: (1) “Innocency,” the era of unfallen Adam, (2) “Conscience” and “Human Government.” from Adam’s fall to Noah, (3) “Promise,” from Abraham to Moses, (4) “Law,” from Moses to Christ, (5) “Grace,” from Pentecost to the Rapture, (6) “Millennium” [1,000 year reign of Christ on Earth], and (7) The New Heavens and Earth.

Eisegesis	Gk: εἰς, “into,” + ἡγέομαι, “to lead.” An illegitimate process of reading <i>into</i> the text one’s own presuppositions, biases, doctrinal convictions, or peculiarities. The opposite of exegesis. See “Exegesis.”
Empiricism	Gk: ἐμπίρικός, “experienced.” Lat: <i>empiricus</i> . Philosophically, the theory that experience is the only source of knowledge, as opposed to intuition, revelation, etc. Religious empiricism leads to and is characteristic of modern existentialism and irrationalism.
Enclitic	Gk: ἐν + κλίνειν, to lean. Lat: <i>encliticus</i> , that which leans its accent on the preceding word. A word without an accent which is pronounced with the preceding word.
English Revised Version, RV, ERV, Cant.	Also known as the “Canterbury Version.” Translated by British scholars and based on the critical text (1881, 1885). See “American Standard Version.”
Enlightenment, The	The Age of Reason (c. 1648–1789), very generally characterized by English Deism, French skepticism and especially German Rationalism. The last held sway throughout the nineteenth century. These were the progeny of the secularized Renaissance mentality.
Epenthetic	Refers to an additional letter or syllable inserted into a word.
Epexegetical	Gk: ἐπεξηγεῖσθαι, “to bring out in addition to.” A word or words that explain or elucidate a preceding term.
Ethiopic	An ancient version considered significant in textual criticism. See “Textual Criticism.”
Etymology	Gk: ἐτυμολόγος, “discourse about words;” Lat: <i>etymologia</i> . That branch of linguistic science that treats the origin of words.
Exegesis	Gk: ἐξεγήσις, ἐξεγέομαι, “to lead or bring out.” An examination and explanation of the text from the original language. It is possible to have an exposition of a text from the English Bible, but not an exegesis, as the English Bible is only a version of a translation and varies in grammatical and syntactical nuances. See “Eisegesis.”
Exegetical Theology	The primary branch of theology, which seeks to derive theology from the text of Scripture. It culminates in exegesis and Hermeneutics. See “Biblical Theology.”
Existentialism	A modern philosophical movement that places emphasis on the subjective or irrational. Neo-orthodoxy in its existentialism sees Divine revelation as personal and subjective rather than propositional and objective. See “Neo-orthodoxy” and “New Hermeneutic, The.”

Exposition	Gk. ἐκτίθημι, “to put out, expose;” ἔκθεσις, “exposition.” Lat: <i>exponere</i> , to put out, hence “to expose, expound.” Exposition is the opening, explanation and clarification of a given text or passage of Scripture. ⁵⁹
Figures of Speech	A figure of speech occurs when a word is used in a way and context other than it is ordinarily used. This is also known as the tropical sense. There are several categories of figures of speech: (1) short figures, such as similes and metaphors; (2) opaque [difficult to understand] figures, such as riddles, fables and enigmatic sayings; (3) extended figures, such as similitudes, parables and allegories; and (4) those figures that are derived from grammatical or rhetorical styles and progress from the very simple to the more complex. See section on “Figures of Speech”
Finite Verb	A verb which is limited to or by person, number and gender. The finite verb differs from the infinitive, so named because it is “infinite,” i.e., it expresses the basic root idea and is not limited to person, number or gender as are other verbal forms.
Flexion	Also spelled “Flection.” In some older textbooks, the various inflected forms of a verb.
Form Criticism	An approach of some in the rationalistic historico-critical school by which they seek to discover the alleged original oral sources behind the evolution of the biblical text. See “Historical-Critical School” and “Redaction Criticism.”
Former Prophets	The Hebrew designation of the OT Historical Literature, i.e., Joshua–II Kings. ⁶⁰

⁵⁹ What is the difference between exegesis and exposition? Exegesis deals with the inspired grammar and syntax of the original language; exposition deals with textual or doctrinal analysis either in the text of the original language or in the uninspired grammar and text of a secondary language.

⁶⁰ The Bible student ought to be aware of the arrangement of the Heb. OT: (1) The Law (תּוֹרָה, *Torah*; LXX, Πεντετεύχος, *Penteteuchos*, “The Five Scrolls”), Genesis–Deuteronomy. (2) The Prophets (נְבִיאִים, *Nēbhīym*; LXX, Προφήταις, *Prophētais*), the “Former Prophets” (Joshua–2 Kings) and the “Later Prophets” (Isaiah, Jeremiah, Ezekiel, and Hosea–Malachi). (3) The Writings or “Psalms” (כְּתוּבִים, *Kethubhiym*; LXX, Ψάλμοι, *Psalmoi*). These “Writings” were composed of three parts: (a) “The First Three,” (Psalms, Job and Proverbs). (b) The Megilloth (מְגִלּוֹת, *MēGillōth*), or “Scrolls” read at various feasts (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther). (c) The “Final Five” (Daniel, Ezra, Nehemiah and 1 & 2 Chronicles).

Four-fold Sensus	The Middle Ages or the Scholastic Era was greatly influenced by the allegorical method. John Cassian had added a fourth sense of Scripture to the three held by Origen, i.e., the “mystagogical,” or mystical. During the Medieval Era, these gave to Rome its standard approach to the interpretation of Scripture. The four senses or meanings are: (1) <i>Literal</i> (historical), i.e., the literal meaning established by the text and interpreted in the context of history. (2) <i>Allegorical</i> (doctrinal), i.e., the “deeper” or “hidden” meaning beneath the text “drawn out” [sic] “eisegeted” by the interpreter. (3) <i>Moral</i> (tropological, from the Gk. τρόπος, “a way of life”), i.e., that which would give moral instruction and direction. (4) <i>Anagogical</i> (or eschatological), i.e., that which pointed to or anticipated the future consummation.
Gemara	גמרא <i>Gemara</i> , “supplement, complement.” The Jewish Talmud, the written collection of all oral traditions, commentaries, applications of Judaism is composed of two literary works—the <i>Mishna</i> and the <i>Gemara</i> . The <i>Gemara</i> is an immense body of expositions, commentaries and illustrations on the <i>Mishna</i> (c. 490 AD).
Gender	Classifying a word as either masculine or feminine. Hebrew has no neuter gender. Gk. Possesses Masc., fem. and neut.
Genre	Lat: <i>genus, generis</i> . A type or kind of a thing. In Hermeneutics, the literary genre of each kind of writing. Each type of literature possesses its own frame of reference, rules, development and purpose. Poetry, epic songs, prose, law, historical narratives, parables, doctrinal dissertations, diatribes, etc., all must be approached with a recognition of their distinct literary nature.
Genuineness	The nature of a composition or document which guarantees its alleged authorship through internal evidence. Not to be confused with authenticity. See “Authenticity.”
Gloss	Gk: γλῶσσα, “tongue, language, word;” Lat: <i>glossa</i> . (1) A word or words inserted either in the margin or between the lines of a text as an explanatory rendering of a word or words. Such was done in the early centuries for the reasons implied in the note below. (2) In textual criticism, these are termed “scribal glosses,” i.e., words or explanations of scribes which may have [to some given extent] entered into the text. (3) From the tenth to thirteenth century, glosses were added in a separate column as explanatory and interpretative notes to the biblical text. See “Postill.”
Glossa Ordinaria	The <i>Glossa Ordinaria</i> [Standard Gloss] was begun by Walafrid Strabo (d. 849), it was completed by Anselm and Ralph of Laon and others, and became the standard work (c. 1135). See “Liber Sententiarum.”

Gnosticism	Gk: γνῶσις, “knowledge.” A religio–philosophical system which was an admixture of Christianity, Judaism, Greek philosophy and Oriental mysticism. It was the major internal threat to the truth of Christianity in the first three centuries. Marcion the Gnostic wrote against Christianity, edited the Pauline Epistles, and was the first radical biblical critic.
Grammatico–Historical Criticism	A form of historical criticism which concentrated on grammatical analysis and variant readings of the text. <i>Not</i> to be confused with the Historico–Grammatical approach to interpretation.
Granville Sharps’ Rule	Named after Bishop Granville Sharp of the nineteenth century: When the copulative καί connects two substantives of the same case and both are articular, they refer to two persons or things. When the first substantive is articular and second anarthrous, the second substantive always refers or relates to the same person or thing.
Haggada	“Story, legend,” אגדה is the Aramaic form of the Heb. הגדה (<i>haggadah</i>), from נגד (<i>nagad</i>), “to be manifest, show, tell.” Rabbinic homiletical [non–exegetical] interpretations of the “Oral Law” and traditions of an edifying, non–binding nature, spanning all of the Jewish Scriptures. Interpretation was divided into the Halakha (exegetical interpretations of a legal nature, which were strictly binding and confined to the Law of Moses) and the Haggadah. See “Halakha.”
Hagiographa	Gk: ἁγιόγραφα, lit: “Holy Writings.” (1) The <i>Kethubhim</i> , or third division of the Hebrew Scriptures. See “Kethubhim.” (2) Medieval writings concerning the saints and their lives.
Halaka	“Decision, norm, systemized legalized precept,” from הלכה, “to walk”). Rabbinic exegetical interpretations of the Oral Law and traditions of a legal nature, which were strictly binding and confined to the Law of Moses. See “Haggadah.”
Hapax Legomenon	Gk: ἅπαξ λεγόμενον, “written one time.” Words occurring only once in either the Hebrew OT or Gk. NT. There are a total of 1,956 different <i>hapax legomena</i> in the Greek NT.
Hebraism	Also known as a “Semitism”. A Semitic or Hebrew word, idiom, or expression brought into the Greek language of the NT.
Hermeneutical Spiral	A spiral or circle that begins with the interpreter’s presuppositions and preunderstanding of the text, then progresses to his new understanding after study. This spiral continues with additional studies.
Hermeneutics	Gk: ἑρμηνεύτικός from ἑρμηνεύειν, “to interpret,” from Hermes, the Greek god who was the spokesman for the other gods. The science and art of interpretation and the culmination of Exegetical Theology.

Higher, Historical Criticism	Historical Criticism, which is also termed “higher” criticism to distinguish it from textual or “lower” criticism, which is the primary science. Higher Criticism studies the text established by textual criticism and through internal and external evidence establishes the authorship, date, purpose and destination of a given book. See “Destructive Higher Criticism,” “Textual Criticism” and “Historical Criticism.”
Hillel, School of	The more liberal rabbinical school of the Tannaim phase of Judaism (c. 20 BC–15 AD). This school eventually won ascendancy over Shammai in Rabbinical thought and interpretation. See “School of Shammai” and “Tannaim.”
Historica Scholastica	The first coherent biblical commentary. It was compiled from the Glosses and other materials by Peter Comestor, Chancellor of Notre Dame (c. 1175), and took its place beside the <i>Glossa Ordinaria</i> .
Historico–Critical Method	A radical, rationalistic approach to Scripture that confines Israel’s religion to history and presupposes a closed or antisupernaturalistic interpretation. Also called “Historicism.” See “JEDP and “Destructive Higher Criticism.”
Historico–Grammatical Interpretation	An interpretive approach to Scripture that is consistent with the facts of history and the rules of grammar. It rests on the <i>usus loquendi</i> . It seeks no “deeper, hidden, esoteric meaning” beneath or beyond the literal meaning of the text. This approach holds that God gave his Word in an understandable form and takes into account that figures of speech, idioms and poetic expressions are included in the literal meaning of language. This approach stands opposed to allegorical exegesis or the “spiritualizing” of the text. See “ <i>Usus Loquendi</i> ,” “Alexandrian Exegesis” and “Allegorical Exegesis.”
Historical Theology	That branch of theological science which traces and systematizes the development of doctrine from the close of the scriptural canon to the present. See “Biblical Theology.”
Historicism	Within the context of rationalistic biblical criticism, the view that religion evolved within the confines of Israel’s tribal and national history. An antisupernaturalistic view. See “Historical–Critical Method.”
“History of Religions” School	A type of rationalistic historical criticism which saw Christianity as a syncretic system of Phariseism and Diasporic Judaism with tinges of Oriental mysticism, dualism, and Gnosticism.
Homologoumena	Gk: ὁμολεγοῦμενα, “saying the same thing, confessed, undisputed.” The OT <i>Homologoumena</i> contained about thirty–four books. The NT <i>Homologoumena</i> contained about twenty books: the four Gospels, Acts, the Epistles of Paul, 1 Peter and 1 John. These books were accepted as Scripture and never doubted or challenged. See “Canon.”

Idiom	Gk. ἰδιος “peculiarity,” ἰδιωματικός, “peculiar characteristic.” (1) The language or dialect of a people or region. (2) The peculiar way in which the words of a particular language are joined together to express thought. Every language has its “idioms.”
Illumination	ME, OFr., <i>illumination</i> , Lat: <i>illuminatio</i> , “enlightenment, instruction.” The enlightening ministry of the Holy Spirit giving spiritual perception to the believer, enabling him to understand (1 Cor. 2:7–16) and feed upon the riches of the Divine Word. This spiritual illumination is neither an infallible inspiration, nor is it static, but increases in connection with sanctified study, experience and skill (Eph. 1:15–20; 2 Pet. 3:18), or may decrease if there is unconfessed, continual sin or a turning away from revealed truth (Heb. 5:11–14).
Infallible	Lat: <i>infallibilis</i> , “Incapable of error, without mistake.” The Divine nature of the Scripture necessitates its truthfulness in all matters. Further, whatever Scripture predicts will be infallibly fulfilled according to the eternal purpose of God.
Inflection	Lat: <i>inflexio</i> , “a turning, bending or curving.” A series of prefixes and suffixes which indicate certain grammatical relationships, e.g., tense, voice, mood, person, number, case, and gender.
Innerancy	Lat: <i>inerrans</i> , “not wandering, fixed.” The stand that the Scriptures as the very Word of God inscripturated are without error in salvation, historical and scientific matters. See “Salvific Inerrancy.”
Inspiration	Gk: θεόπνευστος, “God-breathed;” Lat: <i>inspirare</i> , “to breathe in.” The biblical doctrine is that of <i>verbal, plenary inspiration</i> : The Divine Inspiration of the Scriptures is both <i>verbal</i> (extending to the very words, grammatical intricacies and syntax, etc.) and <i>plenary</i> (fully, equally inspired throughout).
Interjection interj.	An interjection is a particle used in exclamations.
Interpretation	See “Hermeneutics.”
JEDP Hypothesis	This hypothesis asserted that the various previous discernable documents of the Pentateuch were the “Jahwist” sections, the “Elohistic” sections, the “Deuteronomic Code” and the “Priestly Document.” ⁶¹ See “Destructive Higher Criticism,” “Source Criticism” and “Documentary Hypothesis.”

⁶¹ Later documentary hypotheses posited a “Hexateuch,” adding the Book of Joshua and such alleged documents as: “J= Jahwistic document, E= Elohistic document, JE= J and E combined, D= Deuteronomic Code, JED= J, E, and D combined), P= Priestly document), P^h= the Code of Holiness, P^g= the main work of P, J^s, E^s, etc.= the schools of J, E, etc., R= Reviser, at whatever period.” F. H. Woods, “Hexateuch,” James Hastings, *A Dictionary of the Bible*, Edinburgh: T. & T. Clark, 1899, II, p. 363.

Jerusalem Bible, Jer.	A Roman Catholic version of the Bible in English, translated by Dominican scholars (1961).
Kantian Philosophy, Transcendental Idealism	The Transcendental Idealism of Immanuel Kant (1724–1804). Kant divided all things into the <i>phenomena</i> , or what existed in the realm of sense perception, and the <i>noumena</i> , or what could not be perceived. His philosophy affected Christianity in two ways: (1) Ethics was separated from its biblical basis in God’s Law–Word. Hence, Kant posited a morality which existed for its own sake. (2) Religion, faith and revelation were relegated to the realm of the <i>noumena</i> , leaving only subjective experience and feeling. This would prepare the way for later critics to separate history from Scripture, Scripture from religion, and lead inevitably into modern existentialism and irrationalism.
Kabbalism	Also spelled “Cabbalism.” (Heb. קבלה, <i>Qabbalah</i> , “received”). An esoteric system of Jewish philosophy or theosophy and numerology ⁶² that pretended to have received ancient wisdom or secret traditions from the Ancient Egyptians through Moses. Jewish Kabbalism became much of the basis for the Scottish Rite of Free Masonry, which considers the Bible to be a book of errors for a rude and ignorant people not fitted for the finality of truth. The wisdom and truth of the ancients, they claim, was passed along through Kabbalism, Eastern mysticism, etc.
Karaites	בן מִכְרָא (<i>bēn mikra</i> ’, “the Sons of Reading”). “They were so called because their fundamental principle was to regard Scripture as their sole authority in matters of faith.”). The Karaites, as opposed to the Kabbalists, were literalists, and some schools of rabbinic exegesis taught such principles as the necessity of interpreting according to the context, the comparison of Scripture with Scripture and a logical principle of reasoning from the text by deduction or implication.
Kerygma	Gk: κηρύγμα, from κηρύσσω, “to preach, declare,” and so, “that which is preached.” A term popularized and characterized by Neo–orthodoxy and the “New Hermeneutic” and religious existentialism of Rudolf Bultmann. The gospel message was essentially a proclamation or <i>kerygma</i> which must be liberated from the layers of myth surrounding it. See “Demythologize.”

⁶² Much of the “biblical” pseudo–numerology has derived from Kabbalism.

King James Version, KJV, AV	The “Authorized Version” (AV) of the English Bible (1611). This version was authorized by James I of England as a new version of previous English Bibles or NT: Tyndale’s NT (1526), Coverdale’s Bible (1535), Matthew’s Bible (1537) and The Bishops’ Bible (1568). The translators and revisers also drew from German versions and compared the existing versions with the original languages. The NT was partly based on the <i>Stephanus Text</i> of 1550, and also on the later editions of Beza’s Greek testament. See “Authorized Version” and “Textus Receptus.”
Koine Greek	Gk: Κοινή, “common.” The common language of the NT writers, and of the Greek-speaking peoples from c.330 BC to c.330 AD. The language of the NT is more in the style of the vernacular (common spoken language) than the literary Κοινή of that era. There are some alleged influences from the LXX and the Hebraistic mentality of the various writers. See “Classical Greek.”
Latin Vulgate, Vul, vg, D	Lat: <i>vulgare</i> , “to disseminate”). A Latin version of the Bible translated by Jerome (c.345–419). See “Old Latin.”
Latinism	A Latin word, idiom or expression occurring in the Greek NT. These occur mostly in proper names, military, political, and legal terms; and in some cases, grammatical variations from the Greek idiom. See “Aramism,” “Hebraism” and “Semitism.”
Lectionary, lect, l	Lat: <i>lectionarium</i> , from <i>Legere</i> , “to read.” A liturgical book containing the list of lessons or portions of Scripture appointed to be read at worship (pericopes). Lectionaries date from the third century AD, and are significant for textual criticism. Also called <i>synaxaria</i> (Gk: συναξάριον, an account of the life of a saint). See “Menologion.”
Lexical Form	The form a word takes in the lexicon; the simplest or most basic form of a given word. In Heb. verbs, usually the Qal stem, 3 pers. masc. sing. In biconsonantal weak verbs, the infinitive construct form, and in nouns, the masc. sing. In the Gk. noun, the masc. sing. nom., and in the verb, the pres. ind. act. sing.
Lexical Morpheme	Refers to the root word which gives the essential concept, which is then expanded and expressed either verbally or nominally. A “morpheme” (Gk: μορφή, “form”) is the smallest meaningful unit or form of a language.

Liber Sententiarum	Lat: “Book of Sentences” of Peter Lombard, extracted from his <i>Magna Glosatura</i> or “Great Gloss,” was a supplement to and an attempt to theologially systematize the <i>Glossa Ordinaria</i> . This work became the standard theological textbook for the late Medieval Era. See “Glossa Ordinaria.”
Liberal	The popular nineteenth century theological designation of those who held to the rationalistic, historico–critical theories of biblical interpretation. Later called “Modernists.”
Literal	“Literal” stands for the <i>usus loquendi</i> as opposed to: (1) the spiritualization of the text, and (2) a gross and stilted “literalism” which would deny the existence and connotative nature of figurative language. The term itself is capable of several connotations: (1) “Literal” in one sense is opposed to figurative, if one means the connotative use of language in figures of speech. (2) It includes the figurative, if by “literal” one means the <i>usus loquendi</i> , or common, ordinary usage of words, terms and figures of speech. (3) “Literal” is opposed to “spiritual,” if by “spiritual” one means seeking a deeper, hidden, esoteric [allegorical] meaning beneath the literal meaning of the text.
Location	The same as “parsing,” i.e., the systematic analysis of an inflected form of a verb or substantive. See “Parse.”
Lower Criticism	The same as Textual Criticism, as it precedes “Higher” or “Historical Criticism.”
LXX, Ⲭ	The Septuagint, or Greek version of the Hebrew Scriptures, translated at Alexandria, Egypt (c. 260–240 BC). Its designation is “LXX,” meaning “seventy,” deriving from Jewish tradition. There are evident Hellenistic influences as well as the inclusion of the Apocryphal books. This became the “Bible” of the common people in Jewish world, as they spoke either Aramaic or Κοινή Greek as their common tongue.
Majority Text	This represents a text which is based on the consensus of the majority of Greek mss., as opposed to the WH Critical Text, which was based on the presupposition that the oldest mss. have more validity. Contemporary Textual Criticism has backed away from the WH theory to some extent. See “Byzantine Text,” “Caesarean Text,” “Critical Text,” “Western Text,” and “Textus Receptus.”
Majuscule	Lat: <i>majuscula</i> , “somewhat larger, capital.” A manuscript written in capital letters. Usually considered as synonymous with “uncial.” The transition from uncial to minuscule mss. began in the seventh century AD. See “Uncial” and “Minuscule.”
Manuscript	Lat: <i>manuscriptus</i> , “written by hand.” This refers to all hand–written documents before the advent of printing in the fifteenth century. <i>ms.</i> , abbr. of “manuscript”, <i>mss.</i> , Pl. form.

Masorah	The Latin spelling uses one “s,” and is used by scholars when writing of the marginal or end notes about the text by the <i>Massorah</i> [Masoretes] or ancient scribes; the Hebrew uses a double “s,” i.e., “Massorah.” In the <i>Masoretic Text</i> , the apparatus consists of the <i>Masorah Finalis</i> , or end notes and the <i>Masorah Marginalis</i> , or marginal notes. These notes and Qere occur above, below and on both sides of the text. See <i>Masorah Magna</i> , <i>Masorah Parva</i> and <i>Masorah Finalis</i> .
Masorah, Massoretes	מְסֹרֵת [“traditionalists”?] Jewish scribes of the sixth to ninth centuries AD who lived in the Tiberian area of the Sea of Galilee and developed the system of vowel pointings, accents, diacritical markings and Qere of the Masoretic Text.
Menologion	Gk: μήνη, “month” + λόγος, “word.” A liturgical book of the Greek Church containing special prayers and hymns for monthly festival days and biographies of various saints and martyrs. These <i>menologia</i> were first written very early in the history of the Greek Christians of the first centuries, and are significant for textual criticism, as they contain passages of Scripture from very early Greek texts. See “Lectionary.”
Masoretic Text, MT.	The standardized Hebrew text of the OT which contains the vowel pointings, accents and Qere. Synagogue liturgical Hebrew scrolls and modern Hebrew remain unpointed. See “Textual Criticism.”
Matres Lexionis	Lit: “Mothers of reading,” an old Latin designation for the vowel letters ו י ה. In consonantal texts [texts without vowel–pointings] these letters also stood for vowels.
Midrash	An exegesis, interpretation, and commentary on and application of the Pentateuch and Five Rolls [McGilloth]. The two great divisions of Jewish literature were the <i>Midrash</i> and the <i>Targumim</i> .
Minuscule	Lat: <i>minuscule</i> , “rather less, minus.” A manuscript written in small letters, either cursive or in printed letters. The transition from uncial to minuscule mss. began in the seventh century AD. See “Cursive,” “Majuscule,” and “Uncial.”
Mishna	מִשְׁנָה, rendered by the Early Church Fathers as δευτέρωσις, “to repeat,” later, to be equivalent to the teaching or learning of the Oral Law. The <i>Mishna</i> , an elucidation of the fundamental text of the Mosaic Law with an immense body of casuistry, related and unrelated cases, and applications (c. 200 AD). Post-Christian Rabbinic exegesis began with Talmudic Judaism (c. 200– AD). The Jewish Talmud [the written collection of all oral traditions, commentaries, applications, etc.] is in turn, composed of two literary works—the <i>Mishna</i> and the <i>Gemara</i> .

Modern Exegesis	The modern era (c. 1800–1960) has been dominated by two opposing tendencies: (1) Traditional, conservative biblical scholarship which presupposes the inspiration, infallibility and authority of the Scriptures, and (2) The historico–critical method with its rationalistic presuppositions and anitsupernaturalism.
Morpheme	Gk: μορφή, “form.” The smallest meaningful unit or form of a language. See “Lexical Morpheme.”
Morphology	The branch of language study which deals with the internal structure and forms of words.
Mysticism	ME, <i>mistik</i> , Lat: <i>mysticus</i> , Gk: μύστικός, “belonging to secret rites, mysterious.” The idea that communion with God is possible through meditation or contemplation and love without the medium of human reason; religious irrationalism, subjectivism and emotionalism. See “Bibliomancy.”
Narrative Criticism	A literary approach to Scripture which emphasizes the narrative genre (plot, theme, characters, etc.), and focuses on the aesthetic value of Scripture rather than theological or moral value. If approached with rationalistic presuppositions which assumes either an evolutionary process [Form Criticism], redaction [editing], or myth, the Scripture is undermined by assuming that the real author must be distinguished from the implied author, who must also be distinguished from the narrator, etc. The same may be done with the readers or implied readers, etc.
Neology	A nineteenth century movement which, affected by Pietism and Romanticism, departed from the extremes of earlier English Deism. It divorced exegesis from dogmatics and promoted the theories of Accomodation and Mythology to Scripture. See “Liberalism.”
Neo–orthodoxy	A twentieth century movement which synthesized some aspects of Reformed tradition with contemporary cultural and religious developments. The outstanding feature was its religious existentialism. According to this view, the Scriptures are <i>not</i> the Word of God, but rather <i>contain</i> the Word of God, which is encountered in a personal, subjective experience. Also called “Crisis Theology.”
Neo–Scholastic Exegesis	The exegesis of the Post–Reformation era which interpreted the Scriptures on the basis and in the context of the creeds and confessions. This era saw a championing of the proof–text method.
Nestle–Aland, NA27	The latest Critical Text of the Greek NT, edited by Kurt Aland, et. al., Twenty–Seventh Edition (1983). See “Critical Text” and “Wescott and Hort.”

New American Standard Vers., NASV	A revision (1963) of the <i>American Standard Version</i> of 1901.
New English Bible, NEB, NEV	A new translation of the Bible into English. Partly in reaction to the publication of the RSV, and its departures from the English Bible tradition, the General Assembly of the Church of Scotland authorized a completely new translation (1961).
New Hermeneutic	The existential hermeneutical approach of Rudolf Bultmann which derived from earlier Neo-orthodoxy. It included the “demythologization” of Scripture. For Bultmann, the gospel message was essentially a proclamation or <i>kerygma</i> which must be liberated from the layers of myth surrounding it. This “demythologization” is to rid the text of foreign materials (myth, errors, inconsistencies, etc.) and is termed “Content Criticism.” This search for the religious intention of myth led Bultmann to existentialism. This “New Hermeneutic” holds that language itself is interpretation. The Word itself is thus hermeneutical and existential. Those who hold to this “New Hermeneutic” write of a “word-happening” or “speech-event” which communicates its own unique truth in light of the hearer’s own experience. See “Existentialism,” “Neo-orthodoxy” and “Kerygma.”
NT Textual Criticism	NT Textual Criticism is based on the following sources: (1) The 240 Uncial mss. (3 rd –6 th centuries), (2) 2,646 Minuscule mss. (7 th –15 th centuries), (3) The 70 Papyri fragments (2 nd –3 rd centuries), (4) 1997 Greek <i>Lectionaries</i> [<i>pericopes</i>], (5) 9,000 copies of early translations and versions, including the Ancient Syriac, Old Syriac, <i>The Diatessaron of Tatian</i> (c. 170 AD), Peshito (c. 600), <i>The Philoxenian–Harklean Syriac</i> (508 AD), <i>The Palestinian Syriac</i> (c. 600 AD), <i>The Old Latin Version</i> (c. 200 AD), <i>The Latin Vulgate</i> (c. 403 AD), The Ancient Coptic: <i>The Sahidic Version</i> (c. 200 AD) and The Bohairic Version. (6) The writings of the early Church Fathers.
Nominalism	The religious–philosophical [epistemological] approach of William of Ockham (1285–1347) and later Medieval scholasticism which gave precedence to the Scriptures and faith over human reason, as opposed to the earlier Realism of Thomas Aquinas. This movement prepared the way for the later Reformation. See “Realism.”
Old Latin, it	The first Latin version of the Bible (c. 200 AD), superseded by Jerome’s Latin Vulgate (c. 406). Significant for the textual criticism of the OT. See “Textual Criticism.”
Old Syriac, syr	An early version of the Bible in the Syrian language (c. 175–225 AD). The extant copies date from the fourth and fifth centuries. This is a valuable source for textual reconstruction. See “Peshitta.”

OT Textual Criticism	The textual criticism of the OT makes use of various texts and ancient versions. The major textual sources for the biblical criticism of the OT , considered on a descending scale from the more authoritative to the lesser are: (1) The Masoretic Text. (2) The Samaritan Pentateuch, whose source reaches back to the Restoration Era (c. 497– BC). (3) The Septuagint, or Greek OT, translated by Alexandrian Jews (c. 246 BC). (4) The Greek OT of Aquila (c. 128 AD), which was a new translation from the Hebrew, and more literal than the LXX. (5) The Greek translation of Symmachus, an Ebionite, from the Hebrew (early third century AD), (6) The version of Theodotion, an Ebionite (?) from the Hebrew and LXX (c. 182 AD). (7) The Ancient Syriac (later termed <i>Peshito</i> , or “simple”). (8) The <i>Targumim</i> , or Chaldee [Aramaic] paraphrases of the Hebrew (c. 500 BC–). (9) The <i>Latin Vulgate</i> of Jerome (c. 406 AD). (10) The <i>Old Latin Version</i> from the LXX (?) (c. third century?). These are followed in order by the Sahidic [northern Egyptian, or Thebaic], Ethiopic, Arabic and Armenian Versions.
Oral Law	When Moses received the Divine Law on Mt. Sinai, according to Jewish Rabbinical tradition, he also received the “Oral Law.” Thus, there was a written Law and an Oral Law. The latter became the basis for the large corpus of Jewish traditions and casuistry. This alleged “Oral Law” was eventually codified in the Talmud (c. 200 AD–). See “Talmud,” “Mishna” and “Gemara.”
Ostraca	Gk: ὄστρακον, “baked clay.” Clay tablets or pieces of potsherd used for writing. With the papyri, these have provided a great insight into the <i>usus loquendi</i> of the <i>Koine</i> . See “Papyri.”
Palæography	Gk: παλαιός “old,” and γραφή, “writing;” Lat: <i>palaeographia</i> , from <i>palaeo</i> –, “ancient,” and γραφή. The study of ancient writing, manuscripts, inscriptions, writing materials, etc., with a view to their dating and deciphering.
Palimpsest	Gk: παλίμψηστος, “scraped again;” Lat: <i>palimpsestus</i> . A manuscript which has been erased and used as a rescriptus [written over]. See “Rescriptus” and “Codex Ephraemi.”
Palestinian Exegesis	The distinctive approach of a literalist school in Syrian Antioch in the fourth–fifth centuries. See “Antiochene Exegesis.”
Papyri	Lat: <i>papyrus</i> , “paper.” (1) An ancient paper made from the papyrus reed. (2) The early copies of the Scripture on papyrus scrolls. (3) The letters, business documents, etc., of the papyri which have preserved the <i>usus loquendi</i> of the Κοινή and have proven to be of great value in the study of the Greek NT. See “Ostraca.”
Paradigm	Gk: παραδείγμα, “to show alongside.” Grammatically, the declension of a substantive or conjugation of a verb, giving the inflected forms. A grammatical schematic. The standard declension which gives the various forms of a verb, noun or pronoun.

Parenesis, paraenetic	Gk: Παραίνεσις, LLat: <i>paraenesis</i> . Exhortation, advice, hortatory.
Parallel Passages	Passages of Scripture which are parallel in either narrative or doctrinal content, occurring in different biblical books. These can be compared and harmonized for additional light or understanding.
Parallelism	Hebrew poetry utilizes various parallelisms of thought in contrast to English poetry, which traditionally uses assonance or rhyme.
Parse	Lat: <i>pars</i> , “a part.” To analyze a word grammatically. To parse a <i>verb</i> , the following characteristics are noted: tense, voice, mood, person, and number. To parse a <i>participle</i> , the case and gender are also noted. <i>Substantives</i> (nouns and adjectives) have gender, case and number.
Patristic Exegesis	The exegesis and hermeneutic of the era of the Church Fathers, largely characterized by the allegorical method. See “Allegorical Exegesis” and “Alexandrian Exegesis.”
Pentateuch	Gk: πεντατεύχος, πέντε, “five,” and τεύχος, “implement, vessel, case for carrying papyrus scrolls,” and so “books” or “scrolls.” The five books of Moses, or “The Book of the Law,” i.e., Genesis–Deuteronomy.
Penult	The second [next] to the last syllable of a word. The order is antepenult, penult and ultima.
Periphrasis	Gk: περίφρασις, from περί, “around, about,” and φράζειν, “to speak.” Hence, a circumlocution, a round–about way of expressing something). A periphrastic construction is used to further emphasize a certain type of action. It usually consists of a verb denoting a state of being accompanied by a participle, thus emphasizing a given type of action. The tenses used in the <i>verb</i> are the present, imperfect, and future; and in the <i>participle</i> , the present, aorist, perfect, and pluperfect.
Perspicuity of Scripture	See “Analogy of Faith.”
Peshito, Peshitta, syr^p	Also spelled as “Peshitta.” Syr: “Simple.” A standardized Syrian text that dates from the early fifth century, based on earlier texts (c. 120). See “Old Syriac.” Significant in the textual criticism of the Old & NT s. See “Textual Criticism.”
Philology	Gk: φιλολογία, “fond of speech;” Lat: <i>philologia</i> . The science of words and their etymology, or linguistics.
Pietism	A German post–Reformation movement which began as a reaction to the neo–Scholasticism of the Post–Reformation Era. Early Pietism was characterized by both sound exegesis and biblical devotion. Later Pietism became increasingly devotional and subjective without the restraints of sound biblical study.

Plenary Inspiration	Extending to every part of Scripture. See “Inspiration” and “Verbal Inspiration.”
Polyglot	Gk: πολύς, “many,” and γλώσσα, “tongue,” “language.” A volume of the Scriptures in several languages, usually arranged in parallel columns.
Postill	Latin: <i>postilla</i> , “After these.” In the thirteenth century the scriptural Gloss gave way to the <i>Postill</i> , a literal commentary interwoven with the scriptural text. Glosses were thereafter limited to marginal notes. See “Postilla,” “Gloss” and “Glossa Ordinaria.”
Postilla	<i>Postilla perpetuae, seu brevia commentaria in universa Biblia</i> , or <i>Continual Comments, or Brief Annotations on the whole Bible</i> by Nicholas of Lyra (c. 1265–1349), which gave precedence to the literal interpretation.
Postmodern Interpretation	A movement dating from the 1960s which is characterized in general by the deconstruction and reconstruction of language, relativism [denial of moral absolutes], religious pluralism and existentialism. Postmodern interpretation approaches the Scriptures in such a way as concentrate on such things as ethical, environmental, economic, racial, feminist and moral issues rather than traditional textual or doctrinal matters.
Post–Reformation Exegesis	An exegesis and hermeneutic based on and governed by the creeds and confessions of the Reformation, and majoring on a proof–text method. See “Neo–Scholastic Exegesis.”
Practical Theology	That branch of theological science which seeks to consistently implement the previous branches of theology. See “Biblical Theology.”
Presupposition	An assumption, axiom, first principle. A presupposition is a reasoned or consciously held assumption; a prejudice is usually an ignorant or unconsciously held presupposition. All men by nature, as created in the image of God, are presuppositionalists. Further, all facts are necessarily interpreted by one’s presuppositions.
Preterist	ME, MFr., Lat: <i>praeteritus</i> , “gone by,” referring to the past. (1) The view that all, most or much of prophecy is past or historical. (2) The view that the canon of Scripture was complete before 70 AD, thus giving an early date for the Johannine writings (Gospel, Epistles and Revelation), and placing John’s exile during the Neronian persecution.
Process Theology	ME, OFr., Lat: <i>processus, procedo</i> , “go forward, advance.” The philosophico–theological view that reality is a process of becoming, not a static, Divinely created, established and ordered universe. Theologically, this is known as process theism, panentheism, or the advancement of God himself in experience and knowledge.

Progressive Revelation	The view that Divine, inscripturated special revelation advances or progresses from the Old Covenant [promise] to the New [fulfillment]; that the OT was largely preparatory to and anticipatory of the NT; and that the NT forms the finality of Divine revelation in the Person and work of Christ and gospel truth. This view stands opposed to Dispensationalism and also acts as a corrective principle to a Covenant Theology which would view the NT as a mere continuation of the Old.
Proof–Text	A single text of Scripture stated as proof of a given doctrine or teaching. While such may be legitimate due to the analogy of faith and the non–contradictory nature of Scripture as the very Word of God, the proof text method fails to consider the context. The tendency is to flatten Divine revelation and fail to comprehend the principle of its progressive nature.
Prophecy	Gk: προφητεία, either “a forth–telling” [πρόφημι, “declare, preach”] or “a foretelling,” i.e., “prediction.” Prophecy is a Divine, infallible prediction concerning the future from the historical perspective of the speaker [prophet]. Prophecy originated with God, and was communicated to men either directly and audibly or through the inspiration of the Spirit. The reality of prophecy is denied by rationalistic biblical criticism.
Protasis	The “if” clause of a conditional sentence. See “Apodosis.”
Pseudopigraphica	Gk: ψευδεπίγραφα, from ψευδο–, “false,” and ἐπιγρᾶφειν, “to inscribe.” The NT <i>Pseudepigrapha</i> numbered in the hundreds. These were rejected as forgeries and non–authoritative, their contents often contradicting Scripture or containing fantasies. Among these works were false gospels forged in the names of some of the Apostles, and heretical works intended to pervert Christianity. Some of these works may be classified as either apocryphal or pseudegraphical. See “Canon,” “Apocryphal Writings.”
Qu’ran	“Koran.” The “holy” book of Islam, written by Mohammed (570–632 AD). It contains 114 chapters [<i>surās</i>]. It includes historical, doctrinal, legal, exhortative and eschatological teachings. It teaches a radical monotheism, and is anti–Christian and anti–Jewish. It proscribes punishment, mutilation and death for Christians and Jews [called “people of the Book”] who do not acknowledge Mohammed. Although Jesus is declared a prophet, he is not equal to Mohammed, and his divinity is absolutely denied. The Qu’ran was alleged revealed to Mohammed by the Angel Gabriel, and is supposedly preserved on a tablet in heaven. It is evident that Mohammed had some knowledge of the Old and New Testaments, and also of both Judaism and Christianity. Although the Qu’ran contains numerous grammatical inconsistencies and errors, its inspiration has never been denied by Mohammedans, and any critical analysis or translation is considered blasphemous.

Rabbinic Exegesis	The exegesis and hermeneutic of Judean and Babylonian Rabbinism as distinct from Diasporic Judaism, which was characterized by Alexandrian Exegesis.
Rationalism	(1) The idea that reason alone is the only authority for determining opinion or course of action. (2) Intellectualism. (3) Philosophically, the view that knowledge derive from pure reason. This stands opposed to intuition [Idealism] or Empiricism. (4) Theologically, the rejection of Divine revelation and the supernatural. Reason alone is sufficient as the sole source of religious truth.
Rationalistic Exegesis	A general term for the historico-critical method in all its aspects. See “Rationalism,” “Historico-Critical Method,” “Source Criticism,” “Form Criticism,” etc.
Realism	The epistemological stance of early and middle Medieval scholasticism which gave human reason precedence over Scripture and faith. Epitomized in the approach of Thomas Aquinas due to the influence of Aristotelian philosophy. Later Medieval scholasticism was influenced by the Nominalism of William of Ockham, which gave the precedence to Scripture and faith. This view would providentially prepare the way for the Reformation. See “Nominalism.”
Recension	Lat: <i>recension</i> , “survey, review, revise.” A systematic and critical revision of a text or manuscript.
Redaction	Lat: <i>redigere</i> , “to bring back.” Reduction to literary form, revision or rearrangement, the process of editing a given text. See “Documentary Hypothesis” and “Redaction Criticism.”
Redaction Criticism	A rationalistic, historico-critical approach that developed from Form Criticism. Form Criticism sought to discover the original oral sources behind the biblical text; Redaction Criticism considered the process of development more important than the origin of the alleged biblical tradition. See “Form Criticism.”
Redactor	Lat: <i>redigere</i> , “to bring back.” One who puts literary matter into a proper form, an editor.
Rescriptus	Lat: <i>rescriptum</i> , “re-written.” A manuscript which has been re-written over writing that has been erased. See “Palimpsest.”
Revelation	(1) The Book of Revelation. See “Apocryphal.” (2) Divine revelation which has been inscripturated as the Bible. (3) Divine revelation as opposed to human reason, i.e., as opposed to rationalism.
Revised Standard Version, RSV	A revision (NT, 1946; OT, 1952) of the <i>English Revised Version</i> . See “English Revised Version.”
Revision	A document, text or composition which has been critically reviewed and has undergone necessary changes or corrections.

Rheims–Douay Bible	The standard Roman Catholic Version of the Bible in English (1582–1610). This was the English translation from the Latin Vulgate for English-speaking Catholics by Gregory Martin, who taught in the English expatriate college in Flanders. It is named from the places of its publication, Rheims and Douay. The NT was published at Rheims (1582) and the OT was published at Douay (1609–1610). Richard Challoner successively revised the <i>Rheims–Douay Bible</i> (1749–1772), and brought it into more harmony with the King James Version. This remained the official Catholic English Bible until the Catholic edition of the Revised Standard Version of 1965–1966, which was soon superceded by the <i>Jerusalem Bible</i> (1966), and the <i>Confraternity Version</i> (1970), with the title <i>The New American Bible</i> .
Romanticism	A nineteenth century reaction to Rationalism. Biblically, Romanticism emphasized the Bible’s literary importance and the ability of the Scriptures to transform people’s lives.
Sahidic	An ancient, Northern Egyptian, or Thebaic version of the OT, significant for textual criticism. See “Textual Criticism.”
Salvation–History School	Ger. <i>Heilsgeschichte</i> , “Salvation History.” This approach has its roots in Biblical Theology. It holds that the single theme of the Bible is the unfolding of redemptive history. It seeks to ground religious authority on the experience of regeneration, the fact and history of the church, and Scripture. This system, while holding to some aspects of truth, admits the validity of the critical method and is characterized by a subjectivity akin to Neo–orthodox existentialism.
Salvific Innerancy	A compromise view which holds that the Scriptures are inerrant in matters of faith or salvation, but do contain scientific and historical errors. See “Inerrancy.”
Samaritan Pentateuch	The ancient Samaritan Scriptures of the Book of the Law (c. 536 BC), which are very significant in the textual criticism of the OT. See “Textual Criticism.”
Scholastic Exegesis	The exegesis and hermeneutic of the Medieval Era, generally characterized by the allegorical approach and heavy reliance on the Church Fathers.

Scribal Errors

The science and art of textual criticism are partly based on the presupposition that early scribes at times made certain errors which arose either unintentionally or intentionally. These have been generally classified as: (1) Errors of the eye, which arose from astigmatism, or failing to distinguish one letter from another; missing, confusing, or repeating two lines of text, etc. (2) Errors of the ear, (3) Errors of the mind, or a faulty memory as the copyist looked from one ms. to his copy, perhaps transposing letters, etc. (4) Errors of judgment committed by copyists who may have been sleepy or unintentionally included glosses in the text, etc. (5) Intentional changes, allegedly due to doctrinal issues or even attempts to “correct” a text supposedly “corrupt.”

Some heretical groups, as the Gnostics, wrote their own text of the Greek NT. Consider the following: (1) Virtually anyone (believers, heretics, apostates) could copy the Greek NT or any portion of it, as its copying was not reserved for any special group, and anyone could copy, quote or paraphrase Scripture in any number of public and private ways—preaching, correspondence, controversy, etc. (2) Few extant copies existed. Most were evidently fragments used for liturgical purposes. (3) The traditionally-spoken Word may have prevailed over the written Word in the thinking of the scribe, a common occurrence. Yet the Scriptures have been preserved, and by the process of Textual Criticism, it has been restored, with all significant variant readings listed for anyone’s study. See “Scribe.”

Scribe

Gk: γραμματεὺς a public “scribe, secretary, recorder, or clerk.” Lat: *scriba*, “a writer.” (1) A penman, one who writes or copies a manuscript. (2) The Jews had a professional class of scribes who were both the copiers and interpreters of the Law. (3) With reference to the transmission of the text and the textual criticism of the Greek NT, it may refer to anyone—learned or relatively unlearned, young or old, orthodox or heretical—who made copies of the text or any part of it. There was no professional class of scribes to dutifully or carefully guard the text of the Greek NT [for the first three centuries], as there was for the Hebrew OT. See “Scribal Errors” and “Textual Criticism.”

Scroll

A long piece of vellum or parchment rolled together on ornamental staffs. The scrolls preceded the codex or book form with its leaves or pages. The codices began to replace the scrolls in synagogues about the eighth century AD.

Semantics

Gk: σημαντικός, “significant,” from σῆμα, “sign,” “symbol.” The branch of linguistics concerned with the nature, structure, meaning and changes in speech forms, including contextual meaning. Semantics is inherently related to Hermeneutics.

Semitic Languages	The five languages of the Middle Eastern world: Hebrew, Arabic, Aramaic, Akkadian and Ethiopic. Hebrew belongs to a great family of closely allied languages known as the Semitic languages, spread throughout western Asia (including Arabia) and northern Africa. The word <i>Semitic</i> is derived from <i>Shem</i> , the name of one of Noah's sons (Genesis 6:10). It is a convenient rather than a scientific term which has been adopted by scholars. A basic knowledge of Semitic languages is very important for the mastery of, and research in, Hebrew. Many peculiarities and grammatical forms in one Semitic language can often be explained only by analogy with the other Semitic languages.
Semitism	Gk: Σήμη, <i>Shem</i> ; Lat: <i>Semiticus</i> . A Semitic [Aramaic, Arabic, Hebrew] word or idiom. See "Aramism," "Hebraism" and "Latinism."
Sensus Plenior	The "fuller sense." The Latin term for an alleged hidden or fuller meaning beyond the literal, which is allegedly imbedded in a given text. Such a subject is open to debate and confusion, and must be approached with utmost caution as the terminology may be used diversely. The two extremes of allegorization (a <i>sensus plenior</i> in all of Scripture) and denotative literalism (absolutely no <i>sensus plenior</i> whatsoever) must be avoided. Who can discern what was in the mind of the human author or exactly how much he really understood?
Sephardic	One of the two approaches to the pronunciation of the Hebrew language. The Sephardic pronunciation was used by the Spanish Jews and by Jews from Oriental countries. The Sephardic pronunciation is considered to be closer to the original pronunciation. The Ashkenazi, or German pronunciation, originated in Central and Eastern Europe. See "Ashkenazi."
Septuagint, LXX, Ⲭ	Lat: <i>septuaginta</i> , "seventy." The Greek version of the OT, allegedly and traditionally translated by seventy scribes in c. 260–240 BC in Alexandria, Egypt. The common version of the OT in the Greco–Roman era. Significant in the textual Criticism of the OT. See "LXX" and "Textual Criticism."
Shammai, School of	The more conservative rabbinical school of the Tannaim phase of Judaism (c. 20 BC–15 AD). See "School of Hillel" and "Tannaim."
Sitz-im-Glauben	Ger. "faith situation." The biblical writers were men of faith whose world–and–life view revolved about God, his relationship to his creation, especially sinful mankind, redemption, and the destiny of the world. From this perspective much may be inferred which is not directly spoken. The interpreter must enter into their mind–set to truly understand their writings. Such thinking has validity if the presuppositions are not rationalistic.

Sitz-im-Leben	Ger. for “life situation.” This is significant for the interpreter of Scripture who must seek to understand the life situation or religious, historical, social and political situation of the biblical writers. This is incomplete without <i>Sitz-im-Leben</i> .
Source Criticism	A rationalistic critical approach to biblical documents that presupposes their evolution through redaction. An example of such radical criticism is the “Documentary Hypothesis of the Pentateuch,” more popularly known as the “Graf–Kuenen–Welhausen Hypothesis.”
Spiritualize	In Exegesis and Hermeneutics, to give a deeper, esoteric or even arbitrary meaning to Scripture beneath or beyond the literal interpretation considered in the context of the <i>usus loquend</i> , i.e., i to allegorize.
Stephanus Text, STE	The third edition of the text (1546, 1549, 1550, 1551) printed and published by Robert Estienne in Paris, France in 1550. It was the first Critical Text of the Greek NT and the first to have a critical apparatus. This formed part of the basis for the NT Greek texts used in the <i>King James Version</i> . The so-called “ <i>Textus Receptus</i> ” was a 1633 edition printed by the Elzevir Brothers taken mainly from Beza’s 1565 edition, and closely related to the <i>Stephanus Text</i> of 1550. See “Textus Receptus.”
Stich	Gk: στίχος, “verse.” The term used for a verse or line in poetic construction. These vary in length from the distich [two lines] to hexastich [six lines] and beyond. Each series of stichs forms a verse or strophe. See “Strophe.”
Strophe	Gk: στροφή, from στρέφειν, “to turn.” A stanza or verse division in biblical poetry comprised of a given number of stichs. See “Stich.”
Subject	The noun or pronoun which performs the action of the verb or exists in a state or condition described by the verb.
Subject Pronoun	See “Independent Pronoun.” Used for emphasis.
Subjunctive Mood	The mood of the verb which reflects an action or state of being not yet realized in the time of the context. The mood of possibility or contingency.
Substantive	Lat: <i>substantia</i> , “to have substance”—a noun. A noun, adjective, relative participle, or group of words equivalent to a noun.
Symmachus, ὁ	The Ebionite author of a Greek translation of the Hebrew OT (early third century AD). Significant for the textual criticism of the OT. See “Textual Criticism.”
Synaxaria	Gk: συναξάριον, an account of the life of a saint. A liturgical book for worship in the Greek Church. See “Lectionary.”
Syncopation	Gk: συγκοπή, from σύν, together with, and κόπειν, cut off. Originally a musical term meaning to shift the regular accent by beginning a tone on an unaccented beat. Linguistically, the dropping of sounds or letters from the middle of a word.

Synoptic Gospels	Gk: σύν, “same, and ὄπτικός, “view.” ModL: <i>synopticus</i> . The Gospel records of Matthew, Mark and Luke, which were written from the same perspective and emphasized the Galilean ministry of our Lord. John, the “Strategic Gospel,” emphasized our Lord’s Judean and Perean ministry and is supplementary in nature.
Syntactical Meaning	Gk: συντάξις, from σύν, “together with,” + τάσσειν, “to put or place.” Lat: <i>syntaxis</i> . The meaning of a given word in a given immediate grammatical context. The syntactical meaning may be more specific than the general lexical meaning, as necessitated by the syntax. See “Lexical Meaning.”
Syntax	Gk: συντάξις, from σύν, “together with,” + τάσσειν, “to put or place.” Lat: <i>syntaxis</i> . Hence, to join, put together, an orderly or systematic arrangement. The arrangement of words as the elements of a sentence to show their relationship to one another. This includes the interrelationship of words and organization of words into phrases, clauses, sentences, and paragraphs.
Systematic Theology	That branch of theological science which seeks to inclusively unify and hamonize theological truth into a coherent system. See “Biblical Theology.”
Talmud	תלמוד, “Doctrine,” from למד [lamad], “to teach.” The written collection of all oral traditions, commentaries and applications of the Torah and the Oral Law (c. 200– AD). It is composed of two literary works—the <i>Mishna</i> (an elucidation of the fundamental text of the Mosaic Law with an immense body of casuistry, related and unrelated cases, and applications) and the <i>Gemara</i> (an immense body of expositions, commentaries and illustrations on the <i>Mishna</i>).
Tannaim	The first or pre-Christian phase of Rabbinic Judaism (c. 20 BC–15 AD). This era was characterized by the two Rabbinical schools of Shammai (c. 20 BC–c. 15 AD), which was conservative, and that of Hillel (c. 20 BC–c. 15 AD), which was more liberal, and eventually won ascendancy in Rabbinical thought and interpretation. During this era the <i>Targumim</i> (Aramaic paraphrases of the Scriptures) were probably written.
Targum, ת	Pl., <i>Targumim</i> . Aramaic [Chaldean] paraphrases of the Hebrew Scriptures. The two great divisions of Jewish literature were the <i>Midrash</i> (an exegesis, interpretation, and commentary on and application of the Pentateuch and Five Rolls) and the <i>Targumim</i> .

Testament	Gk: διαθήκη, “will or testament.” (1) A disposition one makes for himself, a will. (2) A basic division of the Scriptures, i.e., OT and NT, not to be confused with the Old and New Covenants.
Textual Criticism	“Lower” Criticism, which seeks to establish the text, as opposed to Historical or “Higher” Criticism. See “NT Textual Criticism,” “OT Textual Criticism,” “Destructive Higher Criticism,” JEDP, “Documentary Hypothesis.”
Textus Receptus, TR	The “Received Text” of 1633 was mainly taken from the 1565 edition of Beza’s Greek Testament and was closely aligned to the <i>Stephanus Text</i> of 1550. ⁶³ The designation was taken from the preface of the Elzevir Brothers, printers in Leiden and Amsterdam, in their second edition (1633), <i>Textum ergo habes nunc ab omnibus receptum in quo nihil immutatum aut corruptum damus</i> , i.e., “Therefore you now have the <u>text</u> <u>received</u> by all, in which we give nothing changed or corrupted.” ⁶⁴ The <i>Stephanus Text</i> of 1550 partly formed the basis for the <i>King James Version</i> . See “Byzantine Text,” “Critical Text,” “Majority Text,” “Western Text,” “Alexandrian Text,” “Stephanus Text of 1550” and “King James Version.”
Thematic vowel	A changeable or reducible vowel which stands before an inflected ending [sufformative]. (Gk: θεματικός, pertaining to the <i>theme</i>). Of or pertaining to the theme or stem-form of a word. The vowel that connects the root stem with the ending. Also termed the “variable vowel.” See “Connecting Vowel” and “Variable Vowel.”
Theodotian, θ	Author of a later version of the LXX (c. 200 AD). See “LXX” and Symmachus.”
Torah	תּוֹרָה, “law.” (1) The Hebrew word for “law, instruction, commandment, statute.” (2) The designation of the Mosaic institutions, i.e., ‘The Law of Moses.’ (3) The Decalogue. (4) The Pentateuch, or Five books of Moses [Genesis–Deuteronomy], known collectively as “The Book of the Law.”
Translation	Lat: <i>translationem</i> , from <i>transferre</i> , “to transfer.” (1) The process of transferring from one language to another. (2) A copy of the Scriptures or any part thereof from the original language into a second language. See “Version.”
Transliteration	Lat: <i>translittera</i> , from <i>trans</i> , “across,” and <i>littera</i> , “letter.” To replace the letters, words or idioms of one language with those of another.
Transmission	Lat: <i>transmission</i> , “conveyance.” The process by which the manuscripts of the Bible have been copied and recopied throughout history.

⁶³ Robert Estienne spent the final years of his life as a Protestant refugee at Geneva. There his Greek mss. and editions were collated by his son, Henri, and Theodore Beza. The later editions of Beza’s Greek Testament reveal the influence of the Stephanus texts.

⁶⁴ As quoted and translated by B. M. Metzger, *The Text of the New Testament*, p. 106.

Tübingen School	A very influential German school of rationalistic criticism led by F. C. Baur, and characterized by Hegelian principles and a redactionist approach. See “Historico–Critical Exegesis.”
Type	Gk: τύπος, a figure formed by striking a blow, an impression, and so “an image or figure.” Biblical types are OT persons, places or things that anticipate or prefigure some aspect of the person and work of the Lord Jesus Christ or NT gospel realities. The fulfillment of the type is called its antitype. Technically, to be a true OT biblical type, the NT must contain a reference and explanation. See “Antitype.”
Uncial	Lat: <i>uncialis</i> , from <i>uncia</i> , “inch.” This refers to manuscripts written in large or capital letters rather than smaller case [minuscule] or cursive letters. The Uncial mss. of the NT are designated by the Capital letters from “A” to “Y,” and in Gk. From “I” to Ψ.” The transition from uncial to minuscule mss. began in the seventh century AD. See “Cursive,” “Majuscule,” and “Minuscule.” ⁶⁵
Usus Loquendi	Lat., fr. <i>usus</i> , “practice,” and <i>loqui</i> , “to talk.” The <i>common usage</i> of given words, phrases, etc., in a given cultural, social or religious context.
Variant Reading, v.l.	<i>Varia Lectio</i> . A term used in the discipline of textual criticism to refer to a given reading in the text which is based on one or more variations in the ancient manuscripts of the Scriptures. This would include the variants in the many ancient mss., of the Greek Testament or its parts, the Greek Testament as quoted or referred to by the early Church Fathers and in other ancient writings such as the <i>lectionaries</i> and <i>menologia</i> . See “Textual Criticism.”
Verbal Inspiration	Gk: ῥήμα, “a spoken word, utterance.” Lat: <i>verbum</i> , “a word, verb.” Verbal inspiration means that Divine inspiration extends to the very words of the text. See “Plenary Inspiration.”
Verse Divisions	Lat: <i>versus</i> , “a line or row.” The Greek Testament was originally written in paragraphs. The <i>modern chapter</i> divisions were made in the thirteenth century. The <i>verse</i> divisions were first made by Stephanus (Robert Eitenne), a Paris printer (1550) and included in his Greek NT. The first English Bible to have the modern chapter and verse divisions was the Geneva Bible (1560). See “Chapter Divisions” and “Textus Receptus.”
Version	Lat: <i>version</i> , from <i>vertere</i> , “to turn.” A literary work which has been translated from the original into a secondary language. The difference between a translation and a version is that (1) the translation tends toward the original language in construction, while the version tends toward the secondary language in grammar, idiomatic expressions and ease of reading. (2) the version is any one of a series of revisions of a translation in the secondary language. See “Translation.”

⁶⁵ The term “uncial” originally meant the “twelfth part.” The uncial letter occupied about a twelfth part of an ordinary line of writing.

Vowel Points	The Hebrew was written consonantly, i.e., without vowels, although the <i>matres lexiones</i> anticipated them. These were later inserted into the text as a series of diacritical markings by the Masorah (c. 500–1000 AD). The vowel pointings, accents and other diacritical markings in the Masoretic Text number over 27 different types. See “Masoretic Text.”
Wescott & Hort, WH	B. F. Wescott, and F. J. A. Hort, <i>The New Testament in Original Greek</i> (1881). The Critical Text which formed the basis for the RV and the ASV. See “Critical Text” and “Nestle–Aland.”
Western or Latin School	A North African school of biblical exegesis and interpretation of the fourth and fifth centuries which became a synthesis of the Alexandrian and Antiochene approaches, i.e., partly historico–grammatical and partly allegorical.
Western Text	This represents a “text family,” or a type of text which arose in certain geographical areas with variations in style, tendencies, and readings. This type of text represents the area of Gaul, Italy and North Africa. It is characterized by a “fondness for paraphrase” in its differences with other text–types. See “Byzantine Text,” “Caesarean Text,” “Critical Text,” “Majority Text,” and “Textus Receptus.”