

# Greek IV

# [2013]

[An advanced study of Greek III which introduces textual analysis, critical apparatus, the technique of phrasing and Ancient Greek manuscripts]

[BIBL 222]

07.10.2013

## **Phrasing**

Phrasing is a hermeneutical technique that is designed to help you see the structure of an author's writing; the relationship between phrases and clauses, and the basic flow of thought throughout the passage. It separates the main ideas from the secondary, and it highlights parallel thoughts. It forces you to see and decide on the relationships between thoughts.

Phrasing is the most significant tool in the Greek language. Phrasing is not grammatical diagramming. Because we are trying to discover the meaning of the passage, and because the phrase is often the smallest unit that can be analysed for meaning in a specific context, it is not helpful for our purposes to break the verses down into smaller units except in specific circumstances.

Phrasing makes use of grammatical relationships but they are usually at the phrase level, not the word level.

Phrasing's basic approach is to separate a passage into its phrases, ie, main clause, relative clauses, prepositional phrases etc.

There are 3 basic principles in phrasing:

- i. The more dominant phrases are further to the left of the page.
- ii. Subordinate ideas are placed under the concept to which they refer.
- iii. Ideas that are parallel are placed under each other, the same distance from the left.

Rom 3:22 *But the righteousness of God is through faith in Jesus Christ for all who are believing.*

### **Step 1: Identify the main idea/thought.**

*But the righteousness of God (is)  
through faith  
in Jesus Christ  
for all who are believing.*

**In Greek**

dikaiousunh de qeou  
 dia pistew  
 Ihsou Cristou  
 eiV pantaV touV pisteuontaV

**Phrase Location**

The basic thought in Romans 3:22 is that of the righteousness of God - dikaiosunh de qeou. It is furthest to the left.

**Reflections/Comments**

We are told 2 things about God's righteousness: it is through faith (dia pistews); and it is for those who have faith (eiV pantas touV pisteuwntaV). Notice how they are subordinated under "righteousness" since they modify the concept. Notice too that they are indented the same amount, meaning that they are parallel to each other. In this case, it highlights the parallelism of the 2 prepositions, ie, dia and eiV. Paul also specifies that the faith is in Jesus Christ.

Phrasing has a minimum amount of rules because it is a personal exercise. The important thing in phrasing is that you adopt the basic approach and then modify it without breaking the rules.

**08.10.2013**

**Basic Principles of Phrasing**

**1. Break the passage down into its basic phrases.** You then translate the passage. In this step, you do not indent.

eucaristoumen tw/qew/patri tou kuriou hmw'n Ihsou Cristou  
 pantote peri umwn proseucomenoi akousanteV  
 thn pistin umwn en Cristw/Ihsou  
 kai thn agaphn hn ecete eiV pantaV tous agiouV  
 dia thn elpida thn apokeimenhn umin en toiV ouranoiV  
 hn prohkousante en tw/ logw/thV alhqeiaV tou euaggelou

We give thanks to God the Father of our Lord Jesus Christ  
 Always concerning you praying  
 Hearing your faith in Christ Jesus  
 And the love which you have among all the saints  
 Through the hope which has been laid up for you in heaven  
 Which you formerly heard in the word of truth of the gospel.

### Look for the following

- Main clauses
- Prepositional phrases
- Adverbial phrases
- Participial phrases
- Compound sentences
- Relative clauses
- Conjunctions like *oti* and *ida*
- Pronouns referring back or forward like *tauta*

**2. Identify the main thought and keep it furthest to the left.** It is helpful to keep the chapter and verse references way to the left.

1:3 Eucharistoumen tw/qew/patri; tou: kuriou hōwn Jhsou: Cristou:

The “main thought” refers to the **meaning** of the passage.

**3. Find those phrases which directly modify a word** or concept in the main thought, and indent them under the word.

1:3 Eucharistoumen tw/qew/patri; tou: kuriou hōwn Jhsou: Cristou  
 pantote peri; uōwn proseucomenoi

Paul gives thanks (Eucharistoumen) always (pantote) in his prayers (proseucomenoi) when he hears of their faith. This verse illustrates the type of question phrasing was designed to answer.

**Q.** What is the relationship between ‘always’ (pantote), ‘give thanks’ (Eucharistoumen) and ‘praying’ (proseucomenoi)? Does he always pray, as above, or does he always give thanks, as below?

1:3 Eucharistoumen tw/qew/patri; tou: kuriou hōwn Jhsou: Cristou  
 par̄tote  
 peri; uōwn proseucomenoi,

A. He is always giving thanks.

Phrasing does not always give you the answer, only context can. However, phrasing forces you to ask the question.

#### 4. The next step is to locate those phrases that relate to subordinate ideas.

28.10.2013

#### Specific Situations in Phrasing

There are some exceptional cases which may not allow you to do phrasing in the normal way. How then do you handle the text?

- i. The example above [Colossians 1:3] shows us a problem that will arise as a writer's argument progresses. It will be natural to move the bulk of the text further to the right until it is physically no longer possible to phrase their writing on paper. In the following example, the 2<sup>nd</sup> phrase is so close to the right side of the paper that it has wrapped around onto another line, thus making it appear that there are 2 phrases modifying *ei pida*.

<p>dia; thn ei pida          thn apokeimenhn uōin ei toiV          oujanoiV</p>
---

As a result, the phrase *thn apokeimenhn* appears to have two thoughts modifying *ei pida*; *apokeimenhn* and *oujanoiV*.

There are several solutions.

- a) One is to **always double-space between phrases.**

<p>dia; thn ej pida</p> <p style="text-align: right;">thn apokeimewhn wthin ej toiV oujranoiV</p>
---

When you see 2 single-spaced lines, you will know it is just one phrase.

- b) Another solution is to **move the subordinate phrases farther to the left and draw a line connecting them to what they modify.**

dia; thn ej pida

thn apokeimewhn wthin ej toiV oujranoiV

- c) A third solution is to **indent the second line slightly, enough to show that it is not a second phrase**; but also not indent it so much that the second line appears to modify the first word in the first line.

dia; thn ej pida

thn apokeimewhn wthin ej toiV  
oujranoiV

- ii. **Indicate the antecedent of a relative pronoun. Connect a relative clause with its antecedent.** Use an arrow to distinguish it from a simple connection.

1.4 akousanteV

thn pistin wthn ej Cristw/=Ihsou: kai;

thn ajapwn ← [antecedent]

hñ eçete eiV pantaV touV agiouV

← [relative clause (who, which)]

Often a relative clause will have to be moved to the left because of space problems on the page, so the arrow will help that situation as well.

- iii. Sometimes the main subject and verb do not appear at the beginning of the verse. In such a case, go ahead and indent the subordinate phrases even though they are prior to the main thought. [Romans 3:21]

3:21            Nuni; de;  
                   cwriV nomou  
                   dikaiousmh qeou: pefanewtai  
                   marturoumh upo; tou: nomou kai;  
   tw n profhtwn

In a situation like this one, you can underline the main phrase.

- iv. In order to emphasize the parallel nature of phrases, even though they may not appear consecutively, you can use vertical lines to identify them. [Romans 3:21]

3:21            | Nuni; de;  
                   | cwriV nomou  
                   dikaiousmh qeou: pefanewtai  
                   | marturoumh upo; tou: nomou kai;  
   tw n profhtwn

- v. The vertical lines will also help indicate when several phrases that are indented the same amount for grammatical reasons, but are not parallel in thought. [Colossians 1:16]

1:16            ofi ejh aujw/ektisqh    ta; panta  
   | ejh toiV oujanoiV kai;  
   | epi; thV ghV,  
   ta; oqrata; kai; ta; apqrata,

- vi. To help see the flow of thought through a discussion, you can underline the key words especially when synonyms are being used. Do not overdo this. [John 15:12-13]





1:16                    ofi    eḡ auḡw/ektisqḡ ta; panta

eḡ toiV ouḡanoiV kai;
eḡpi; thV ghV,
ta; oḡata; kai; ta; aḡvata,
eiḡe qrowoi
eiḡe kurioḡhteV
eiḡe aḡcai
eiḡe ejousiai`

ta; panta di; auḡou: kai; eiḡ auḡw ektistai

- xii. Phrasing is not very effective with narrative material where the flow is more obvious, “And Abraham was called.” It works best with theological passages.

**29.10.2013**

### **Tracing The Argument**

Discourse analysis is a field of growing interest to students of NT Greek. In its most broad expression, Discourse Analysis refers to the examination of ... a discourse, whether those parts ...

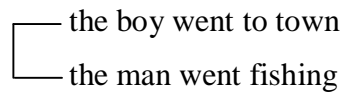
Such analysis has the delineation of a text’s semantic structure as its ultimate goal, ie, the attempt is made to understand how various parts of the text fit together make sense.

### **The Relationship Between Phrases and Groups of Phrases in Small Blocks of Text**

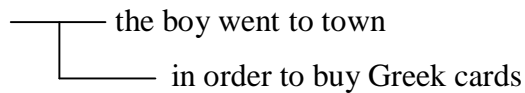
This exercise is referred to as “tracing the argument.” The importance of this step in the exegetical process cannot be over emphasized. If you cannot identify the function of a phrase or clause in the passage, your understanding of the passage is limited.

There are **four principles** that are used in tracing the argument. Lines show equal prominence by proceeding out from the first clause making an “L” down and then another “L” to the end of the next clause.

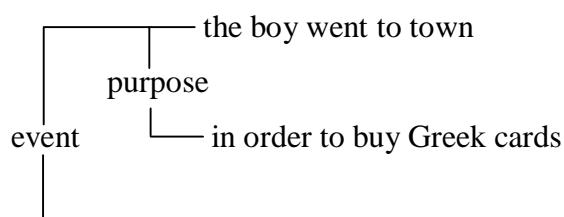
1. **Co-ordinate elements** (those that function as equals in the passage) and diagram them with a half box.



2. **Subordination** is depicted by the branching off of the line proceeding from the clause to which another word, phrase or clause is subordinate.



3. A **phrase-function** “tag” is placed on the vertical line leading to the sentence element it describes.



4. Begin by diagramming the relationship between subordinate phrases and the clauses they support. Then deal with relationships of clauses with equal prominence.

### Phrase Functions

1. **Time** – a simple statement of the time an event, action or state occurred. It answers the question, “When did this occur?” [Acts 13:3]
2. **Measure** – answers the questions, “How much? How far? How Long?” [Galatians 1:18b; Galatians 4:4]
3. **Simultaneously** – two or more events or states expressed as happening at the same time.
4. **Sequence** – two or more events expressed as happening one after the other. [1 Corinthians 15:5-8]
5. **Progression** – same as **sequence** but the emphasis is placed on the developmental nature of the actions. [John 15:6]
6. **Location** – where the event, action or state occurred. Answers the question, “Where?” [Acts 17:1]
7. **Sphere** – the domain or realm of existence. [Romans 8:9]

8. **Source** – point of origin. Answers the question, “From where?” [2Corinthians 4:7]
  9. **Object** – the receiver of some action, personal or impersonal. [Hebrews 5:12]
  10. **Cause** – an event or state which produces a result. Answers the question, “What brought this about?” [Romans 5:1a]
  11. **Result** – an outcome of some action or attitude. [Romans 5:1b]
  12. **Reason** – motive or desire which motivates one to action. Answers the question, “What motivated him? Why did he do that?” [John 3:16]
  13. **Purpose** – an outcome that one intends to take place. Answers the question, “What did he wish to occur?” [Romans 8:4]
- NB:** there is a close relationship between purpose/motive and between result/cause. John 3 provides an example of the interplay of reason, result and purpose.
- Reason – God so loved the world.  
 Result – that He gave His only Son.  
 Purpose – so that we do not perish.
14. **Means** – the tool or instrument used in carrying out an action. Answers the question, “How did he do that?” [1 Corinthians 15:10a]
  15. **Manner** – how the instrument is used. Answers the question, “In what way did he do this?” [Philippians 1:18]
  16. **Agency** – the personal agent who performed the action. Answers the question, “By whom/through whom?” [Romans 5:1]
  17. **Reference** – expression of relation. Answers the question, “With reference to whom or what?” [Ephesians 4:15]
  18. **Basis** – the grounds upon which a statement or comment is made. [Matthew 5:3; 1 Corinthians 7:9]
  19. **Inference** – the logical conclusion drawn from an idea. [1 Peter 4:7]
  20. **Condition** – a requirement that must be fulfilled. [Galatians 5:18]
  21. **Concession** – a reservation or qualification. [Hebrews 5:8]
  22. **Contrast** – two conditions, ideas or actions put together in order to point out a difference. [Ephesians 5:17-18]
  23. **Comparison** – two conditions, ideas or actions put together in order to point out how they are alike. [John 20:21]
  24. **Restatement** – the same idea expressed in a different way. [Galatians 1:8-9]

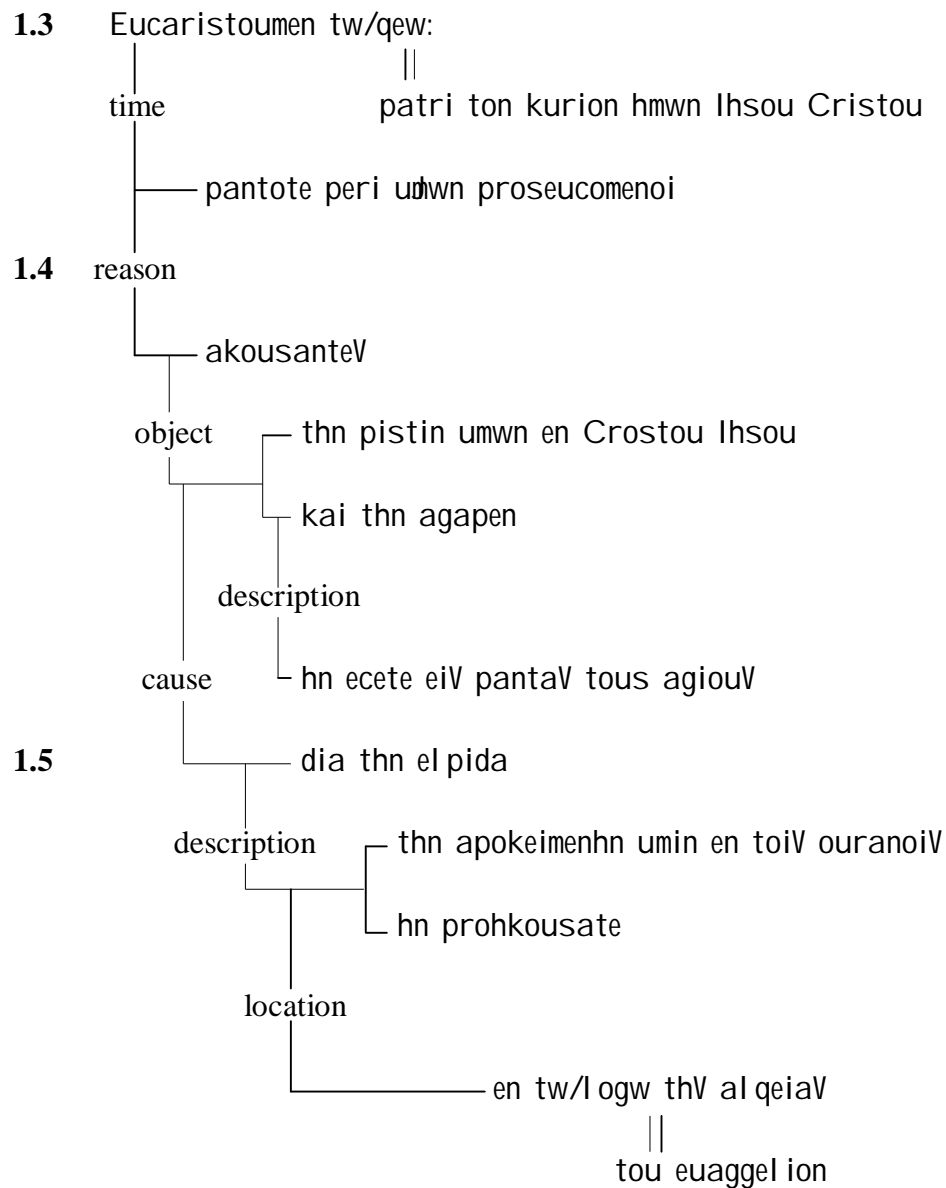
25. **Description** – functions to provide vivid details of a person, event, state or object. [Revelation 1:13b-16]
26. **Identification** – information used to specify which person or thing is being dealt with. Answers the question, “Which one?” [Acts 4:36]
27. **Illustration** – to elucidate by use of examples. [Hebrews 6:13-15]
28. **Apposition** – a word or phrase standing in apposition to another word. [Romans 1:1]
29. **Explanation** – the addition of clarifying statements to the main proposition. [Titus 2:1-10]
30. **List** – a number of things normally of the same kind mentioned one after the other. [Romans 8:35]
31. **Alternative** – ‘either/or’ when one condition or action is expressed as a possible substitute for another. [Matthew 6:32-34]
32. **Chain** – the joining of equal prominent accessions or commands in loose association. Answers the question, “What is the next point?” [James 1:2-5]

#### **Additional phrase functions.**

33. **Advantage**
34. **Disadvantage**
35. **Circumstances**
36. **Question**
37. **Exhortation**
38. **Wish**
39. **Promise**
40. **Content**
41. **Separation**
42. **Conclusion**
43. **Introduction**
44. **Answer**
45. **Support**

04.11.2013

Colossians 1:3-5

Comments

The passage is built around Paul's thanks giving for the Colossian believers. During his regular hours of prayer is the *time* that Paul gives thanks. He has set times, regular times when he gives thanks.

The *reason* he gives thanks, is that he has heard of their **faith** and **love** (objects) which are the products of Christian hope. This hope is *described* as laid up in heaven as that of which they heard in the Gospel.

**05.11.2013**

## **Grammatical Diagramming**

It serves as a tool in clarifying words and groups of words in the biblical text.

### Grammatical Diagramming Paradigm

There are a few general instructions that we must note.

#### 1. Symbols

- (...^) are used to show original word order
- Ellipsis points (...) they mark the original location of the word
- The Caret (^) is placed beside words that have been moved.
- In apposition situations, we place one member directly above the other and mark the relationship using 2 vertical lines (||).
- Grammatical parallels are shown using a single vertical line, eg, the vertical line to the left of the object.
- Elliptical expressions are indicated by a series of dashes (----)
- Vertical dotted lines are sometimes used to show the connection between modifiers and the elements they modify ( ;)
- Direct discourse is indented 8 spaces and bracketed by a vertically aligned dot ( )
- Vocatives/Interjections are indented 10 spaces.
- For conjunctions are indented 5 spaces
- For adjectival modifiers are indented 3 spaces

### Phrasing of John 15:17-20

15:17            tauta entel I omai umin  
                   |  
                   explanation  
                   |  
                   → ina ... al I hl ouV

15:18            ei ... misei  
                   |  
                   condition  
                   |  
                   ginwskete ... memishken

15:19            \*\*\* ... hte  
                   |  
                   condition  
                   |  
                   oJkosmoV ... efil ei  
                   |  
                   cause    contrast  
                   |            |  
                   |            oti ... este  
                   |            |  
                   |            all ... kosmou  
                   |  
                   dia touto misei umas oJkosmos

15:20            mnhmoneuete tou I ogou  
                   |  
                   explanation  
                   |  
                   → ou egw eipon umin  
                   |  
                   statement  
                   |  
                   → ouk ... autou

                  |  
                   → ei eme ediwzan  
                   |  
                   condition  
                   |  
                   kai ... diwxousin

                  |  
                   → ei ... ethrhsan  
                   |  
                   condition  
                   |  
                   kai ... thrhsousin