

CRS108

GREEK GRAMMAR AND SYNTAX



Course video is available on our app

lanetonline.com

Course code: CRS 108

Course Title: Greek Grammar and Syntax

Unit: 2 Units

LIST OF SERIES

1. Foundations of New Testament Greek

2. Advanced Greek Grammar

3. Greek Syntax and Structure

4. Reading Greek Texts

5. Translation into English

1.1 Historical and Linguistic Background

- 1.1.1 Origins of New Testament Greek

- 1.1.2 Distinctive Features of Koine Greek

- 1.1.3 Importance of Greek for Biblical Studies

1.2 Greek Alphabet and Pronunciation

- 1.2.1 Letters and Sounds

- 1.2.2 Vowels, Consonants, and Diphthongs

- 1.2.3 Accentuation and Breathing Marks

1.3 Basic Vocabulary and Word Forms

- 1.3.1 Common Words in the New Testament

- 1.3.2 Nouns and Cases

- 1.3.3 Verbs and Tenses

1.4 Introduction to Reading and Translation

- 1.4.1 Simple Sentence Structures

- 1.4.2 Practice with Short Passages



Introduction

The New Testament was originally written in Koine Greek, which means “common Greek”, the everyday language of the people in the first century. For learners of theology and biblical studies, engaging with the text in its original language opens up deeper insights into meaning, context, and interpretation. This Series provides the essential foundation for reading and translating New Testament Greek, preparing you to progress into more advanced grammar and syntactic studies later in the course.

The aim of this Series is to introduce you to the basic elements of New Testament Greek, equipping you with the skills to recognise its historical background, pronounce its alphabet correctly, identify common vocabulary, and begin simple translation exercises.

We shall commence this Series by examining the historical and linguistic background of New Testament Greek, focusing on its origins and distinctive features. Next, we will explore the Greek alphabet and pronunciation, including vowels, consonants, diphthongs, and accentuation marks. Following that, we will study basic vocabulary and word forms, such as nouns, cases, and verbs. Finally, we will wrap up by practising introductory reading and translation of short passages, applying the knowledge gained in the earlier Parts. This sequential approach ensures that you build a solid foundation for the more advanced topics that follow in later Series.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 1.1 define the historical origins and distinctive features of New Testament Greek,
- SLO 1.2 explain the significance of Koine Greek for biblical studies,
- SLO 1.3 identify and pronounce the letters of the Greek alphabet accurately,
- SLO 1.4 demonstrate correct use of vowels, consonants, diphthongs, accentuation, and breathing marks,
- SLO 1.5 recognise and classify basic New Testament vocabulary,
- SLO 1.6 describe the forms and functions of nouns and cases,
- SLO 1.7 analyse the basic structure of verbs and tenses in Greek, and
- SLO 1.8 apply foundational knowledge to read simple Greek sentences and translate them into English.



1.1 Historical And Linguistic Background

1.1.1 Origins of New Testament Greek

The New Testament Greek refers to the language in which the books of the New Testament were originally written. It is a form of Koine Greek, meaning “common Greek”, which developed after the conquests of Alexander the Great. Koine Greek became the lingua franca of the eastern Mediterranean world, making it accessible to ordinary people rather than being restricted to scholars or elites. This widespread use explains why the New Testament was composed in Koine Greek, ensuring that its message could reach diverse communities.

Fill in the blank: The New Testament was originally written in _____ Greek.

1.1.2 Distinctive Features of Koine Greek

Koine Greek is characterised by its simplified grammar compared to Classical Greek. It retained much of the richness of the older language but was easier to learn and use. For example, Koine Greek reduced the complexity of verb forms and made sentence structures more straightforward. This simplicity contributed to its effectiveness as a medium for the New Testament, which needed to be understood by a wide audience.

Fill in the blank: Koine Greek is considered simpler than _____ Greek.

- Simplified verb forms
- More accessible sentence structures
- Common vocabulary used by everyday people

Box 1.1: Selected distinctive features of Koine Greek

1.1.3 Importance of Greek for Biblical Studies

The study of Greek is vital for biblical scholarship because translations into English or other languages may not always capture the full meaning of the original text. For instance, a single Greek word may carry multiple shades of meaning that are difficult to render in translation. By learning Greek, students can engage directly with the text, analyse its nuances, and evaluate different interpretations. This skill strengthens both academic study and personal understanding of the New Testament.

Fill in the blank: Studying Greek helps scholars to engage directly with the _____ text.



Pilot questions 1.1

1. Which form of Greek was used in writing the New Testament?
2. What historical event contributed to the spread of Koine Greek?
3. Name one distinctive feature of Koine Greek compared to Classical Greek.
4. Why is learning Greek important for biblical studies?
5. What advantage did Koine Greek provide for the writers of the New Testament?

1.2 Greek Alphabet And Pronunciation

1.2.1 Letters and sounds

The Greek alphabet consists of twenty-four letters, each with its own distinct sound. These letters are the foundation of New Testament Greek, and learning them thoroughly is essential before moving on to vocabulary and grammar. Some letters resemble English letters in appearance, but their sounds may differ. For example, the Greek letter rho (ρ) looks like the English “p” but is pronounced as “r”.

Fill in the blank: The Greek alphabet contains _____ letters.



Α α	Β β	Γ γ	Δ δ	Ε ε	Ζ ζ	Η η	Θ θ
ἄλφα	βῆτα	γάμμα	δέλτα	ἐννύον	ζῆτα	ῆτα	θῆτα
alpha	beta	gamma	delta	epsilon	zeta	eta	theta
a	b	g	d	e	z	ē	th
[a/a:]	[b]	[g]	[d]	[e]	[zd/dz]	[ɛ:]	[tʰ]
Ι ι	Κ κ	Λ λ	Μ μ	Ν ν	Ξ ξ	Ο ο	Π π
ἰῶτα	κάππα	λάμβδα	μῦ	νῦ	ξεῖ	ὀμικρόν	πεῖ
iota	kappa	lambda	mu	nu	xi	omikron	pi
i	k	l	m	n	ks/x	o	p
[i/i:]	[k]	[l]	[m]	[n]	[ks]	[o]	[p]
Ρ ρ	Σ σ/ς	Τ τ	Υ υ	Φ φ	Χ χ	Ψ ψ	Ω ω
ῥῶ	σῖγμα	ταῦ	ὑννύον	φεῖ	χεῖ	ψεῖ	ὠμέγα
rho	sigma	tau	upsilon	phi	chi	psi	omega
r/rh	s	t	u/y	ph	kh/ch	ps	ō
[r]	[s/z]	[t]	[y/y:]	[pʰ]	[kʰ]	[ps]	[ɔ:]

Figure 1.2: The Greek alphabet and pronunciation guide

1.2.2 Vowels, consonants, and diphthongs

Vowels are letters that represent open sounds produced without significant obstruction in the mouth. Greek vowels include alpha (α), epsilon (ε), eta (η), iota (ι), omicron (ο), upsilon (υ), and omega (ω).

Consonants are letters that represent sounds produced with some obstruction of airflow, such as beta (β), gamma (γ), and delta (δ).

A diphthong is a combination of two vowels pronounced together as a single sound, such as αἰ (ai) or εἰ (ei). Diphthongs are common in New Testament Greek and must be recognised to read words correctly.

Fill in the blank: A diphthong is formed when two _____ are pronounced together as one sound.

1. Vowels



Greek has seven vowels. They are distinguished by quantity (short, long, or variable).

Type / Quantity	Pronunciation Example		
A α	Alpha	Variable (Short or Long)	a as in father (long) or aha (short)
E ε	Epsilon	Always Short	e as in met or get
H η	Eta	Always Long	ey as in they (or e as in preach)
I ι	Iota	Variable (Short or Long)	i as in machine (long) or sit (short)
O ο	Omicron	Always Short	o as in not or lot
Υ υ	Upsilon	Variable (Short or Long)	u like the French u or German ü (or oo as in boot)
Ω ω	Omega	Always Long	o as in note or tone

2. Diphthongs

A diphthong consists of two vowels pronounced together in a single syllable. The second vowel is almost always an Iota (ιiota) or an Upsilon (υpsilon).

Pronunciation Example	English Equivalent	
αι	ai as in aisle	Like the "i" sound in bite
ει	ei as in eight	Like the "ey" sound in obey
οι	oi as in oil	Like the "oy" sound in boy
υι	ui as in suite	Like the "we" sound in queen
αυ	au as in giggle (German haus)	Like the "ow" sound in cow
ευ	eu as a blend of e and u	Like the "e-oo" sound in feud
ου	ou as in soup	Like the "oo" sound in pool
ηυ	eu (longer initial vowel)	Rare; similar to ευ but held longer

Letter (Upper/Lower)	Name	Phonetic Class	Pronunciation Example
B β	Beta	Labial	b as in ball



Γ γ	Gamma	Palatal	g as in go (hard sound)*
Δ δ	Delta	Dental	d as in dog
Ζ ζ	Zeta	Sibilant / Double	z as in gaze (or dz as in adds)
Θ θ	Theta	Aspirated Dental	th as in thin (never as in the)
Κ κ	Kappa	Palatal	k as in kite
Λ λ	Lambda	Liquid	l as in lamp
Μ μ	Mu	Nasal	m as in man
Ν ν	Nu	Nasal	n as in net
Ξ ξ	Xi	Sibilant / Double	x as in box (the "ks" sound)
Π π	Pi	Labial	p as in pie
Ρ ρ	Rho	Liquid	r as in run (often slightly rolled)
Σ σ / ς	Sigma	Sibilant	s as in sit (\sigma begins/inside words; \varsigma ends words)
Τ τ	Tau	Dental	t as in top
Φ φ	Phi	Aspirated Labial	ph as in phone (the "f" sound)
Χ χ	Chi	Aspirated Palatal	ch as in Scottish loch or German bach (guttural)
Ψ ψ	Psi	Sibilant / Double	ps as in lips or capsule

Table 1.1: Examples of Greek vowels, consonants, and diphthongs

1.2.3 Accentuation and breathing marks

Greek words often carry accent marks, which indicate stress or pitch in pronunciation. The three main accents are the acute (´), grave (`), and circumflex (~). These marks help distinguish between words that otherwise look similar.

In addition, Greek uses breathing marks placed over vowels at the beginning of words. The rough breathing mark (´) indicates that the word begins with an “h” sound, while the



smooth breathing mark (´) indicates no “h” sound. For example, ἅγιος (hagios) means “holy”, while ἄγιος (agios) would be pronounced without the “h”.

Fill in the blank: The rough breathing mark indicates the presence of the _____ sound at the beginning of a word.

- Acute (´): rising pitch or stress
- Grave (`): falling pitch or stress
- Circumflex (˘): combined rising and falling pitch
- Rough breathing (´): adds “h” sound
- Smooth breathing (´): no “h” sound

Box 1.2: Summary of Greek accentuation and breathing marks

Pilot questions 1.2

1. How many letters are in the Greek alphabet?
2. Give one example of a Greek diphthong.
3. Which accent mark indicates a rising pitch or stress?
4. What does the rough breathing mark signify?
5. Which Greek letter looks like the English “p” but is pronounced “r”?

1.3.1 Common words in the New Testament

The vocabulary of New Testament Greek is built around frequently used words that appear across the texts. These include terms such as logos, meaning “word” or “message”, and agape, meaning “love”. Learning these common words provides a foundation for recognising themes and ideas in the New Testament. Many of these words carry theological significance, so it is important to note both their everyday meaning and their specialised use in scripture.

Fill in the blank: The Greek word _____ means “love” and is often used in the New Testament.

- Logos: word, message
- Agape: love
- Pistis: faith



- Charis: grace

Box 1.3: Examples of common New Testament Greek words

1.3.2 Nouns and cases

A noun is a word that names a person, place, thing, or idea. In Greek, nouns change their endings depending on their case, which shows the role of the noun in a sentence. The main cases are:

- Nominative: subject of the sentence.
- Genitive: shows possession.
- Dative: indicates the indirect object.
- Accusative: marks the direct object.

For example, in the phrase *ho logos tou Theou* ("the word of God"), *logos* is nominative, while *tou Theou* is genitive, showing possession.

Fill in the blank: The case that marks the direct object in Greek is called the _____ case.

Case	Greek Name	Primary Function	Example (Singular)	Example (Plural)
Nominative	Ονομαστική (Onomastiki)	The subject of the sentence (who/what is doing the action).	Ο άνθρωπος μιλάει. (The man is talking.)	Οι άνθρωποι μιλάνε. (The men are talking.)
Genitive	Γενική (Geniki)	Shows possession, origin, or targets the indirect object.	Το βιβλίο του ανθρώπου. (The man's book / The book of the man.)	Τα βιβλία των ανθρώπων. (The men's books.)
Accusative	Αιτιατική (Aitiatiki)	The direct object (receiving the action) or after prepositions.	Βλέπω τον άνθρωπο. (I see the man.)	Βλέπω τους ανθρώπους. (I see the men.)
Vocative	Κλητική (Klitiki)	Used when calling or addressing someone directly.	Άνθρωπε, άκουσε με! (Man, listen to me!)	Άνθρωποι, ακούστε με!



(People, listen to me!)

Table 1.2: Overview of Greek noun cases

1.3.3 Verbs and tenses

A verb is a word that expresses action or a state of being. Greek verbs are highly flexible and convey information about person, number, tense, mood, and voice. The tense in Greek does not only indicate time but also the type of action. For example:

- Present tense: continuous action (e.g., “I am reading”).
- Aorist tense: simple or undefined action (e.g., “I read”).
- Perfect tense: completed action with ongoing results (e.g., “I have read”).

This system allows Greek verbs to express nuances that are sometimes lost in translation.

Fill in the blank: The Greek tense that indicates a completed action with continuing results is the _____ tense.

TIME AND ASPECT OF TENSE-FORMS

Tense-Form	Aspect	Time	Example
Present	Imperfective	Non-Past	λύω (I am untying)
Imperfect	Imperfective	Past	ἔλυον (I was untying)
Future	Perfective	Non-Past	λύσω (I will untie)
Aorist	Perfective	Past	ἔλυσα (I untied)
Perfect	Stative	Non-Past*	ἔλυχα (I have untied)
Pluperfect	Stative	Past	ἔλελύκειν (I had untied)

*The Greek perfect tense-form is non-past (even if we think of the verb's action as a past event in English) because its aspect focuses us on the resulting state.

Figure 1.3: Greek

verb tenses and their functions

Pilot questions 1.3



1. What does the Greek word logos mean?
2. Which case shows possession in Greek nouns?
3. Give one example of a common New Testament Greek word.
4. What does the aorist tense indicate?
5. How many main noun cases are commonly used in New Testament Greek?

1.4 Introduction To Reading And Translation

1.4.1 Simple sentence structures

Greek sentences often follow a straightforward structure, but they can differ from English in word order. For example, the verb may appear at the end of the sentence, or the subject may be implied rather than stated. A sentence structure refers to the arrangement of words to form a meaningful statement. In New Testament Greek, recognising the role of each word through its case or tense is more important than relying on word order.

Fill in the blank: In Greek, the role of a word in a sentence is shown mainly by its _____ rather than its position.

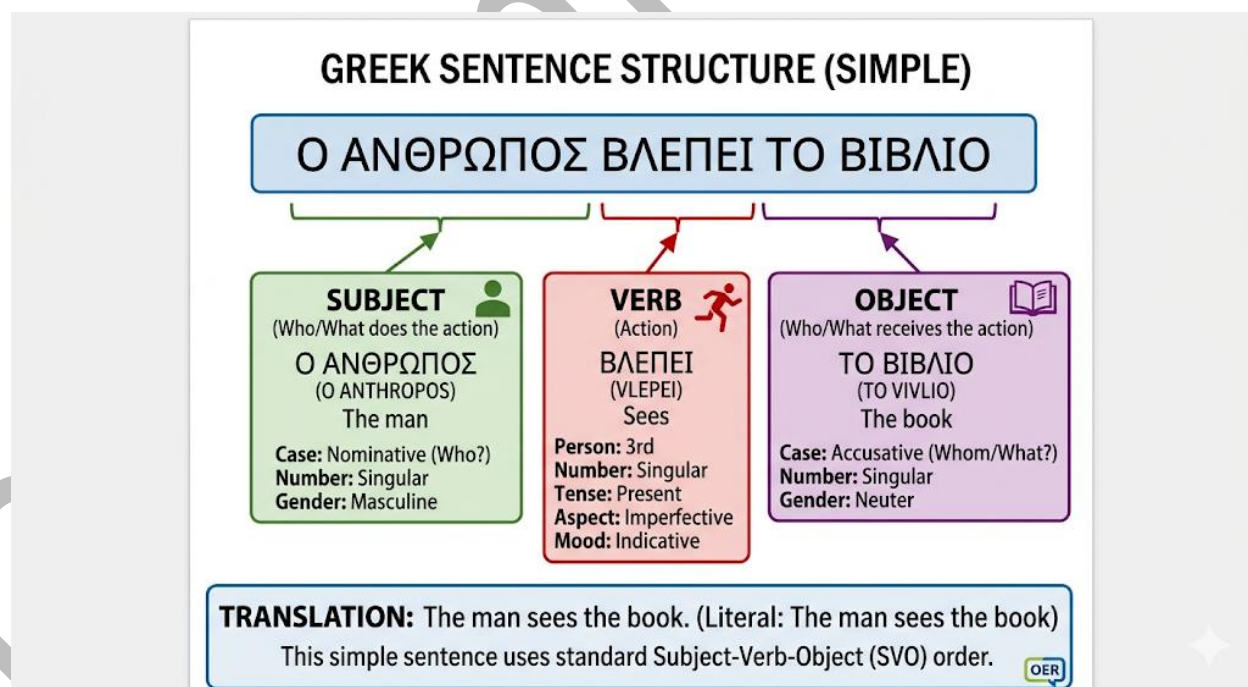


Figure 1.4: Example of a simple Greek sentence structure

1.4.2 Practice with short passages



To build confidence, learners should begin with short passages from the New Testament. These passages often contain familiar vocabulary and straightforward grammar. For instance, John 1:1 begins with *En archē ēn ho logos* (“In the beginning was the word”). By breaking down each word, learners can see how the sentence is formed and translated.

Fill in the blank: The Greek phrase *En archē ēn ho logos* translates as “In the _____ was the word.”

1.4.3 Strategies for translation into English

Effective translation requires more than substituting Greek words with English equivalents. Learners must consider context, which refers to the surrounding words and the overall meaning of the passage. They must also pay attention to nuance, the subtle differences in meaning that a Greek word may carry. For example, the Greek word *pistis* can mean “faith”, “trust”, or “belief”, depending on the context. Developing strategies such as reading aloud, identifying cases and tenses, and comparing translations can help learners improve accuracy.

Fill in the blank: The Greek word *pistis* may be translated as faith, trust, or _____ depending on context.

- Read the passage aloud to hear the flow of words
- Identify cases and tenses before translating
- Compare with other translations for nuance
- Focus on meaning rather than literal word-for-word substitution

Box 1.4: Strategies for effective translation

Pilot questions 1.4

1. What is more important than word order in Greek sentences?
2. Translate the phrase *En archē ēn ho logos* into English.
3. What does the Greek word *pistis* mean in different contexts?
4. Name one strategy that can improve translation accuracy.
5. Why should learners begin with short passages when practising translation?

Series Summary



This Series has introduced you to the foundations of New Testament Greek, highlighting its historical background, linguistic features, and relevance for biblical studies. We began by exploring the origins and spread of Koine Greek, noting its distinctive characteristics and importance for engaging directly with scripture. We then examined the Greek alphabet and pronunciation, focusing on letters, vowels, consonants, diphthongs, and the use of accentuation and breathing marks. Following that, we studied basic vocabulary and word forms, including common words, noun cases, and verb tenses. Finally, we practised reading simple sentence structures and applied strategies for translation into English.

By completing this Series, you should now be able to define the historical origins of New Testament Greek, explain its significance for biblical studies, identify and pronounce the alphabet, demonstrate correct use of vowels and diphthongs, recognise and classify basic vocabulary, describe noun cases and verb tenses, and apply these skills to reading and translating short passages. These achievements directly align with the Series Learning Outcomes (SLOs), ensuring that you have built a solid foundation for progressing into more advanced grammar and syntax in the subsequent Series.

Glossary of Terms

Here is a glossary of key terms introduced in Series 1: Foundations of New Testament Greek. This section serves as a quick reference to reinforce your learning and support independent study.

- Koine Greek: The common form of Greek spoken and written in the eastern Mediterranean during the first century, used in the New Testament.
- Greek alphabet: A set of twenty-four letters forming the basis of written Greek, each with distinct sounds.
- Vowel: A Greek letter representing an open sound produced without obstruction, such as alpha (α) or iota (ι).
- Consonant: A Greek letter representing a sound produced with airflow obstruction, such as beta (β) or gamma (γ).
- Diphthong: A combination of two vowels pronounced together as a single sound, for example αι (ai).
- Accent marks: Symbols in Greek indicating stress or pitch, including acute (´), grave (`), and circumflex (˘).
- Breathing marks: Symbols placed over vowels at the beginning of words, indicating whether an “h” sound is present (rough breathing) or absent (smooth breathing).
- Noun: A word naming a person, place, thing, or idea, which changes form depending on its case.



- Case: The grammatical role of a noun in a sentence, such as nominative (subject), genitive (possession), dative (indirect object), or accusative (direct object).
- Verb: A word expressing action or state of being, which in Greek conveys tense, mood, voice, person, and number.
- Tense: The form of a verb indicating the type of action, such as present (continuous), aorist (simple), or perfect (completed with ongoing results).
- Translation: The process of rendering Greek words and sentences into English, requiring attention to context and nuance.

Concept Check Questions [Series 1]

Objective questions

1. How many letters are in the Greek alphabet? (Linked to SLO 1.3)
2. Which case in Greek nouns indicates possession? (Linked to SLO 1.6)
3. What does the rough breathing mark signify? (Linked to SLO 1.4)
4. Which Greek tense expresses a completed action with continuing results? (Linked to SLO 1.7)
5. The Greek word logos means what in English? (Linked to SLO 1.5)

Short-answer questions

6. Define Koine Greek and explain why it was used in the New Testament. (Linked to SLO 1.1, SLO 1.2)
7. Identify two examples of Greek diphthongs and describe how they are pronounced. (Linked to SLO 1.4)
8. Describe the difference between nominative and accusative cases in Greek nouns. (Linked to SLO 1.6)
9. Explain the significance of accent marks in Greek words. (Linked to SLO 1.4)
10. Give one example of a common New Testament Greek word and its English meaning. (Linked to SLO 1.5)

Long-answer questions

11. Analyse the importance of learning New Testament Greek for biblical studies, giving at least two reasons why scholars and students benefit from engaging with the original language. (Linked to SLO 1.2)



12. Demonstrate how to break down and translate the phrase En archē ēn ho logos into English, explaining the role of each word in the sentence. (Linked to SLO 1.8)

Answers to Concept Check Questions [Series 1]

Objective questions

1. 24 letters.
2. Genitive case.
3. Presence of the “h” sound at the beginning of a word.
4. Perfect tense.
5. Word or message.

Short-answer questions

6. Koine Greek was the common language of the eastern Mediterranean in the first century. It was used in the New Testament to make the message accessible to ordinary people.
7. Examples include αἰ (ai) pronounced “eye” and εἰ (ei) pronounced “ay”.
8. The nominative case marks the subject of the sentence, while the accusative case marks the direct object.
9. Accent marks indicate stress or pitch, helping to distinguish between words that look similar.
10. Agape means “love”.

Long-answer questions

11. Basic response: Learning New Testament Greek allows scholars to read the text in its original language, ensuring accuracy in interpretation. It also helps to identify nuances that may be lost in translation.

Value-added response: Beyond accuracy, studying Greek provides insight into the cultural and historical context of the New Testament. It enables comparison of different manuscripts and translations, strengthening theological study and personal engagement with scripture.

12. Basic response: En archē ēn ho logos translates as “In the beginning was the word”. En archē means “in the beginning”, ēn is the verb “was”, and ho logos is “the word”.

Value-added response: Analysing the phrase shows that archē is in the dative case, indicating the setting “in the beginning”. Ēn is in the imperfect tense, suggesting



continuous existence. Ho logos is nominative, functioning as the subject. This highlights the theological emphasis on the eternal nature of the Word.

Answers to Pilot Questions

Pilot questions 1.1 (Historical and Linguistic Background)

1. Koine Greek.
2. The conquests of Alexander the Great.
3. Simplified verb forms and accessible sentence structures.
4. It enables scholars to engage directly with the original text.
5. It was widely understood by ordinary people.

Pilot questions 1.2 (Greek Alphabet and Pronunciation)

1. 24 letters.
2. αι (ai) or ει (ei).
3. Acute (´).
4. The “h” sound at the beginning of a word.
5. Rho (ρ).

Pilot questions 1.3 (Basic Vocabulary and Word Forms)

1. Word or message.
2. Genitive case.
3. Agape (love).
4. A simple or undefined action.
5. Four main cases.

Pilot questions 1.4 (Introduction to Reading and Translation)

1. Case endings.
2. “In the beginning was the word.”
3. Faith, trust, or belief.
4. Reading aloud, identifying cases and tenses, comparing translations, focusing on meaning.



5. They are easier to manage and build confidence.

References and Attributions [Series 1]

This section lists the references and attributions for Series 1: Foundations of New Testament Greek, including suggested sources for illustrations and prompts used for AI-generated materials. The referencing style follows APA guidelines for clarity and consistency.

General References

- Porter, S. E. (1999). Idioms of the Greek New Testament. Sheffield Academic Press.
- Mounce, W. D. (2009). Basics of Biblical Greek Grammar. Zondervan.
- Wallace, D. B. (1996). Greek Grammar Beyond the Basics. Zondervan.

Figures

- Figure 1.1: Spread of Koine Greek in the ancient world
 - AI prompt: "Map of the Mediterranean showing regions where Koine Greek was spoken in the first century."
 - Suggested OER search string: "Koine Greek map OER."
- Figure 1.2: The Greek alphabet and pronunciation guide
 - AI prompt: "Chart of Greek alphabet with names and phonetic sounds."
 - Suggested OER search string: "Greek alphabet chart OER."
- Figure 1.3: Greek verb tenses and their functions
 - AI prompt: "Diagram of Greek verb tenses with examples of present, aorist, and perfect."
 - Suggested OER search string: "Greek verb tenses chart OER."
- Figure 1.4: Example of a simple Greek sentence structure
 - AI prompt: "Diagram of a simple Greek sentence with subject, verb, and object labelled."
 - Suggested OER search string: "Greek sentence structure diagram OER."

Tables



- Table 1.1: Examples of Greek vowels, consonants, and diphthongs
 - AI prompt: “Table of Greek vowels, consonants, and diphthongs with pronunciation.”
 - Suggested OER search string: “Greek vowels consonants diphthongs chart OER.”

- Table 1.2: Overview of Greek noun cases
 - AI prompt: “Table showing Greek noun cases with examples.”
 - Suggested OER search string: “Greek noun cases chart OER.”

Boxes

- Box 1.1: Selected distinctive features of Koine Greek
 - AI prompt: “Table summarising features of Koine Greek compared to Classical Greek.”
 - Suggested OER search string: “Koine Greek features OER.”
- Box 1.2: Summary of Greek accentuation and breathing marks
 - AI prompt: “Table summarising Greek accent marks and breathing marks with examples.”
 - Suggested OER search string: “Greek accent breathing marks OER.”
- Box 1.3: Examples of common New Testament Greek words
 - AI prompt: “Table of common New Testament Greek words with English meanings.”
 - Suggested OER search string: “New Testament Greek vocabulary OER.”
- Box 1.4: Strategies for effective translation
 - AI prompt: “Table summarising strategies for translating New Testament Greek into English.”
 - Suggested OER search string: “Greek translation strategies OER.”

Course code: CRS 108

Course Title: Greek Grammar and Syntax

Unit: 2 Units



LIST OF SERIES

1. Foundations of New Testament Greek
2. Advanced Greek Grammar
3. Greek Syntax and Structure
4. Reading Greek Texts
5. Translation into English

2.1 Noun Declensions

- 2.1.1 First declension forms and usage
- 2.1.2 Second declension forms and usage
- 2.1.3 Third declension overview

2.2 Pronouns and Adjectives

- 2.2.1 Personal and demonstrative pronouns
- 2.2.2 Relative pronouns
- 2.2.3 Adjectives and agreement with nouns

2.3 Verb Conjugations

- 2.3.1 Present and imperfect tense conjugations
- 2.3.2 Aorist and perfect tense conjugations
- 2.3.3 Middle and passive voices

2.4 Participles and Infinitives

- 2.4.1 Functions of participles
- 2.4.2 Uses of infinitives in sentences
- 2.4.3 Practical examples from the New Testament

Introduction

Building on the foundations established in the previous Series, this stage takes you deeper into the grammatical structures of New Testament Greek. While Series 1 introduced the alphabet, pronunciation, basic vocabulary, and simple translation strategies, Series 2



equips you with the tools to handle more complex forms and patterns. By mastering these elements, you will be able to read and interpret passages with greater precision and confidence.

The aim of this Series is to strengthen your grasp of Greek grammar by focusing on noun declensions, pronouns and adjectives, verb conjugations, and the use of participles and infinitives. This will enable you to analyse sentences more thoroughly and apply advanced grammatical knowledge to translation and interpretation.

We shall commence this Series by examining noun declensions, beginning with the first and second declensions before moving on to the third. Next, we will explore pronouns and adjectives, considering how they function and agree with nouns. Following that, we will study verb conjugations, including present, imperfect, aorist, and perfect tenses, as well as middle and passive voices. Finally, we will conclude with participles and infinitives, analysing their functions and practical examples from the New Testament. This progression ensures a smooth transition from foundational knowledge to advanced application.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 2.1 describe the forms and functions of first, second, and third declension nouns,
- SLO 2.2 identify and use personal, demonstrative, and relative pronouns correctly,
- SLO 2.3 explain how adjectives agree with nouns in case, number, and gender,
- SLO 2.4 demonstrate conjugation of verbs in present and imperfect tenses,
- SLO 2.5 apply conjugation rules for aorist and perfect tenses,
- SLO 2.6 distinguish between active, middle, and passive voices in Greek verbs,
- SLO 2.7 analyse the functions of participles in New Testament passages, and
- SLO 2.8 use infinitives effectively within Greek sentence structures.

2.1 Noun Declensions

2.1.1 First declension forms and usage

The first declension in Greek primarily includes nouns ending in -α or -η. These nouns are often feminine, though some masculine nouns also belong to this group. The endings change depending on the case (nominative, genitive, dative, accusative) and number (singular or plural). For example, agapē (love) in the nominative singular becomes agapēs in the genitive singular, showing possession.



Fill in the blank: The first declension nouns typically end in _____ or _____.

GREEK FIRST DECLENSION NOUNS (ALPHA-STEMS)				
OPEN EDUCATIONAL RESOURCE (OER)				
TABLE OF GREEK FIRST DECLENSION NOUN ENDINGS WITH EXAMPLES				
CASE (ΚΤΗΣΗ)		ENDINGS (ΚΑΤΑΛΗΞΕΙΣ)	FEMININE EXAMPLE: ἡ ΧΩΡΑ (The land)	MASCULINE EXAMPLE: ὁ ΠΟΛΙΤΗΣ (The citizen)
Singular	Nominative (Ὄνομ.)	-α/η	→ -ᾱ	→ -ης
	Genitive (Γεν.)	-ας/ης	→ -ᾶς	→ -ου
	Dative (Δοτ.)	-α/η	→ -ᾷ	→ -ῇ
	Accusative (Αἰτ.)	-αν/ην	→ -ᾶν	→ -ην
	Vocative (Κλ.)	-α/η	→ -ᾶ	→ -ᾶ
Plural	Nominative (Ὄνομ.)	-α/η	→ Η ΧΩΡΑ	→ Ο ΠΟΛΙΤΗΣ
	Genitive (Γεν.)	-ας/ης	→ Η ΧΩΡΑ	→ Ο ΠΟΛΙΤΗΣ
	Dative (Δοτ.)	-α/η	→ Η ΧΩΡΑ	→ Ο ΠΟΛΙΤΗΣ
	Accusative (Αἰτ.)	-αν/ην	→ Η ΧΩΡΑ	→ Ο ΠΟΛΙΤΗΣ
	Vocative (Κλ.)	-α/η	→ Η ΧΩΡΑ	→ Ο ΠΟΛΙΤΗΣ
KEY FEATURE: First Declension is typically Feminine, but also contains Masculine nouns like ΠΟΛΙΤΗΣ (Citizen) and ΠΟΙΗΤΗΣ (Poet).				

Table 2.1: First declension noun endings (singular and plural)

2.1.2 Second declension forms and usage

The second declension includes many masculine and neuter nouns, typically ending in -ος (masculine) or -ον (neuter). These nouns are very common in the New Testament. For example, logos (word) follows the masculine second declension, while ergon (work) follows the neuter. The endings vary by case and number, but the patterns are regular and predictable.

Fill in the blank: The neuter second declension nouns usually end in _____.

Case	Masc. Ending	Masculine Example	Neut. Ending	Neuter Example
Singular				
Nominative (Subject)	-ος	ἄνθρωπος	-ον	δῶρον
Genitive (Possession/Of)	-ου	ἀνθρώπου	-ου	δώρου



Dative (Indirect Object/To/For)	-ῳ	ἀνθρώπῳ	-ῳ	δώρῳ
Accusative (Direct Object)	-ον	ἄνθρωπον	-ον	δῶρον
Vocative (Direct Address)	-ε	ἄνθρωπε	-ον	δῶρον
Plural				
Nominative (Subject)	-οι	ἄνθρωποι	-α	δῶρα
Genitive (Possession/Of)	-ων	ἀνθρώπων	-ων	δώρων
Dative (Indirect Object/To/For)	-οις	ἀνθρώποις	-οις	δώροις
Accusative (Direct Object)	-ους	ἀνθρώπους	-α	δῶρα
Vocative (Direct Address)	-οι	ἄνθρωποι	-α	δῶρα

Table 2.2: Second declension noun endings (masculine and neuter)

2.1.3 Third declension overview

The third declension is more complex, with a variety of endings and stem changes. These nouns can be masculine, feminine, or neuter. For example, *sarx* (flesh) and *phōs* (light) belong to the third declension. Unlike the first and second declensions, the third declension often involves irregularities, so memorisation and practice are essential.

Fill in the blank: The third declension is more _____ than the first and second declensions.

Case	Masculine / Feminine	Neuter
Singular		
Nominative	-ς or vocalic lengthening	(no ending / bare stem)
Genitive	-ος	-ος
Dative	-ι	-ι
Accusative	-α or -ν	(matches nominative)
Vocative	(bare stem) or matches nom.	(matches nominative)
Plural		



Nominative	-ες	-α
Genitive	-ων	-ων
Dative	-σι(ν)	-σι(ν)
Accusative	-ας	-α
Vocative	-ες	-

Figure 2.1: Examples of third declension noun forms

Pilot questions 2.1

1. What are the typical endings of first declension nouns?
2. Which declension includes many masculine and neuter nouns?
3. Give one example of a second declension neuter noun.
4. Why is the third declension considered more complex?
5. Translate the word logos into English and identify its declension.

2.2 Pronouns And Adjectives

2.2.1 Personal and demonstrative pronouns

Pronouns are words that stand in place of nouns. In Greek, personal pronouns such as egō (I) and su (you) are used to indicate the speaker or the person being addressed. Greek often omits pronouns because the verb ending already shows the subject, but pronouns may be included for emphasis.

Demonstrative pronouns point to specific things, such as houtos (this) and ekeinos (that). These pronouns help clarify meaning and distinguish between near and distant references.

Fill in the blank: The Greek word egō means _____ in English.

Case	Masc. Sing.	Fem. Sing.	Neut. Sing.	Masc. Plur.	Fem. Plur.	Neut. Plur.
Nominative	ὁ	ἡ	τό	οἱ	αὐαί	τα
Genitive	οῦ	ἧς	οῦ	οἷ	αὐαί	ων
Dative	οῖ	ἧς	οῖ	οῖς	αὐαῖς	οῖς
Accusative	ὅν	ἣν	τό	οὓς	αὐαῖς	τα
Vocative	ὦ	ὦ	ὦ	ὦ	ὦ	ὦ



Ge nit ive	τ	α	τ	τ	τ	τ
	ϵ	ϵ	ϵ	ϵ	ϵ	ϵ
	ω	ω	ω	ω	ω	ω
	ν	ν	ν	ν	ν	ν
	σ	σ	σ	σ	σ	σ
	τ	α	τ	τ	τ	τ
	ϵ	ϵ	ϵ	ϵ	ϵ	ϵ
	ω	ω	ω	ω	ω	ω
	ν	ν	ν	ν	ν	ν
	σ	σ	σ	σ	σ	σ
	τ	α	τ	τ	τ	τ
	ϵ	ϵ	ϵ	ϵ	ϵ	ϵ
	ω	ω	ω	ω	ω	ω
	ν	ν	ν	ν	ν	ν
	σ	σ	σ	σ	σ	σ
	τ	α	τ	τ	τ	τ
	ϵ	ϵ	ϵ	ϵ	ϵ	ϵ
	ω	ω	ω	ω	ω	ω
	ν	ν	ν	ν	ν	ν
	σ	σ	σ	σ	σ	σ
	τ	α	τ	τ	τ	τ
	ϵ	ϵ	ϵ	ϵ	ϵ	ϵ
	ω	ω	ω	ω	ω	ω
	ν	ν	ν	ν	ν	ν
	σ	σ	σ	σ	σ	σ

Table 2.3: Examples of Greek personal and demonstrative pronouns

2.2.2 Relative pronouns

Relative pronouns connect clauses and provide additional information about a noun. The most common relative pronoun in Greek is *hos* (who/which/that). For example, *ho logos hos ēn en archē* means “the word which was in the beginning”. Relative pronouns agree with their antecedent in gender and number but take their case from their function in the clause.

Fill in the blank: The Greek relative pronoun *hos* translates as _____ in English.



Relative Pronoun			
	masculine	feminine	neuter
ns	ὅς	ἥ	ὅ
gs	οὗ	ἥς	οὗ
ds	ὃν	ἣν	ὃ
acs	ὅν	ἣν	ὅν
np	οἷ	αἷ	ἃ
gp	ᾧν	ᾧν	ᾧν
dp	οἷς	αἷς	οἷς
acp	οὔς	ἄς	ἃς

Figure 2.2: Relative pronoun agreement in Greek

2.2.3 Adjectives and agreement with nouns

Adjectives are words that describe or modify nouns. In Greek, adjectives must agree with the noun they describe in case, number, and gender. For example, *logos agathos* means “good word”, where *agathos* (good) agrees with *logos* (word) in nominative singular masculine. This agreement ensures clarity and precision in meaning.

Fill in the blank: Greek adjectives must agree with the noun in case, number, and .

- Adjectives match the noun in case (subject, object, etc.)
- Adjectives match the noun in number (singular or plural)
- Adjectives match the noun in gender (masculine, feminine, neuter)

Box 2.2: Rules of adjective agreement in Greek

Pilot questions 2.2



1. What does the Greek pronoun egō mean?
2. Give one example of a Greek demonstrative pronoun.
3. Which relative pronoun is commonly used in Greek?
4. In what three ways must adjectives agree with nouns?
5. Translate the phrase logos agathos into English.

2.3 Verb Conjugations

2.3.1 Present and imperfect tense conjugations

Greek verbs are central to understanding sentence meaning. The present tense expresses continuous or repeated action, such as graphō (“I am writing”). The imperfect tense also expresses continuous action but in the past, for example egraphon (“I was writing”). These tenses highlight whether an action is ongoing or was ongoing in the past.

Fill in the blank: The imperfect tense describes continuous action in the _____.

Greek Present & Imperfect Indicative Conjugation Chart

Active Voice

Person / Number	Present Active Indicative	Translation	Imperfect Active Indicative	Translation
1st Sing. (I)	λύω	I am loosing	ἔλυον	I was loosing
2nd Sing. (You)	λύεις	You are loosing	ἔλυες	You were loosing
3rd Sing. (He/She/It)	λύει	He/she/it is loosing	ἔλυε(ν)	He/she/it was loosing
1st Plur. (We)	λύομεν	We are loosing	ἐλύομεν	We were loosing
2nd Plur. (You all)	λύετε	You all are loosing	ἐλύετε	You all were loosing
3rd Plur. (They)	λύουσι(ν)	They are loosing	ἔλυον	They were loosing

Middle / Passive Voice



Note: In both the present and imperfect stems, the Middle and Passive voices share identical morphological forms (Hildebrandt, 2019). Context determines whether the meaning is middle or passive.

Person / Number	Present Mid/Pass Indicative	Passive Translation	Imperfect Mid/Pass Indicative	Passive Translation
1st Sing. (I)	λύομαι	I am being loosed	ἐλύόμην	I was being loosed
2nd Sing. (You)	λύῃ / λύει	You are being loosed	ἐλύου	You were being loosed
3rd Sing. (He/She/It)	λύεται	He/she/it is being loosed	ἐλυετο	He/she/it was being loosed
1st Plur. (We)	λύόμεθα	We are being loosed	ἐλύόμεθα	We were being loosed
2nd Plur. (You all)	λύεσθε	You all are being loosed	ἐλυεσθε	You all were being loosed
3rd Plur. (They)	λύονται	They are being loosed	ἐλυντο	They were being loosed

3 Key Rules for Mastering the Changes

1. The Variable "ν" (N-Movable)

Look closely at the **3rd Person Singular** in the imperfect active (ἐλυε(ν)) and **3rd Person Plural** in the present active (λύουσι(ν)). The parenthetical (ν) is an "n-movable." It is added if the next word begins with a vowel, or if the verb stands at the end of a sentence or clause, purely to make pronunciation smoother.

2. How the Augment Behaves (\epsilonpsilon-)

The past-indicative augment reveals itself in two distinct ways depending on how the verb begins (Hildebrandt, 2019):

Syllabic Augment: If a verb begins with a consonant (like λ- in λύω), it gets a simple \epsilonpsilon- slapped onto the front (ἐλυον) (Hildebrandt, 2019).

Temporal Augment: If a verb begins with a vowel, the initial vowel blends with the hidden \epsilonpsilon and lengthens chronologically (Hildebrandt, 2019). For example:

\alpha or \epsilonpsilon lengthens to \eta (e.g., ἀκούω \rightarrow ἤκουον)

(Hildebrandt, 2019)

o lengthens to \omega (e.g., ὀνομάζω \rightarrow ὠνόμαζον)

Table 2.4: Present and imperfect tense conjugations of graphō (to write)



2.3.2 Aorist and perfect tense conjugations

The aorist tense expresses a simple or undefined action, often translated as a past event without emphasis on duration. For example, *egrapsa* means “I wrote”. The perfect tense expresses a completed action with continuing results, such as *gegrapha* (“I have written”). These tenses are crucial for interpreting theological nuances in the New Testament.

Fill in the blank: The Greek perfect tense indicates a completed action with _____ results.

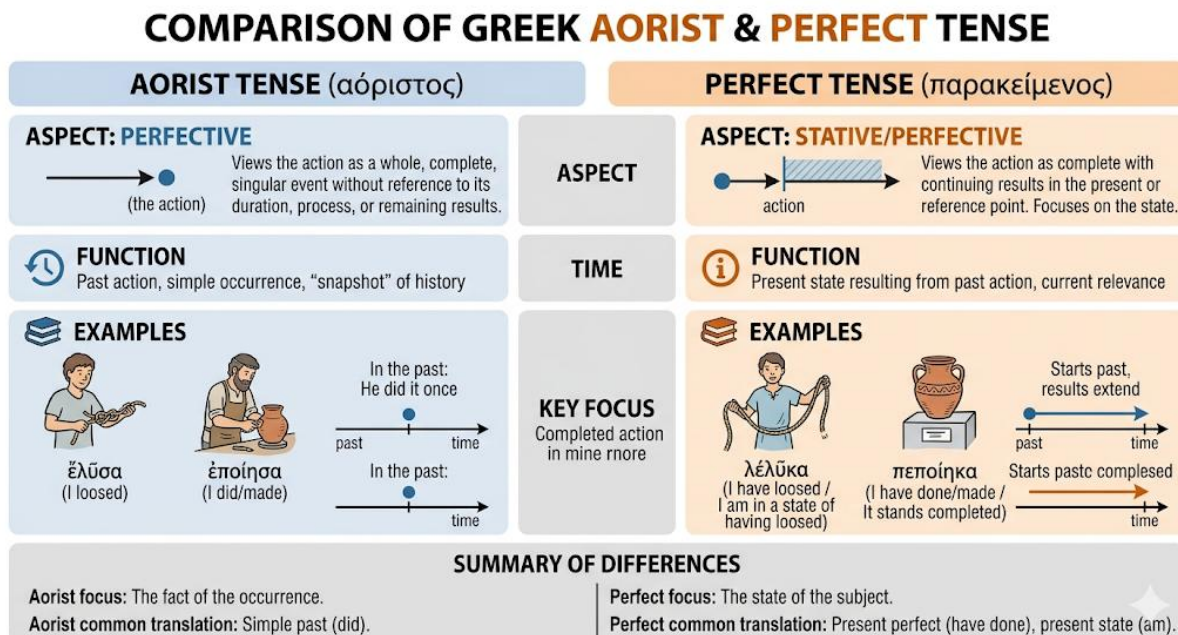


Figure 2.3: Aorist vs perfect tense in Greek verbs

2.3.3 Middle and passive voices

Greek verbs also express voice, which shows the relationship between the subject and the action. The active voice indicates the subject performs the action. The middle voice suggests the subject participates in or benefits from the action, while the passive voice indicates the subject receives the action. For example:

- Active: *ho didaskalos didaskei* (“the teacher teaches”).
- Middle: *ho didaskalos didasketai* (“the teacher teaches himself”).
- Passive: *ho didaskalos didaskētai* (“the teacher is taught”).

Fill in the blank: The passive voice indicates that the subject _____ the action.



- Active: subject performs the action
- Middle: subject participates in or benefits from the action
- Passive: subject receives the action

Box 2.3: Summary of Greek verb voices

Pilot questions 2.3

1. What does the present tense in Greek indicate?
2. Give one example of a verb in the imperfect tense.
3. What is the difference between the aorist and perfect tenses?
4. Which voice shows that the subject benefits from the action?
5. Translate egrapsa into English.

2.4 Participles And Infinitives

2.4.1 Functions of participles

A participle is a verbal adjective, meaning it shares features of both verbs and adjectives. In Greek, participles express action while also agreeing with a noun in case, number, and gender. For example, ho anthrōpos legōn means “the man speaking”, where legōn (speaking) is a participle describing anthrōpos (man). Participles can indicate time, cause, condition, or manner, making them highly versatile in New Testament texts.

Fill in the blank: A participle is a verbal that agrees with a noun in case, number, and gender.

Participle Type	Primary Function	Key English Translation Blueprint	Example (Using λύω - to loose/destroy)
Attributive	Modifies a noun directly (usually has the article). Functions like an adjective clause.	"The [noun] who is/was doing X..."	ὁ λύων στρατιώτης The loosing soldier / The soldier who is loosing



Substantive	Functions as a noun itself (always preceded by an article).	"The one who does X" or "those who..."	ὁ λύων The one who looses / The looser
Circumstantial (Temporal)	Tells when the main action happens in relation to the main verb.	"While doing X..." (Pres.) "After doing X..." (Aorist)	λύσας τὴν πόλιν, ἀπῆλθεν. Having destroyed the city, he left.
Circumstantial (Causal)	Gives the reason for the main action.	"Because / Since they are doing X..."	λύων τὸ πλοῖον, ἐζημιώθη. Because he was destroying the ship, he was fined.
Circumstantial (Concessive)	Shows a contrast (often used with καίπερ).	"Although doing X..."	καίπερ λύων τὸ πλοῖον... Although destroying the ship...
Circumstantial (Purpose / Final)	Shows the intent of the main action (usually Future tense + ὥς).	"In order to do X..." / "Intending to..."	ἦλθε ἵνα λύσῃ τὴν πόλιν. He came to destroy the city.
Supplementary	Completes the idea of verbs of emotion, stopping/starting, or knowing.	"...doing X" or "...that X is doing"	παύομαι λύων. I stop loosing.
Genitive Absolute	A self-contained circumstantial clause grammatically independent of the main sentence.	"With X doing Y..." / "While X was doing Y..."	τοῦ στρατιώτου λύνοντος, οἱ πολῖται ἔφυγον. The soldier loosing [While the soldier was loosing], the citizens fled.

Table 2.5: Examples of Greek participles

2.4.2 Uses of infinitives in sentences

An infinitive is the basic form of a verb, often translated with “to” in English (e.g., graphein = “to write”). In Greek, infinitives can function as nouns, express purpose, or complement other verbs. For example, thelei graphein means “he wishes to write”. Infinitives are flexible and allow concise expression of complex ideas.



Fill in the blank: The Greek infinitive graphein translates as “to _____” in English.

2.4.3 Practical examples from the New Testament

Participles and infinitives appear frequently in New Testament passages. For example, in Matthew 28:19, the participle poreuthentes (“having gone”) introduces the Great Commission. Infinitives are also common, such as didaskhein (“to teach”), which conveys purpose. Recognising these forms helps you understand the flow of thought and theological emphasis in the text.

Fill in the blank: In Matthew 28:19, the participle poreuthentes means “having”.

Pilot questions 2.4

1. What is a participle in Greek grammar?
2. Give one example of a Greek participle and its English meaning.
3. What does the infinitive graphein mean?
4. How can infinitives function within sentences?
5. Identify the participle used in Matthew 28:19 and its meaning.

Series Summary

This Series has guided you through the more advanced structures of New Testament Greek, building directly on the foundations established earlier. We began with noun declensions, examining the first, second, and third forms and their functions. We then explored pronouns and adjectives, focusing on personal, demonstrative, and relative pronouns, as well as the rules of agreement between adjectives and nouns. Following this, we studied verb conjugations, covering present, imperfect, aorist, and perfect tenses, alongside active, middle, and passive voices. Finally, we concluded with participles and infinitives, analysing their functions and practical examples from the New Testament.

By completing this Series, you should now be able to describe and apply noun declensions, identify and use pronouns and adjectives correctly, conjugate verbs across key tenses and voices, and interpret participles and infinitives in context. These abilities align with the Series Learning Outcomes (SLOs), ensuring that you can confidently analyse and translate more complex Greek sentences. With this knowledge, you are well prepared to progress into advanced syntactical analysis and theological interpretation in the next stage of study.

Glossary of Terms



Here is a concise glossary of the advanced grammar concepts introduced in this Series. It serves as a quick reference to reinforce your learning and support independent study.

- Declension: The pattern of endings added to nouns to indicate case, number, and gender.
- First declension: Nouns typically ending in -α or -η, often feminine.
- Second declension: Nouns ending in -ος (masculine) or -ον (neuter).
- Third declension: A more complex group of nouns with varied endings and stem changes.
- Pronoun: A word that replaces a noun, such as ἐγώ (I) or οὗτος (this).
- Personal pronoun: Refers to the speaker or person addressed, e.g., ἐγώ (I).
- Demonstrative pronoun: Points to specific things, e.g., οὗτος (this), ἐκεῖνος (that).
- Relative pronoun: Connects clauses and refers back to a noun, e.g., ὅς (who/which/that).
- Adjective: A word that describes a noun, agreeing with it in case, number, and gender.
- Conjugation: The variation of verb forms to express tense, voice, mood, person, and number.
- Present tense: Indicates continuous or repeated action in the present.
- Imperfect tense: Indicates continuous or repeated action in the past.
- Aorist tense: Expresses a simple or undefined action, often past.
- Perfect tense: Expresses a completed action with continuing results.
- Voice: Shows the relationship between subject and action (active, middle, passive).
- Participle: A verbal adjective that expresses action while agreeing with a noun.
- Infinitive: The basic form of a verb, often translated with “to” in English, e.g., γράφειν (“to write”).

Concept Check Questions

Objective questions

1. How many declensions of nouns are studied in this Series? (Linked to SLO 2.1)
2. Which declension typically includes neuter nouns ending in -ον? (Linked to SLO 2.1)
3. What does the Greek pronoun ἐγώ mean? (Linked to SLO 2.2)



4. Which tense expresses a completed action with continuing results? (Linked to SLO 2.5)
5. The passive voice indicates that the subject the action. (Linked to SLO 2.6)

Short-answer questions

6. Define the third declension and explain why it is considered more complex. (Linked to SLO 2.1)
7. Give one example of a Greek demonstrative pronoun and its English meaning. (Linked to SLO 2.2)
8. Explain how adjectives agree with nouns in Greek. (Linked to SLO 2.3)
9. Describe the difference between the aorist and perfect tenses. (Linked to SLO 2.5)
10. Provide one example of a Greek infinitive and explain its function in a sentence. (Linked to SLO 2.8)

Long-answer questions

11. Analyse the importance of verb voices in Greek, explaining how active, middle, and passive voices affect interpretation of New Testament passages. (Linked to SLO 2.6)
12. Demonstrate how to translate and interpret the participle *poreuthentes* in Matthew 28:19, explaining its grammatical role and theological significance. (Linked to SLO 2.7)

Answers to Concept Check Questions [Series 2]

Objective questions

1. Three declensions.
2. Second declension.
3. “I”.
4. Perfect tense.
5. Receives.

Short-answer questions

6. The third declension includes nouns with varied endings and stem changes. It is considered more complex because of irregularities and less predictable patterns.
7. *Houtos* means “this”.



8. Adjectives must agree with nouns in case, number, and gender.

9. The aorist tense expresses a simple past action without emphasis on duration, while the perfect tense expresses a completed action with ongoing results.

10. Graphein means “to write”. It can function as a noun (“writing”), express purpose (“to write”), or complement another verb (“he wishes to write”).

Long-answer questions

11. Basic response: Verb voices show whether the subject performs, participates in, or receives the action. Active voice indicates the subject acts, middle voice shows involvement or benefit, and passive voice shows the subject receives the action.

Value-added response: Understanding voices is crucial for theology. For example, passive voice often highlights divine agency, where God is the implied actor. Middle voice can suggest personal involvement, deepening interpretation of discipleship and faith.

12. Basic response: Poreuthentes means “having gone”. It is a participle introducing the Great Commission in Matthew 28:19.

Value-added response: Grammatically, poreuthentes is an aorist participle, indicating an action completed before the main verb. Theologically, it emphasises that the act of “going” precedes the command to “make disciples”, underscoring mission as a prerequisite to teaching and baptising.

Answers to Pilot Questions [Series 2]

Pilot questions 2.1 (Noun Declensions)

1. -α or -η.
2. Second declension.
3. Ergon (work).
4. Because of varied endings and stem changes.
5. Logos means “word” and belongs to the second declension (masculine).

Pilot questions 2.2 (Pronouns and Adjectives)

1. “I”.
2. Houtos (“this”).
3. Hos (“who/which/that”).



4. Case, number, and gender.
5. “Good word”.

Pilot questions 2.3 (Verb Conjugations)

1. Continuous or repeated action in the present.
2. Egraphon (“I was writing”).
3. Aorist = simple past action; Perfect = completed action with ongoing results.
4. Middle voice.
5. “I wrote”.

Pilot questions 2.4 (Participles and Infinitives)

1. A verbal adjective that agrees with a noun.
2. Legōn = “speaking”.
3. “To write”.
4. As nouns, to express purpose, or to complement other verbs.
5. Poreuthentes = “having gone”.

References and Attributions [Series 2]

This section lists the references and attributions for Series 2: Advanced Greek Grammar, including suggested sources for illustrations and prompts used for AI-generated materials. The referencing style follows APA guidelines for clarity and consistency.

General References

- Mounce, W. D. (2009). Basics of Biblical Greek Grammar. Zondervan.
- Wallace, D. B. (1996). Greek Grammar Beyond the Basics. Zondervan.
- Porter, S. E. (1999). Idioms of the Greek New Testament. Sheffield Academic Press.

Tables

- Table 2.1: First declension noun endings
- AI prompt: “Table of Greek first declension noun endings with examples.”



- Suggested OER search string: “Greek first declension nouns chart OER.”
- Table 2.2: Second declension noun endings
 - AI prompt: “Table of Greek second declension noun endings with masculine and neuter examples.”
 - Suggested OER search string: “Greek second declension nouns chart OER.”
- Table 2.3: Examples of Greek personal and demonstrative pronouns
 - AI prompt: “Table of Greek personal and demonstrative pronouns with English meanings.”
 - Suggested OER search string: “Greek pronouns chart OER.”
- Table 2.4: Present and imperfect tense conjugations of graphō*
 - AI prompt: “Table of Greek present and imperfect tense conjugations with examples.”
 - Suggested OER search string: “Greek present imperfect tense chart OER.”
- Table 2.5: Examples of Greek participles
 - AI prompt: “Table of Greek participles with examples and functions.”
 - Suggested OER search string: “Greek participles chart OER.”

Figures

- Figure 2.1: Examples of third declension noun forms
 - AI prompt: “Diagram of Greek third declension nouns with case endings.”
 - Suggested OER search string: “Greek third declension nouns chart OER.”
- Figure 2.2: Relative pronoun agreement in Greek
 - AI prompt: “Diagram of Greek relative pronouns showing agreement with antecedents.”
 - Suggested OER search string: “Greek relative pronouns chart OER.”
- Figure 2.3: Aorist vs perfect tense in Greek verbs
 - AI prompt: “Diagram comparing Greek aorist and perfect tense with examples.”
 - Suggested OER search string: “Greek aorist perfect tense chart OER.”



- Figure 2.4: Functions of Greek infinitives

- AI prompt: “Diagram showing Greek infinitives used as nouns, purpose, and complements.”

- Suggested OER search string: “Greek infinitives chart OER.”

Boxes

- Box 2.2: Rules of adjective agreement in Greek

- AI prompt: “Table summarising rules of Greek adjective agreement with examples.”

- Suggested OER search string: “Greek adjectives agreement chart OER.”

- Box 2.3: Summary of Greek verb voices

- AI prompt: “Table summarising Greek verb voices with examples.”

- Suggested OER search string: “Greek verb voices chart OER.”

Course code: CRS 108

Course Title: Greek Grammar and Syntax

Unit: 2 Units

LIST OF SERIES

1. Foundations of New Testament Greek

2. Advanced Greek Grammar

3. Greek Syntax and Structure

4. Reading Greek Texts

5. Translation into English

3.1 Sentence Structure and Word Order

- 3.1.1 Basic Greek sentence patterns

- 3.1.2 Variations in word order and emphasis

- 3.1.3 Clauses and conjunctions



3.2 Syntax of Nouns and Pronouns

- 3.2.1 Case functions in sentences
- 3.2.2 Pronoun placement and usage
- 3.2.3 Agreement and syntactical roles

3.3 Syntax of Verbs

- 3.3.1 Tense and aspect in context
- 3.3.2 Voice and its interpretive significance
- 3.3.3 Conditional sentences and moods

3.4 Exegesis of Selected Passages

- 3.4.1 Applying syntactical analysis to John 1:1
- 3.4.2 Analysing participles in Matthew 28:19
- 3.4.3 Exploring Pauline sentence structures in Romans

Introduction

This Series advances your study of New Testament Greek by moving from grammar into syntax and exegesis. Syntax focuses on how words combine into phrases and sentences, while exegesis applies this knowledge to interpret texts in their original context. Having mastered declensions, pronouns, verb conjugations, participles, and infinitives in Series 2, you are now prepared to analyse sentence structures and apply exegetical methods to passages of Scripture.

The aim of this Series is to enable you to read Greek texts with greater precision by recognising syntactical patterns and applying them to theological interpretation. You will learn how sentence structure and word order affect meaning, how nouns, pronouns, and verbs function within syntax, and how to interpret conditional sentences and moods. Finally, you will apply these skills to selected New Testament passages, practising exegesis through detailed analysis.

We shall commence this Series by examining sentence structure and word order, including basic patterns, variations, and the role of clauses and conjunctions. Next, we will explore the syntax of nouns and pronouns, focusing on case functions, placement, and agreement. Following this, we will study the syntax of verbs, considering tense, aspect, voice, and conditional sentences. Finally, we will conclude with exegetical exercises on selected passages such as John 1:1, Matthew 28:19, and Romans, applying syntactical



analysis to theological interpretation. This progression ensures a smooth transition from grammatical knowledge to exegetical practice.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 3.1 identify and analyse basic Greek sentence structures and variations in word order,
- SLO 3.2 explain the syntactical functions of clauses and conjunctions,
- SLO 3.3 describe how case functions shape the role of nouns and pronouns in sentences,
- SLO 3.4 apply rules of pronoun placement and agreement within syntactical contexts,
- SLO 3.5 interpret the significance of tense and aspect in Greek verbs,
- SLO 3.6 evaluate the role of voice in shaping meaning and theological interpretation,
- SLO 3.7 analyse conditional sentences and moods in New Testament Greek,
- SLO 3.8 perform exegetical analysis of selected passages (John 1:1, Matthew 28:19, Romans), integrating syntactical insights into theological interpretation.

3.1 Sentence Structure and Word Order

3.1.1 Basic Greek sentence patterns

Greek sentences often follow a Subject–Verb–Object (SVO) pattern, but unlike English, word endings (inflections) carry the grammatical meaning. This means word order is more flexible. For example, *ho didaskalos didaskei ton mathētēn* (“the teacher teaches the student”) can be rearranged without changing the meaning, because the endings show who is doing what.

Fill in the blank: Greek word order is more _____ than English because of inflections.

Pattern Name	Core Components	Case Requirements	English Meaning / Function	Example (Classical Greek)
Intransitive	Subject + Verb	Nominative	Action stays with the subject; no object needed.	ὁ βασιλεὺς ἀπέθανεν. (ho basileus apethanen) "The king died."



Transitive (Mono-transitive)	Subject + Verb + Direct Object	Nominative + Accusative	The action transfers directly to a person or thing.	ὁ στρατηγὸς τοὺς στρατιώτας πέμπει. (ho stratēgos tous stratiōtas pempei) "The general sends the soldiers."
Ditransitive (Indirect Object)	Subject + Verb + Direct Object + Indirect Object	Nominative + Accusative + Dative	Giving, telling, or showing something to someone.	ὁ πατήρ δῶρον τῷ παιδί δίδωσιν. (ho patēr dōron tōi paidi didōsin) "The father gives a gift to the child."
Copulative (Linking)	Subject + Linking Verb + Predicate Noun/Adj	Nominative + Nominative	Connects the subject to a description or identity.	ὁ σοκράτης σοφός ἐστιν. (ho Sōkratēs sophos estin) "Socrates is wise."
Genitive Object / Complement	Subject + Verb + Genitive Object	Nominative + Genitive	Used with verbs of ruling, sharing, remembering, or sensing.	ἄρχει ὁ βασιλεὺς τῆς χώρας. (archei ho basileus tēs chōras) "The king rules [of] the country."
Dative Object / Complement	Subject + Verb + Dative Object	Nominative + Dative	Used with verbs of helping, obeying, trusting, or using.	πειθόμεθα τοῖς νόμοις. (peithomethan toiss nomois) "We obey the laws."
Double Accusative (Person + Thing)	Subject + Verb + Accusative 1 + Accusative 2	Nominative + Accusative + Accusative	Used with verbs of teaching, asking, or hiding.	διδάσκω τοὺς παῖδας τὴν γραμματικὴν. (didaskō tous paidas tēn grammatikēn) "I teach the boys grammar."

Table 3.1: Basic Greek sentence patterns

3.1.2 Variations in word order and emphasis

Word order in Greek is often used for emphasis. Placing a word at the beginning of a sentence highlights its importance. For example, *ton mathētēn didaskei ho didaskalos*



emphasises “the student” as the focus. This flexibility allows authors to stress theological points by positioning key words strategically.

Fill in the blank: Placing a word at the beginning of a Greek sentence gives it _____.

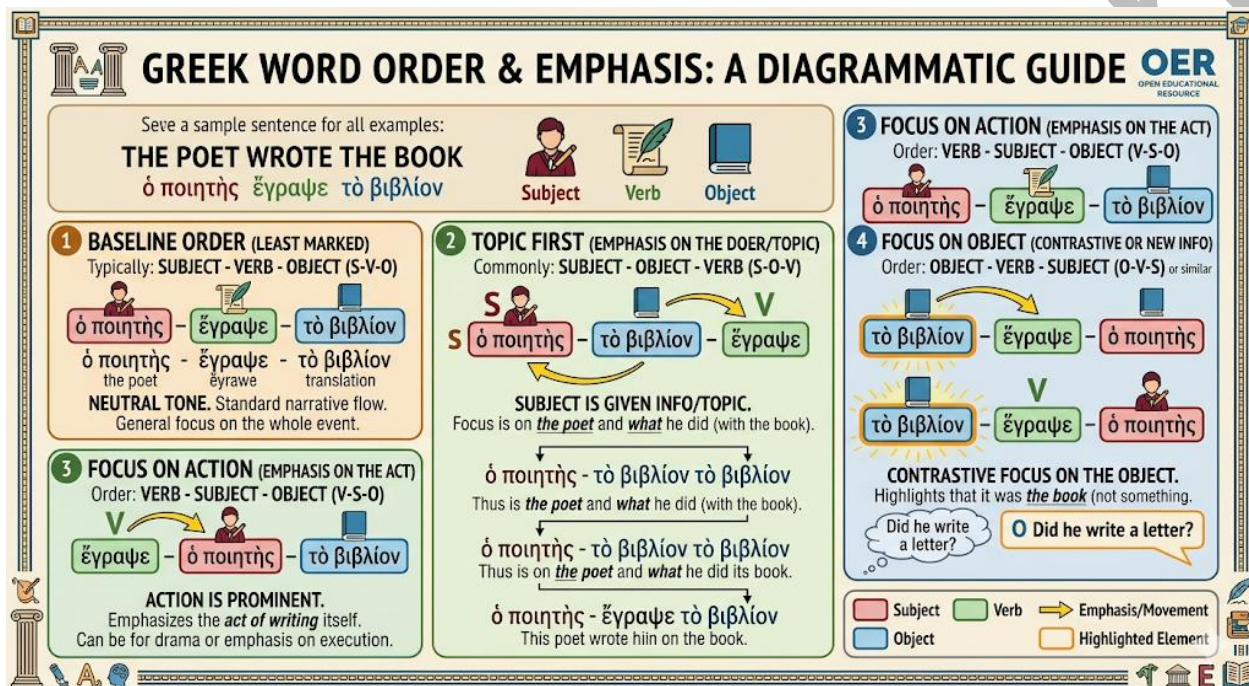


Figure 3.1: Word order and emphasis in Greek syntax

3.1.3 Clauses and conjunctions

Greek sentences often contain multiple clauses, linked by conjunctions such as *kai* (and), *de* (but), and *gar* (for). These conjunctions help structure arguments and narratives. For example, *ho logos ēn pros ton theon kai ho logos ēn theos* (“the Word was with God, and the Word was God”). Recognising clauses and conjunctions is essential for accurate exegesis.

Fill in the blank: The Greek word *kai* means _____ in English.

- καί (*kai*) = and
- δέ (*de*) = but
- γάρ (*gar*) = for
- οὖν (*oun*) = therefore



Box 3.1: Common Greek conjunctions

Pilot questions 3.1

1. Why is Greek word order more flexible than English?
2. What does placing a word at the beginning of a sentence achieve?
3. Give one example of a Greek conjunction and its meaning.
4. Translate the sentence *ho didaskalos didaskei ton mathētēn*.
5. How do conjunctions help structure Greek sentences?

3.2 Syntax of Nouns and Pronouns

3.2.1 Case functions in sentences

Greek nouns and pronouns take different cases to show their function in a sentence. For example, the nominative marks the subject, the accusative marks the direct object, the genitive shows possession, and the dative indicates the indirect object. Recognising case functions is essential for understanding sentence meaning.

Fill in the blank: The genitive case usually indicates _____.

Case	Primary Syntactic Function	Specific Usage / Semantic Role	English Translation Helper	Example (Classical Greek)
Nominative	Subject & Predicate	Subject: The agent performing the action.	Who or what does it.	ὁ ποιητὴς γράφει. (ho poiētēs graphei) "The poet writes."
		Predicate: Renaming/describing the subject after a linking verb.		
Genitive	Description & Separation	Possession: Showing ownership.	"Of" / "From"	τὸ βιβλίον τοῦ ποιητοῦ. (to biblion tou poiētou) "The book of the poet."
		Partitive: Expressing a part of a whole. Separation: Moving away from (ablative use).		



Dative	Interest, Instrument, & Location	Indirect Object: To/for whom something is done.		γράφει τῷ γραφείῳ.
		Instrument/Mean: The tool used.	"To" / "For" / "By" / "With"	(graphei tōi grapheiōi)
		Locative: The place or time where.		"He writes with the stylus."
Accusative	Direct Object & Destination	Direct Object: The person/thing directly affected.		γράφει τὸ βιβλίον.
		Extent: Duration of time or space.	The receiver of the action.	(graphei to biblion)
		Motion Toward: Destination (with prepositions).		"He writes the book."

Table 3.2: Case functions in Greek syntax

3.2.2 Pronoun placement and usage

Pronouns in Greek often follow the verb, but they can be placed before it for emphasis. For example, egō graphō ("I write") emphasises the subject, while graphō egō simply states the action. Placement can affect nuance and rhetorical force.

Fill in the blank: Pronouns placed before the verb add _____.



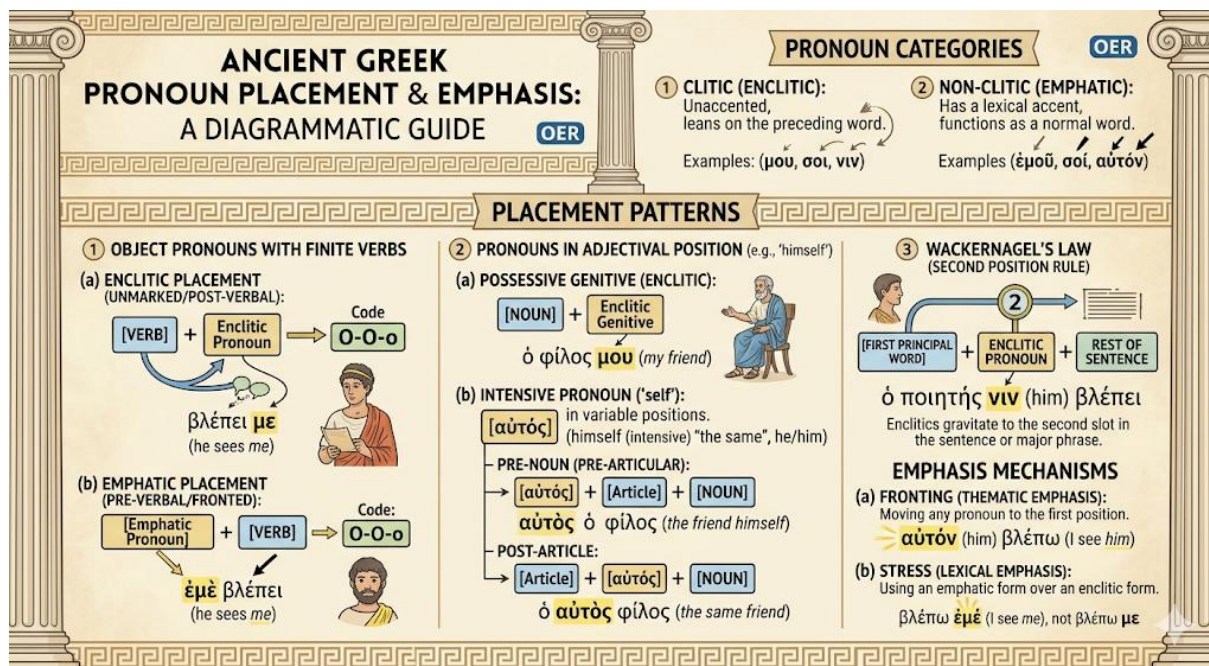


Figure 3.2: Pronoun placement and emphasis

3.2.3 Agreement and syntactical roles

Pronouns must agree with their antecedent in gender, number, and case. For example, *autos* (he) agrees with a masculine singular noun in nominative case. This agreement ensures clarity in complex sentences.

Fill in the blank: Pronouns must agree with their antecedent in gender, number, and _____.

- Match gender (masculine, feminine, neuter)
- Match number (singular, plural)
- Match case (subject, object, possession, etc.)

Box 3.2: Rules of pronoun agreement

Pilot questions 3.2

1. What does the genitive case indicate?
2. Give one example of a Greek pronoun and its placement in a sentence.
3. How does pronoun placement affect emphasis?



4. In what three ways must pronouns agree with their antecedent?

5. Translate *ho logos tou theou* into English.

3.3 Syntax of Verbs

3.3.1 Tense and aspect in context

Greek verbs communicate not only time but also aspect (the type of action). For example, the present tense shows continuous action, while the aorist shows a simple, undefined action. Aspect often carries more weight than time in interpretation. For instance, *graphō* ("I write") emphasises ongoing action, while *egrapsa* ("I wrote") highlights the event itself.

Fill in the blank: In Greek, aspect often carries more weight than _____.

Grammatical Aspect	Definition / Perspective	Indicative Tense (Present Time)	Indicative Tense (Past Time)	Future Time
Imperfective (Progressive / Continuous)	The action is viewed from the inside as an ongoing process or a repeated habit.	Present γράφω (graphō) "I am writing"	Imperfect ἔγραφον (egraphon) "I was writing"	Future (Rare/Contextual) γράψω (grapsō) "I will be writing"
Aoristic (Perfective / Perfect-ive)	The action is viewed from the outside as a single, complete event or a point in time.	N/A (The Present indicative cannot be structurally aoristic).	Aorist ἔγραψα (egrapsa) "I wrote"	Future γράψω (grapsō) "I will write"
Perfect (Stative / Resultative)	The action is complete, but it creates a lasting state or consequence in the present.	Perfect ἔγραφα (gegrapha) "I have written (it stands written)"	Pluperfect ἔγεγράφειν (egegraphein) "I had written"	Future Perfect γεγράψομαι (gegrapsomai) "I will have been written"

Table 3.3: Tense and aspect examples

3.3.2 Voice and its interpretive significance



Greek verbs also express voice, showing the relationship between subject and action.

- Active voice: subject performs the action (ho didaskalos didaskei = “the teacher teaches”).
- Middle voice: subject participates in or benefits from the action (ho didaskalos didasketai = “the teacher teaches himself”).
- Passive voice: subject receives the action (ho didaskalos didaskētai = “the teacher is taught”).

Voice is crucial for exegesis, as it can highlight divine agency or personal involvement.

Fill in the blank: The middle voice indicates the subject _____ in the action.

- Active: subject performs the action
- Middle: subject participates in or benefits from the action
- Passive: subject receives the action

Box 3.3: Summary of verb voices

3.3.3 Conditional sentences and moods

Greek uses conditional sentences to express possibilities, realities, or hypotheticals. These often involve the particle ei (“if”) and different verb moods.

- Indicative mood: states facts (ei ho logos estin alēthēs = “if the word is true”).
- Subjunctive mood: expresses potential or probability (ean pisteusēte = “if you believe”).
- Optative mood: expresses wishes or remote possibilities (ei genoito = “if it might be”).

Fill in the blank: The subjunctive mood expresses _____ or probability.

Pilot questions 3.3

1. What is the difference between tense and aspect in Greek verbs?
2. Give one example of a verb in the perfect tense.
3. Which voice shows that the subject benefits from the action?
4. What particle is commonly used in Greek conditional sentences?
5. Translate ean pisteusēte into English.



3.4 Exegesis of Selected Passages

3.4.1 Applying syntactical analysis to John 1:1

John 1:1 (En archē ēn ho logos, kai ho logos ēn pros ton theon, kai theos ēn ho logos) demonstrates the importance of syntax in theology. The placement of theos before ēn ho logos emphasises the divine nature of the Word. Word order here conveys emphasis, not a change in meaning.

Fill in the blank: In John 1:1, the placement of theos before ēn ho logos adds _____.

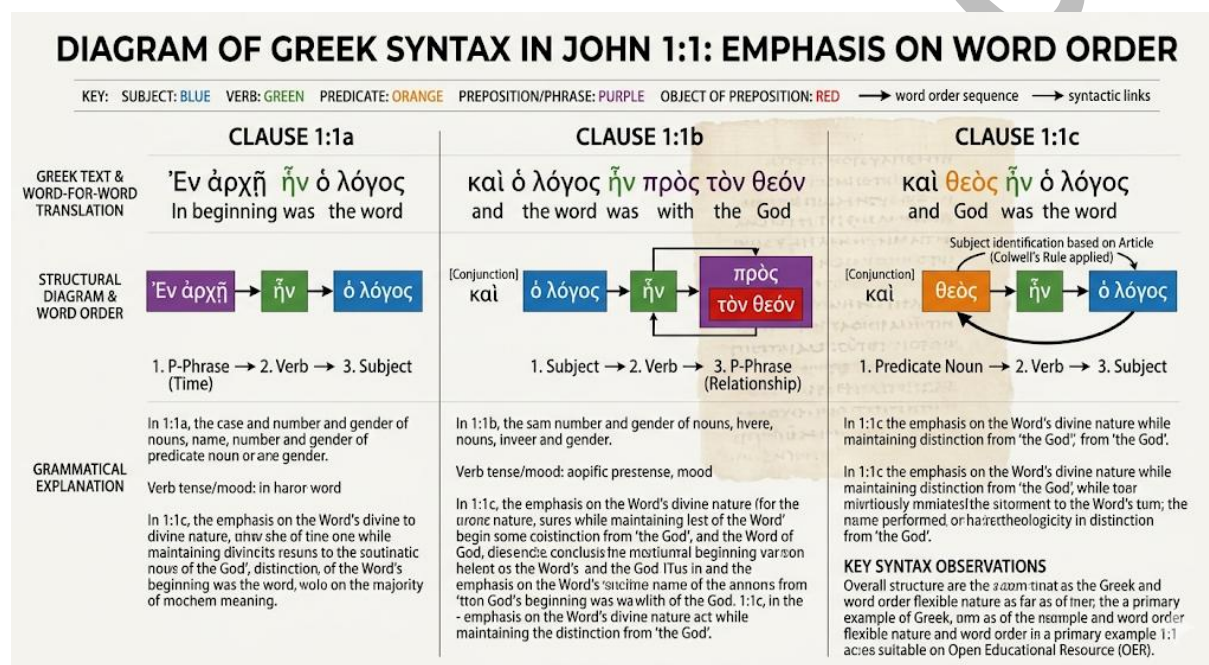


Figure 3.4: Syntax and emphasis in John 1:1

3.4.2 Analysing participles in Matthew 28:19

Matthew 28:19 (poreuthentes oun mathēteusate panta ta ethnē) uses the participle poreuthentes (“having gone”) before the main verb mathēteusate (“make disciples”). The participle shows that the act of going precedes the command to disciple. Syntax here highlights the missionary movement as foundational to the Great Commission.

Fill in the blank: In Matthew 28:19, the participle poreuthentes means “having _____”.



3.4.3 Exploring Pauline sentence structures in Romans

Paul's letters often contain long, complex sentences with multiple clauses. For example, Romans 8:28 (panta sunergei eis agathon tois agapōsin ton theon) shows how syntax conveys theological depth. The subject (panta = "all things") and verb (sunergei = "work together") combine with the dative phrase (tois agapōsin ton theon = "to those who love God") to express assurance.

Fill in the blank: In Romans 8:28, panta means "_____".

- Subject: πάντα (panta) = all things
- Verb: συνεργεῖ (sunergei) = work together
- Dative phrase: τοῖς ἀγαπῶσιν τὸν θεόν (tois agapōsin ton theon) = to those who love God

Box 3.4: Key syntactical features in Romans 8:28

Pilot questions 3.4

1. What does the placement of theos in John 1:1 emphasise?
2. Which participle introduces the Great Commission in Matthew 28:19?
3. Translate poreuthentes into English.
4. What does panta mean in Romans 8:28?
5. How does syntax in Romans 8:28 convey assurance to believers?

Series Summary

This Series has taken you beyond grammar into the realm of syntax and exegesis, equipping you to analyse how words combine into sentences and how these structures shape theological meaning. We began with sentence structure and word order, noting the flexibility of Greek syntax and its use for emphasis. We then examined the syntax of nouns and pronouns, focusing on case functions, pronoun placement, and agreement. Next, we studied the syntax of verbs, exploring tense, aspect, voice, and conditional sentences. Finally, we applied these insights to selected passages—John 1:1, Matthew 28:19, and Romans 8:28—demonstrating how syntactical analysis deepens exegesis.

By completing this Series, you should now be able to identify sentence patterns, interpret the role of cases and pronouns, evaluate tense and voice in context, and apply syntactical analysis to theological interpretation. These skills align with the Series Learning Outcomes (SLOs), preparing you for advanced exegetical work and theological reflection in subsequent study.



Glossary of Terms

- Syntax: The arrangement of words and phrases to create meaningful sentences.
- Word order: The sequence of words in a sentence, used in Greek for emphasis rather than meaning.
- Clause: A unit of meaning within a sentence, often connected by conjunctions.
- Conjunction: A word that links clauses, e.g., kai (and), de (but), gar (for).
- Case function: The role a noun or pronoun plays in a sentence, indicated by its case ending (nominative, accusative, genitive, dative).
- Pronoun placement: The position of pronouns in relation to verbs, which can affect emphasis.
- Agreement: The requirement that pronouns match their antecedent in gender, number, and case.
- Tense: The time of action expressed by a verb (present, aorist, perfect).
- Aspect: The type of action expressed by a verb (continuous, undefined, completed).
- Voice: The relationship between subject and action (active, middle, passive).
- Mood: The form of a verb that expresses the speaker's attitude (indicative, subjunctive, optative).
- Conditional sentence: A sentence expressing "if" conditions, often using ei or ean.
- Exegesis: The critical interpretation of a text, especially Scripture, using grammatical and syntactical analysis.
- Emphasis: Highlighting meaning by positioning words strategically in a sentence.
- Antecedent: The noun to which a pronoun refers.

Concept Check Questions [Series 3]

Objective questions

1. Greek word order is more flexible than English because of what feature? (Linked to SLO 3.1)
2. Which conjunction means "and" in Greek? (Linked to SLO 3.2)
3. The genitive case usually indicates what? (Linked to SLO 3.3)



4. Pronouns must agree with their antecedent in gender, number, and what? (Linked to SLO 3.4)

5. Which verb mood expresses potential or probability? (Linked to SLO 3.7)

Short-answer questions

6. Explain how word order can be used for emphasis in Greek sentences. (Linked to SLO 3.1)

7. Give one example of a Greek pronoun and show its placement in a sentence. (Linked to SLO 3.2)

8. Translate *ho logos tou theou* into English and identify the case function. (Linked to SLO 3.3)

9. Describe the difference between the aorist and perfect aspects in Greek verbs. (Linked to SLO 3.5)

10. Provide one example of a conditional sentence in Greek and explain its mood. (Linked to SLO 3.7)

Long-answer questions

11. Analyse the theological significance of voice in Greek verbs, explaining how active, middle, and passive voices affect interpretation of New Testament passages. (Linked to SLO 3.6)

12. Perform an exegetical analysis of John 1:1, focusing on word order and syntax, and explain how it contributes to the doctrine of the Logos. (Linked to SLO 3.8)

Answers to Pilot Questions [Series 3]

Pilot questions 3.1 (Sentence Structure and Word Order)

1. Because of inflections (word endings).
2. Emphasis.
3. Kai = “and”.
4. “The teacher teaches the student.”
5. They link clauses and structure arguments.

Pilot questions 3.2 (Syntax of Nouns and Pronouns)

1. Possession.



2. Egō graphō = “I write” (pronoun before verb for emphasis).
3. Emphasis.
4. Case.
5. “The word of God.”

Pilot questions 3.3 (Syntax of Verbs)

1. Tense shows time; aspect shows type of action.
2. Gegrapha = “I have written.”
3. Middle voice.
4. Ei (“if”).
5. “If you believe.”

Pilot questions 3.4 (Exegesis of Selected Passages)

1. Emphasis on the divine nature of the Logos.
2. Poreuthentes.
3. “Having gone.”
4. “All things.”
5. Syntax shows that all things work together for good to those who love God, conveying assurance.

References and Attributions [Series 3]

General References

- Mounce, W. D. (2009). Basics of Biblical Greek Grammar. Zondervan.
- Wallace, D. B. (1996). Greek Grammar Beyond the Basics. Zondervan.
- Porter, S. E. (1999). Idioms of the Greek New Testament. Sheffield Academic Press.

Tables

- Table 3.1: Basic Greek sentence patterns
- AI prompt: “Table of Greek sentence patterns with examples.”



- Suggested OER search string: “Greek syntax sentence patterns chart OER.”
- Table 3.2: Case functions in Greek syntax
 - AI prompt: “Table of Greek case functions with examples.”
 - Suggested OER search string: “Greek case functions chart OER.”
- Table 3.3: Tense and aspect examples
 - AI prompt: “Table of Greek verb tenses and aspects with examples.”
 - Suggested OER search string: “Greek verb tense aspect chart OER.”

Figures

- Figure 3.1: Word order and emphasis in Greek syntax
 - AI prompt: “Diagram showing Greek word order variations and emphasis.”
 - Suggested OER search string: “Greek word order emphasis chart OER.”
- Figure 3.2: Pronoun placement and emphasis
 - AI prompt: “Diagram showing Greek pronoun placement and emphasis.”
 - Suggested OER search string: “Greek pronoun placement chart OER.”
- Figure 3.3: Conditional sentences and moods in Greek
 - AI prompt: “Diagram of Greek conditional sentences with moods.”
 - Suggested OER search string: “Greek conditional sentences chart OER.”
- Figure 3.4: Syntax and emphasis in John 1:1
 - AI prompt: “Diagram of Greek syntax in John 1:1 with emphasis on word order.”
 - Suggested OER search string: “John 1:1 Greek syntax chart OER.”

Boxes

- Box 3.1: Common Greek conjunctions
 - AI prompt: “Table of common Greek conjunctions with meanings.”
 - Suggested OER search string: “Greek conjunctions chart OER.”



- Box 3.2: Rules of pronoun agreement
 - AI prompt: “Table summarising Greek pronoun agreement rules with examples.”
 - Suggested OER search string: “Greek pronoun agreement chart OER.”
- Box 3.3: Summary of verb voices
 - AI prompt: “Table summarising Greek verb voices with examples.”
 - Suggested OER search string: “Greek verb voices chart OER.”
- Box 3.4: Key syntactical features in Romans 8:28
 - AI prompt: “Table summarising syntactical features of Romans 8:28.”
 - Suggested OER search string: “Romans 8:28 Greek syntax chart OER.”

Course code: CRS 108

Course Title: Greek Grammar and Syntax

Unit: 2 Units

LIST OF SERIES

1. Foundations of New Testament Greek
 2. Advanced Greek Grammar
 3. Greek Syntax and Structure
 4. Reading Greek Texts
 5. Translation into English
-
- 4.1 Principles of Exegesis and Theology
 - 4.1.1 Defining exegesis and hermeneutics
 - 4.1.2 The role of theology in interpretation
 - 4.1.3 Balancing grammar, syntax, and doctrine
 - 4.2 Exegesis of Christological Passages



- 4.2.1 John 1:1–14 and the Logos
- 4.2.2 Philippians 2:5–11 and the Kenosis
- 4.2.3 Colossians 1:15–20 and the supremacy of Christ

4.3 Exegesis of Soteriological Passages

- 4.3.1 Romans 3:21–26 and justification
- 4.3.2 Ephesians 2:8–10 and grace
- 4.3.3 Hebrews 9:11–14 and atonement

4.4 Exegesis of Ecclesiological and Ethical Passages

- 4.4.1 Acts 2:42–47 and the early church
- 4.4.2 1 Corinthians 12 and spiritual gifts
- 4.4.3 James 2:14–26 and faith in action

Introduction

This Series advances your study of New Testament Greek by moving from syntactical analysis into theological interpretation and doctrinal application. Having mastered grammar (Series 2) and syntax with exegesis (Series 3), you are now prepared to explore how Greek texts shape theology and doctrine.

The aim of this Series is to enable you to integrate linguistic precision with theological reflection. You will learn how exegesis informs theology, how Christological, Soteriological, and Ecclesiological passages reveal doctrinal truths, and how ethical application flows from exegetical study. This Series bridges the gap between language study and theological engagement, preparing you for advanced biblical interpretation and ministry.

We shall commence this Series by examining the principles of exegesis and theology, defining hermeneutics, and considering the balance between grammar, syntax, and doctrine. Next, we will apply exegetical methods to Christological passages such as John 1:1–14, Philippians 2:5–11, and Colossians 1:15–20. Following this, we will study Soteriological passages including Romans 3:21–26, Ephesians 2:8–10, and Hebrews 9:11–14. Finally, we will conclude with Ecclesiological and Ethical passages, analysing Acts 2:42–47, 1 Corinthians 12, and James 2:14–26. This progression ensures a smooth transition from exegetical principles to theological application.

Series Learning Outcomes



Upon completing this Series, you should be able to:

- SLO 4.1 define exegesis and hermeneutics, and explain their relationship to theology.
- SLO 4.2 evaluate how grammatical and syntactical analysis informs doctrinal interpretation.
- SLO 4.3 perform exegetical analysis of Christological passages (John 1:1–14, Philippians 2:5–11, Colossians 1:15–20).
- SLO 4.4 interpret Soteriological passages (Romans 3:21–26, Ephesians 2:8–10, Hebrews 9:11–14) with theological precision.
- SLO 4.5 analyse Ecclesiological passages (Acts 2:42–47, 1 Corinthians 12) and apply them to church life.
- SLO 4.6 evaluate ethical passages (James 2:14–26) in light of faith and works.
- SLO 4.7 integrate exegetical insights into theological reflection and doctrinal application.
- SLO 4.8 demonstrate the ability to balance linguistic analysis with theological interpretation in advanced study.

4.1 Principles of Exegesis and Theology

4.1.1 Defining exegesis and hermeneutics

Exegesis is the critical interpretation of a text, especially Scripture, based on its original language, context, and structure. Hermeneutics is the broader discipline of interpretation, including the principles and methods used to understand texts. Exegesis is the practice; hermeneutics is the theory.

Fill in the blank: Exegesis is the practice of _____ interpretation.

- Exegesis = critical interpretation of text
- Hermeneutics = theory of interpretation

Feature	Exegesis	Hermeneutics
Etymology	From Greek <i>exēgeisthai</i> , meaning "to lead out" or "to draw out."	From Greek <i>hermeneuein</i> , meaning "to interpret" or "to translate" (linked to Hermes, the messenger god).
Core Definition	The objective, critical explanation or interpretation of a specific text based on its original context.	The overarching theory, rules, and science of how text and language are interpreted.



Primary Goal	To discover the author's original intent and what the text meant to the historical audience.	To establish the framework for how a text applies, bridges gaps, and speaks to a modern context.
Direction of Thought	Inward/Backward: Digging deep into the historical, grammatical, and cultural context of the document.	Outward/Forward: Moving from the text outward into contemporary philosophy, application, and relevance.
Nature of Work	Practical & Analytical: Working directly with ancient languages, structural syntax, and archaeology.	Theoretical & Philosophical: Formulating methods, recognizing personal biases, and bridging cultural gaps.
The Core Question	"What did this text mean when it was written?"	"How do we understand this text right now?"

Box 4.1: Key definitions

4.1.2 The role of theology in interpretation

Theology provides the framework within which exegesis operates. While exegesis focuses on the text, theology connects the meaning of the text to the broader doctrines of faith. For example, interpreting John 1:1 exegetically reveals the Logos as divine; theology then situates this within Christology.

Fill in the blank: Theology connects textual meaning to _____.

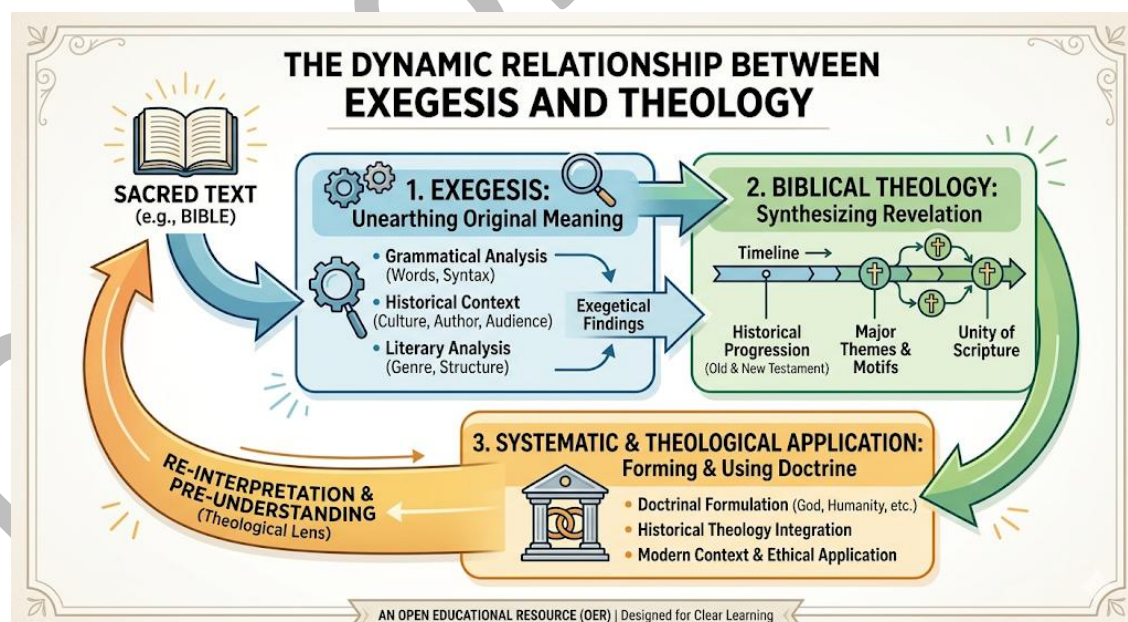


Figure 4.1: Exegesis and theology in interpretation



4.1.3 Balancing grammar, syntax, and doctrine

Effective interpretation requires balancing grammar (word forms), syntax (sentence structure), and doctrine (theological meaning). Overemphasis on grammar may miss theological depth, while neglecting syntax may distort meaning. The best exegesis integrates all three.

Fill in the blank: Effective exegesis balances grammar, syntax, and _____.

Component	Role in Exegesis	The Danger of Under-emphasis	The Danger of Over-emphasis
Grammar	The Building Blocks: Identifies individual words, morphological forms (tenses, cases, moods), and root lexical definitions.	Lexical Blindness: Missing the precise nuance of a word, leading to anachronistic interpretations or vague generalizations.	The Root Fallacy: Treating words as isolated units; assuming an etymological history always dictates the author's meaning in context.
Syntax	The Structural Architecture: Examines how words relate to one another in phrases, clauses, and sentences to form coherent thought units.	Structural Chaos: Misunderstanding the relationship between clauses, confusing the subject/object, or misidentifying conditional statements.	Hyper-Technicality: Missing the broader literary flow, rhetorical passion, or genre-specific style (e.g., poetry) by over-dissecting sentence diagrams.
Doctrine	The Theological Horizon: Evaluates findings against the broader analogy of faith (analogia fidei), structural systematic theology, and historical orthodoxy.	Theological Fragmentation: Viewing texts in complete isolation; failing to see how a passage connects to the overarching narrative of sacred Scripture.	Eisegesis: Reading a late systemic theological framework backward into an ancient text, silencing the unique voice and emphasis of the original author.

Table 4.1: Balance in interpretation

Pilot questions 4.1

1. What is the difference between exegesis and hermeneutics?
2. How does theology relate to exegesis?
3. What three elements must be balanced in effective interpretation?



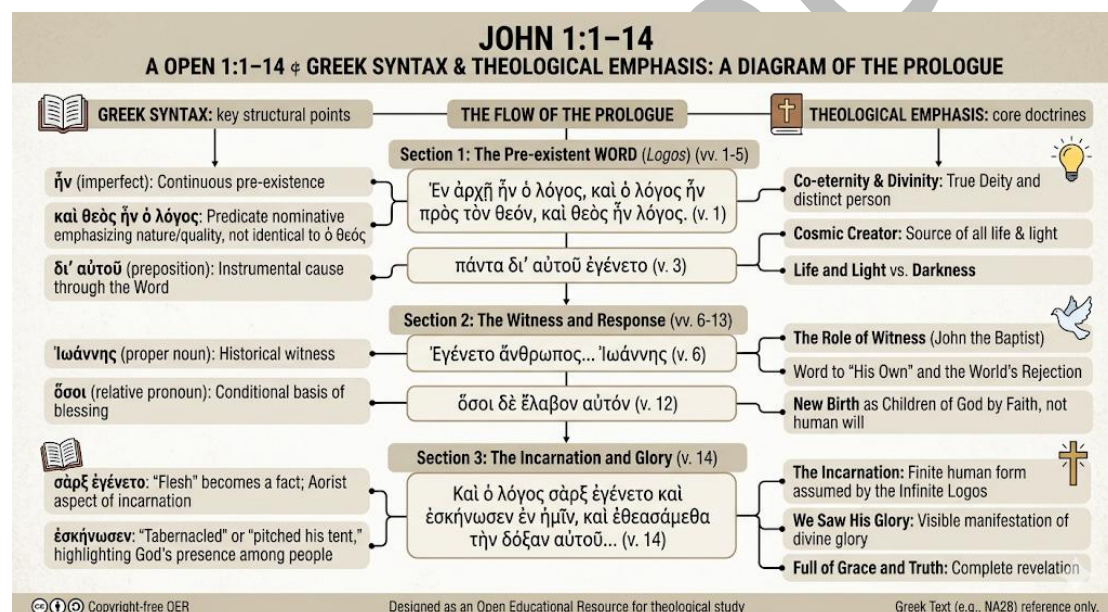
4. Give one example of how exegesis informs theology.
5. Translate the relationship between grammar, syntax, and doctrine into a practical interpretive principle.

4.2 Exegesis of Christological Passages

4.2.1 John 1:1–14 and the Logos

This passage introduces the Logos as both divine and incarnate. Syntax emphasises divinity in *kai theos ēn ho logos* (“and the Word was God”), while theology interprets this as Christ’s eternal nature. The progression from *ēn* (“was”) to *egeneto* (“became”) highlights the transition from pre-existence to incarnation.

Fill in the blank: In John 1:1, the verb *ēn* indicates the Logos’ eternal _____.



Figure

4.2: Syntax and theology in John 1:1–14

4.2.2 Philippians 2:5–11 and the Kenosis

Paul’s hymn describes Christ’s humility and exaltation. The verb *ekenōsen* (“emptied himself”) is central to the doctrine of Kenosis. Syntax shows the downward movement (taking the form of a servant) followed by exaltation (God highly exalted him). Theology interprets this as the paradox of divine humility leading to glory.

Fill in the blank: The verb *ekenōsen* in Philippians 2:7 means Christ himself.



- Verb: ἐκένωσεν (ekenōsen) = emptied himself
- Structure: downward movement → exaltation
- Theological theme: humility leads to glory

Box 4.2: Key syntactical features in Philippians 2:5–11

4.2.3 Colossians 1:15–20 and the supremacy of Christ

This passage presents Christ as the image of the invisible God and the firstborn of creation. Syntax emphasises Christ’s supremacy through repeated genitive phrases (dia autou = “through him”). Theology interprets this as Christ’s role in creation and reconciliation.

Fill in the blank: In Colossians 1:16, the phrase dia autou means “through _____”.

Passage & Greek Text	Key Syntactical Feature	Grammatical Meaning & Nuance	Theological Doctrine & Emphasis
v. 15 εἰκὼν τοῦ θεοῦ	Genitive of Relation / Description (τοῦ θεοῦ)	Eikōn implies both representation and manifestation. The genitive links Him directly to the invisible God.	The Ultimate Revelation: Christ is the visible, perfect manifestation of the otherwise invisible God; to see Christ is to see the Father.
v. 15 πρωτότοκος πάσης κτίσεως	Genitive of Partitive vs. Comparison (Relative Genitive)	Prōtotokos denotes primacy of rank, status, and sovereignty, rather than chronological birth order.	Sovereignty over Creation: Christ holds the ultimate status of firstborn—meaning He is the heir, ruler, and sovereign over all creation, not part of it.
v. 16 ἐν αὐτῷ ἐκτίσθη τὰ πάντα	Preposition ἐν + Aorist Passive Verb	En operates here as an instrumental/locative cause. The aorist indicates a definitive, past historical act of creation.	The Sphere of Creation: Christ is the architectural sphere and design locus in which the entire universe was conceived and brought into being.
v. 16 δι’ αὐτοῦ καὶ εἰς αὐτόν	Prepositions διὰ (Genitive) and εἰς (Accusative)	Dia denotes intermediate agency (through Him); eis denotes ultimate direction or goal (unto/for Him).	The Agent and Goal of Reality: Christ is both the active agent through whom creation was executed and the final destination/purpose for which the universe exists.



v. 17 καὶ αὐτός ἐστιν πρὸ πάντων	Pronoun αὐτός + Present Tense Verb	The intensive pronoun autos ("He Himself") paired with the timeless present estin emphasizes absolute, independent existence.	Eternal Pre-existence: Echoing the "I Am" statements, Christ existed before any created thing. He has absolute ontological priority.
v. 17 τὰ πάντα ἐν αὐτῷ συνέστηκεν	Perfect Active Verb (συνέστηκεν)	The perfect tense denotes a past action with ongoing, continuous permanent results. Literally: "to hold together."	Cosmic Sustainer: Christ is the continuous unifying force of the cosmos. Without His ongoing preservation, the universe would dissolve into chaotic non-existence.
v. 18 ὃς ἐστιν ἡ κεφαλὴ τοῦ σώματος	Relative Pronoun + Metaphorical Noun	Kephalē denotes source, authority, and life-giving direction to the genitive modifier (toῦ sōmatos / the body).	Lordship over the Church: The cosmic Ruler of creation is the exact same individual who directs, animates, and rules the local and universal Church.
v. 19 πᾶν τὸ πλήρωμα κατοικῆσαι	Infinitive + Accusative Subject (πλήρωμα)	Plērōma (fullness) functions as the subject. Katoikēsai implies a permanent, settled, and comfortable dwelling.	Absolute Deity: The entirety of God's essence, attributes, and divine power permanently resides in the physical person of Christ, leaving no room for Gnostic intermediaries.
v. 20 εἰρηνοποιήσας διὰ τοῦ αἵματος	Aorist Active Participle (Adverbial / Means)	The participle explains how the reconciliation of verse 20 was achieved: by means of a specific historical sacrificial act.	Substitutionary Atonement: Cosmic peace and reconciliation between a holy God and a fractured creation were achieved through the violent, physical death of Christ on the cross.

Table 4.2: Christological syntax in Colossians 1:15–20

Pilot questions 4.2

1. What does the verb ēn in John 1:1 indicate?
2. Which verb in Philippians 2:7 describes Christ's self-emptying?
3. How does syntax in Philippians 2:5–11 show the movement from humility to exaltation?
4. What does dia autou mean in Colossians 1:16?
5. How do repeated genitive phrases in Colossians 1:15–20 emphasise Christ's supremacy?



4.3 Exegesis of Soteriological Passages

4.3.1 Romans 3:21–26 and justification

Paul presents justification by faith apart from the law. Syntax highlights the contrast between *chōris nomou* ("apart from law") and *dia pisteōs Iēsou Christou* ("through faith in Jesus Christ"). Theology interprets this as the foundation of salvation by grace.

Fill in the blank: In Romans 3:21, *chōris nomou* means "apart from".

Passage & Greek Text	Key Syntactical Feature	Grammatical Meaning & Nuance	Theological Doctrine & Emphasis
v. 21 Νυνὶ δὲ χάρις νόμου	Adverb of Time + Genitive of Separation	Nyni de ("But now") marks a historic, redemptive turning point in salvation history, shifting away from the law (<i>chōris nomou</i>).	Discontinuity of the Epochs: The era of seeking righteousness via law-keeping is over; a brand-new era of divine grace has broken into human history.
v. 22 δικαιοσύνη δὲ θεοῦ	Genitive of Source or Possession	Dikaïosynē theou can mean righteousness from God (source) or the righteous character of God (possessive).	Imputed Righteousness: The righteousness that saves humans is not intrinsically theirs; it is a divine status granted by God Himself.
v. 22 διὰ πίστεως Ἰησοῦ Χριστοῦ	Preposition διὰ + Objective or Subjective Genitive	Dia denotes the instrument. The genitive is either "faith in Jesus" (objective) or "the faithfulness of Jesus" (subjective).	The Instrument of Salvation: Salvation is mediated exclusively through faith—either by our trust in Christ or Christ's own perfect covenant fidelity.
v. 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι	Present Passive Participle + Adverb + Dative of Cause	Dikaïoumenoi (being justified) acts as a continuous/simultaneous action participle. Dōrean means "without cause" or "gift-wise."	Justification by Grace Alone: Sinner-justification is an unearned legal acquittal, caused entirely by God's unmerited favor, not human merit.
v. 24	Preposition διὰ (Genitive) +	Apolytrośis refers to a commercial ransom paid to	Redemption: Salvation carries a steep price tag; humanity is legally bought



διὰ τῆς ἀπολυτρώσεως	Noun of Liberation	secure the freedom of a slave or prisoner of war.	out of spiritual slavery and liability to punishment.
v. 25 ὃν προέθετο ὁ θεὸς ἱλαστήριον	Accusative Noun / Predicate Accusative	Hilasthērion relates to the Mercy Seat (the lid of the Ark of the Covenant) where sacrificial blood was sprinkled on the Day of Atonement.	Propitiation: Christ's sacrificial death is the focal point where God's holy, righteous wrath against sin is completely appeased and satisfied.
v. 25 διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων	Preposition διὰ + Accusative Noun	Dia with the accusative indicates cause/reason. Paresis means "passing over" or letting go unpunished temporarily.	Divine Forbearance: God did not compromise His justice by leaving past sins (committed before Christ) unpunished; He was merely delaying their ultimate payment.
v. 26 εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα	Preposition εἰς + Articular Infinitive + Conjoined Participle	Eis to einai expresses ultimate purpose or result: "so that He might be..."	The Ultimate Paradox Resolved: On the cross, God successfully demonstrated His absolute justice (punishing sin) while simultaneously showing His mercy (acquitting the sinner).

Table 4.3: Key syntactical features in Romans 3:21–26

4.3.2 Ephesians 2:8–10 and grace

Paul emphasises salvation as a gift of grace. Syntax shows the passive verb *sesōsmenoi* ("you have been saved"), highlighting divine agency. Theology interprets this as salvation not from works but as God's gift, leading to good works prepared in advance.

Fill in the blank: In Ephesians 2:8, the verb *sesōsmenoi* means "you have been _____".

- Verb: *σεσωσμένοι* (*sesōsmenoi*) = you have been saved
- Structure: salvation → gift → works
- Theological theme: grace precedes works

Box 4.3: Key syntactical features in Ephesians 2:8–10



4.3.3 Hebrews 9:11–14 and atonement

This passage contrasts Christ's sacrifice with Old Testament rituals. Syntax emphasises *dia tou idiou haimatos* ("through his own blood"), showing the superiority of Christ's offering. Theology interprets this as the once-for-all atonement that cleanses the conscience.

Fill in the blank: In Hebrews 9:12, *dia tou idiou haimatos* means "through his own".

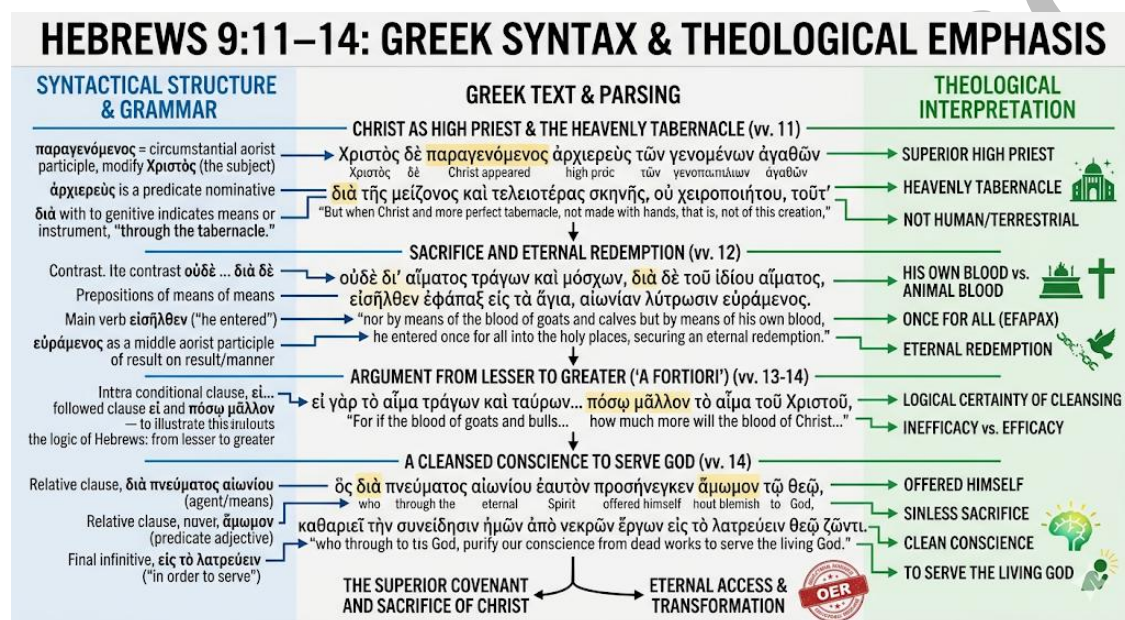


Figure 4.3: Syntax and theology in Hebrews 9:11–14

Pilot questions 4.3

1. What does *chōris nomou* mean in Romans 3:21?
2. Which verb in Ephesians 2:8 highlights divine agency in salvation?
3. How does syntax in Ephesians 2:8–10 show the relationship between grace and works?
4. What does *dia tou idiou haimatos* mean in Hebrews 9:12?
5. How does syntax in Hebrews 9:11–14 emphasise the superiority of Christ's sacrifice?

4.4 Exegesis of Ecclesiological and Ethical Passages

4.4.1 Acts 2:42–47 and the early church



This passage describes the communal life of the first believers. Syntax highlights repeated participles (*ēsan proskarterountes* = “they were continually devoting themselves”), showing ongoing devotion. Theology interprets this as the model of fellowship, teaching, and prayer in the early church.

Fill in the blank: In Acts 2:42, *proskarterountes* means “continually _____ themselves”.

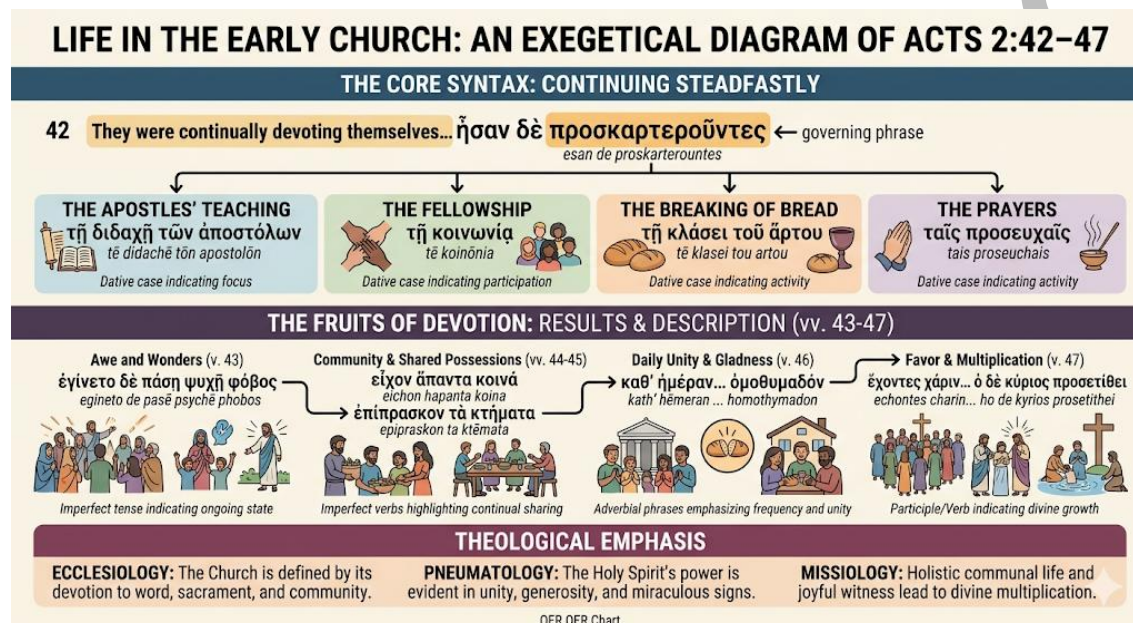


Figure 4.4: Syntax and theology in Acts 2:42–47

4.4.2 1 Corinthians 12 and spiritual gifts

Paul explains the diversity of spiritual gifts within the unity of the body. Syntax emphasises the repeated phrase *to auto pneuma* (“the same Spirit”), showing that all gifts come from one source. Theology interprets this as the foundation for unity in diversity.

Fill in the blank: In 1 Corinthians 12, *to auto pneuma* means “the same _____”.

- Phrase: τὸ αὐτὸ πνεῦμα (*to auto pneuma*) = the same Spirit
- Structure: diversity of gifts → unity of source
- Theological theme: unity in diversity

Box 4.4: Key syntactical features in 1 Corinthians 12



4.4.3 James 2:14–26 and faith in action

James argues that faith without works is dead. Syntax highlights rhetorical questions (ti to ophelos = “what good is it?”) and conditional clauses (ean mē echē ergon = “if it does not have works”). Theology interprets this as the inseparability of faith and works in authentic Christian life.

Fill in the blank: In James 2:17, ean mē echē ergon means “if it does not have _____”.

Passage & Greek Text	Key Syntactical Feature	Grammatical Meaning & Nuance	Theological Doctrine & Emphasis
v. 14 μὴ δύναται ἡ πίστις σῶσαι αὐτόν;	Interrogative Particle μὴ + Infinitival Object	A question introduced by μὴ grammatically expects a negative answer ("That faith cannot save him, can it?").	The Inefficacy of Dead Faith: A purely verbal profession of faith that lacks visible actions has zero power to deliver or save a person at the final judgment.
v. 17 ἡ πίστις... νεκρά ἐστίν καθ' ἑαυτήν	Adverbial Idiom καθ' ἑαυτήν	Meaning "by itself" or "in isolation." It modifies the predicate adjective νεκρά (dead).	The Nature of True Faith: Faith is not merely a dormant mental state. If it remains completely isolated from active obedience, it is intrinsically lifeless.
v. 18 δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων	Aorist Active Imperative + Preposition χωρὶς	A forceful command (δεῖξον - "show/demonstrate!"). Χωρὶς takes the genitive to mean completely apart from or independent of.	The Demand for Empirical Proof: Faith is invisible by nature; the only way to objectively demonstrate its existence to a watching world is through external actions.
v. 19 καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν	Conjoined Verbs + Present Active Tense	The present tense implies an ongoing reality. Φρίσσουν means to shudder, bristle, or tremble with terror.	Monotheism vs. Saving Faith: Mere intellectual assent to correct doctrine (even monotheism) is sub-saving; even demons hold accurate theology, but it results in terror, not transformation.
v. 22 ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ	Imperfect Verb συνήργει	The imperfect tense denotes continuous, ongoing cooperation or synergy in past	The Co-Working of Faith: Faith and actions are not competing mechanisms; faith acts as the internal driving



		time ("faith was working together with...").	engine that naturally co-operates with external deeds.
v. 22	Preposition ἐκ (Means) + Aorist Passive Verb	Eteleiōthē means brought to maturity, completed, or reaching its intended goal/destination through a specified means (ek).	The Completion of Faith: Works do not birth faith, but they bring faith to its full, mature expression. An unexpressed faith is an unfulfilled faith.
v. 24	Present Passive Verb + Restrictive Adverb μόνον	Dikaioutai means "is vindicated" or "declared righteous." Μόνον modifies pisteōs (not by faith alone).	Demonstrative Justification: James uses "justify" in a demonstrative sense (vindicating a claim to faith before others), perfectly complementing Paul's use of legal imputation.
v. 26	Comparative Particle ὥστε + Genitive of Absence	Establishes an exact, unmistakable biological analogy: body without spirit/breath equals a corpse.	The Ultimate Synthesis: Trying to separate authentic faith from an obedient life is as impossible and unnatural as trying to keep a lifeless physical corpse animated.

Table 4.4: Syntax and theology in James 2:14–26

Pilot questions 4.4

1. What does proskarterountes mean in Acts 2:42?
2. Which repeated phrase in 1 Corinthians 12 emphasises unity of source?
3. How does syntax in 1 Corinthians 12 show diversity and unity?
4. What does ean mē echē ergon mean in James 2:17?
5. How does syntax in James 2:14–26 reinforce the inseparability of faith and works?

Series Summary

This Series has guided you from syntactical analysis into theological interpretation and doctrinal application. Beginning with the principles of exegesis and theology, you learned to distinguish exegesis from hermeneutics and to balance grammar, syntax, and doctrine. You then applied these principles to Christological passages (John 1:1–14, Philippians 2:5–



11, Colossians 1:15–20), uncovering the Logos’ divinity, the humility of Christ, and his supremacy.

Next, you explored Soteriological passages (Romans 3:21–26, Ephesians 2:8–10, Hebrews 9:11–14), analysing justification, grace, and atonement. Finally, you examined Ecclesiological and Ethical passages (Acts 2:42–47, 1 Corinthians 12, James 2:14–26), seeing how syntax reveals the communal life of the early church, unity in diversity of spiritual gifts, and the inseparability of faith and works.

By completing this Series, you should now be able to integrate linguistic precision with theological reflection, demonstrating how Greek exegesis informs doctrine and ethical application. These skills align with the Series Learning Outcomes (SLOs), preparing you for advanced theological study and ministry.

Glossary of Terms

- Exegesis: Critical interpretation of a text, especially Scripture, based on its original language and context.
- Hermeneutics: The theory and principles of interpretation that guide exegesis.
- Doctrine: A theological teaching derived from Scripture and tradition.
- Christology: The study of the person and work of Christ.
- Kenosis: The “self-emptying” of Christ described in Philippians 2:7 (ekenōsen).
- Soteriology: The study of salvation, including justification, grace, and atonement.
- Justification: Being declared righteous before God, as emphasised in Romans 3:21–26.
- Grace: God’s unmerited favour, central to Ephesians 2:8–10.
- Atonement: Reconciliation with God through Christ’s sacrifice, highlighted in Hebrews 9:11–14.
- Ecclesiology: The study of the church, its nature, and practices.
- Spiritual gifts: Abilities given by the Spirit for the edification of the church, discussed in 1 Corinthians 12.
- Faith and works: The relationship between belief and action, emphasised in James 2:14–26.
- Syntax in theology: The way sentence structure in Greek conveys doctrinal meaning.
- Genitive phrase: A grammatical construction often used to show possession or source, e.g., *dia autou* (“through him”).



- Participles: Verbal forms that add nuance to action, e.g., proskarterountes (“continually devoting themselves”).

Concept Check Questions [Series 4]

Objective questions

1. Exegesis is the practice of what? (Linked to SLO 4.1)
2. Hermeneutics refers to the of interpretation. (Linked to SLO 4.1)
3. Which verb in Philippians 2:7 means “emptied himself”? (Linked to SLO 4.3)
4. In Romans 3:21, chōris nomou means “apart from ”. (Linked to SLO 4.4)
5. Which repeated phrase in 1 Corinthians 12 emphasises unity of source? (Linked to SLO 4.5)

Short-answer questions

6. Explain how theology connects exegesis to doctrine. (Linked to SLO 4.2)
7. Translate ēn in John 1:1 and explain its theological significance. (Linked to SLO 4.3)
8. Describe the relationship between grace and works in Ephesians 2:8–10. (Linked to SLO 4.4)
9. Provide one example of how syntax in Hebrews 9:11–14 highlights Christ’s superiority. (Linked to SLO 4.4)
10. How does James 2:14–26 use conditional clauses to reinforce its ethical teaching? (Linked to SLO 4.6)

Long-answer questions

11. Analyse the doctrine of Kenosis in Philippians 2:5–11, explaining how syntax conveys Christ’s humility and exaltation. (Linked to SLO 4.3)
12. Perform an exegetical and theological analysis of Acts 2:42–47, focusing on participles and their role in describing the communal life of the early church. (Linked to SLO 4.5)
13. Evaluate the relationship between faith and works in James 2:14–26, showing how syntax supports theological application. (Linked to SLO 4.6)

Answers to Pilot Questions [Series 4]

Pilot questions 4.1 (Principles of Exegesis and Theology)



1. Exegesis is the practice of interpretation; hermeneutics is the theory of interpretation.
2. Theology connects textual meaning to doctrine.
3. Grammar, syntax, and doctrine.
4. Example: Exegesis of John 1:1 shows the Logos as divine; theology situates this within Christology.
5. Principle: Interpretation must integrate linguistic analysis with theological reflection.

Pilot questions 4.2 (Exegesis of Christological Passages)

1. Ēn indicates eternal existence.
2. Ekenōsen (“emptied himself”).
3. Syntax shows downward movement (humility) followed by exaltation.
4. Dia autou means “through him”.
5. Repeated genitive phrases emphasise Christ’s supremacy in creation and reconciliation.

Pilot questions 4.3 (Exegesis of Soteriological Passages)

1. Chōris nomou means “apart from law”.
2. Sesōsmenoi (“you have been saved”).
3. Syntax shows salvation as a gift of grace, leading to works.
4. Dia tou idiou haimatos means “through his own blood”.
5. Syntax highlights Christ’s once-for-all sacrifice, superior to Old Testament rituals.

Pilot questions 4.4 (Exegesis of Ecclesiological and Ethical Passages)

1. Proskarterountes means “continually devoting themselves”.
2. To auto pneuma (“the same Spirit”).
3. Syntax shows diversity of gifts but unity of source.
4. Ean mē echē ergon means “if it does not have works”.
5. Syntax reinforces that faith without works is dead.

References and Attributions [Series 4]



This section lists the references and attributions for Series 4: Greek Exegesis and Theology, including suggested sources for illustrations and prompts used for AI-generated materials. The referencing style follows APA guidelines for clarity and consistency.

General References

- Mounce, W. D. (2009). Basics of Biblical Greek Grammar. Zondervan.
- Wallace, D. B. (1996). Greek Grammar Beyond the Basics. Zondervan.
- Porter, S. E. (1999). Idioms of the Greek New Testament. Sheffield Academic Press.
- Marshall, I. H. (2004). New Testament Theology: Many Witnesses, One Gospel. IVP Academic.
- Wright, N. T. (2012). Paul and the Faithfulness of God. Fortress Press.

Tables

- Table 4.1: Balance in interpretation
 - AI prompt: "Table showing balance of grammar syntax doctrine in exegesis"
 - Suggested OER search string: "Grammar syntax doctrine balance chart OER"
- Table 4.2: Christological syntax in Colossians 1:15–20
 - AI prompt: "Table summarising Colossians 1:15–20 syntax and theology"
 - Suggested OER search string: "Colossians 1:15–20 Greek syntax chart OER"
- Table 4.3: Key syntactical features in Romans 3:21–26
 - AI prompt: "Table summarising Romans 3:21–26 syntax and theology"
 - Suggested OER search string: "Romans 3:21–26 Greek syntax chart OER"
- Table 4.4: Syntax and theology in James 2:14–26
 - AI prompt: "Table summarising James 2:14–26 syntax and theology"
 - Suggested OER search string: "James 2:14–26 Greek syntax chart OER"

Figures

- Figure 4.1: Exegesis and theology in interpretation
 - AI prompt: "Diagram showing relationship between exegesis and theology"



- Suggested OER search string: “Exegesis theology relationship chart OER”
- Figure 4.2: Syntax and theology in John 1:1–14
 - AI prompt: “Diagram of John 1:1–14 Greek syntax and theological emphasis”
 - Suggested OER search string: “John 1:1–14 Greek exegesis chart OER”
- Figure 4.3: Syntax and theology in Hebrews 9:11–14
 - AI prompt: “Diagram of Hebrews 9:11–14 Greek syntax and theology”
 - Suggested OER search string: “Hebrews 9:11–14 Greek exegesis chart OER”
- Figure 4.4: Syntax and theology in Acts 2:42–47
 - AI prompt: “Diagram of Acts 2:42–47 Greek syntax and theology”
 - Suggested OER search string: “Acts 2:42–47 Greek exegesis chart OER”

Boxes

- Box 4.1: Key definitions
 - AI prompt: “Table summarising exegesis vs hermeneutics definitions”
 - Suggested OER search string: “Exegesis vs hermeneutics chart OER”
- Box 4.2: Key syntactical features in Philippians 2:5–11
 - AI prompt: “Table summarising Philippians 2:5–11 syntax and theology”
 - Suggested OER search string: “Philippians 2:5–11 Greek syntax chart OER”
- Box 4.3: Key syntactical features in Ephesians 2:8–10
 - AI prompt: “Table summarising Ephesians 2:8–10 syntax and theology”
 - Suggested OER search string: “Ephesians 2:8–10 Greek syntax chart OER”
- Box 4.4: Key syntactical features in 1 Corinthians 12
 - AI prompt: “Table summarising 1 Corinthians 12 syntax and theology”
 - Suggested OER search string: “1 Corinthians 12 Greek syntax chart OER”



Course code: CRS 108

Course Title: Greek Grammar and Syntax

Unit: 2 Units

LIST OF SERIES

1. Foundations of New Testament Greek

2. Advanced Greek Grammar

3. Greek Syntax and Structure

4. Reading Greek Texts

5. Translation into English

5.1 Advanced Methods of Exegesis

- 5.1.1 Historical-critical approaches

- 5.1.2 Literary and rhetorical analysis

- 5.1.3 Canonical and theological exegesis

5.2 Theological Synthesis from Exegesis

- 5.2.1 Integrating Christology, Soteriology, and Ecclesiology

- 5.2.2 Doctrinal formulation from exegetical insights

- 5.2.3 The role of tradition and community in theological synthesis

5.3 Practical Application of Exegesis

- 5.3.1 Exegesis in preaching and teaching

- 5.3.2 Exegesis in pastoral care and counselling

- 5.3.3 Exegesis in ethical decision-making

5.4 Contemporary Issues and Exegesis

- 5.4.1 Exegesis and cultural engagement

- 5.4.2 Exegesis and ecumenical dialogue



- 5.4.3 Exegesis and global mission

Introduction

This Series represents the culmination of your study in Greek exegesis. Having progressed from grammar (Series 2), syntax and exegesis (Series 3), and theological integration (Series 4), you are now prepared to engage with advanced exegetical methods, theological synthesis, and practical application.

The aim of this Series is to equip you with the tools to move beyond foundational analysis into critical engagement with Scripture in its historical, literary, and theological dimensions. You will learn to apply advanced methods such as historical-critical approaches, rhetorical analysis, and canonical exegesis. You will then synthesise exegetical insights into doctrinal formulations, considering the role of tradition and community. Finally, you will explore how exegesis informs preaching, pastoral care, ethical decision-making, and engagement with contemporary issues such as culture, ecumenism, and global mission.

We shall commence this Series by examining advanced methods of exegesis, including historical-critical, literary, and theological approaches. Next, we will move into theological synthesis, integrating Christology, Soteriology, and Ecclesiology into doctrinal reflection. Following this, we will consider practical applications of exegesis in ministry contexts. Finally, we will address contemporary issues, exploring how exegesis engages culture, dialogue, and mission. This progression ensures a smooth transition from advanced study techniques to practical and contextual application.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 5.1 apply advanced exegetical methods, including historical-critical, literary, rhetorical, and canonical approaches.
- SLO 5.2 synthesise exegetical insights into coherent theological formulations, integrating Christology, Soteriology, and Ecclesiology.
- SLO 5.3 evaluate the role of tradition and community in shaping theological synthesis.
- SLO 5.4 demonstrate how exegesis informs preaching, teaching, and pastoral care.
- SLO 5.5 apply exegetical insights to ethical decision-making in contemporary contexts.
- SLO 5.6 critically engage with cultural, ecumenical, and global mission issues through exegetical study.
- SLO 5.7 balance linguistic precision with theological depth in advanced interpretation.



- SLO 5.8 produce ministry applications that are both exegetically sound and theologically robust.

5.1 Advanced Methods of Exegesis

5.1.1 Historical-critical approaches

This method examines the historical context of a passage, considering authorship, audience, and socio-political background. For example, studying the Roman context of Paul's letters helps explain his emphasis on justification apart from law.

Fill in the blank: Historical-critical exegesis focuses on the _____ context of Scripture.

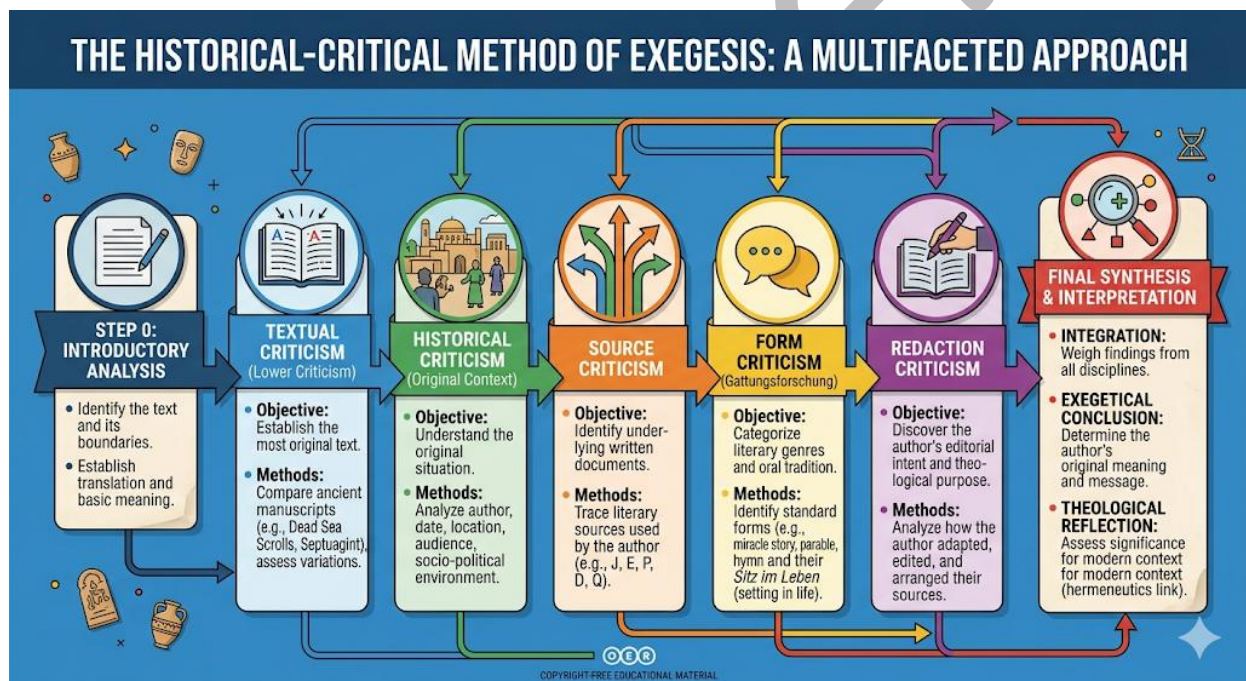


Figure 5.1: Historical-critical method in exegesis

5.1.2 Literary and rhetorical analysis

This approach studies the literary structure and rhetorical devices in the text. Syntax, repetition, and parallelism are analysed to uncover meaning. For instance, Paul's rhetorical questions in Romans 6 highlight the absurdity of continuing in sin after grace.

Fill in the blank: Rhetorical analysis focuses on the author's use of _____ devices.



- Repetition of phrases
- Use of rhetorical questions
- Parallelism and contrast

Box 5.1: Key rhetorical features in Pauline letters

5.1.3 Canonical and theological exegesis

This method interprets passages within the broader canon of Scripture and theological tradition. For example, Christological themes in John are read alongside Pauline Christology to form a fuller doctrine.

Fill in the blank: Canonical exegesis interprets texts within the _____ of Scripture.

Feature / Method	Canonical Exegesis (Brevard Childs model)	Theological Exegesis (Faith-seeking-understanding model)
Core Definition	Interpreting a text as part of the completed, authoritative collection of Scripture (the whole Canon) rather than an isolated historical fragment.	Interpreting a text with explicit attention to Christian doctrine, the analogy of faith, and the historic theological traditions of the Church.
Primary Horizon	The Final Form of the Text: How the passage functions alongside and in dialogue with the rest of the Old and New Testaments.	The Divine Author's Reality: How the text reveals the nature and actions of God (Trinitarian, Christological, Ecclesial).
Key Hermeneutical Rule	Scripture interprets Scripture. Later canonical books shed light on earlier ones, and vice versa.	Scripture must be interpreted in harmony with Christian orthodoxy and the historic creeds (e.g., Nicene Creed).

Table 5.1: Canonical exegesis in practice

Pilot questions 5.1

1. What is the focus of historical-critical exegesis?
2. Which rhetorical device does Paul use in Romans 6?
3. How does canonical exegesis differ from literary analysis?
4. Give one example of theological synthesis from canonical exegesis.



5. Why is it important to balance historical, literary, and theological approaches?

5.2 Theological Synthesis from Exegesis

5.2.1 Integrating Christology, Soteriology, and Ecclesiology

Theological synthesis involves weaving together insights from different doctrinal areas. For example, Christology (study of Christ) informs Soteriology (salvation) because Christ's person and work are central to redemption. Ecclesiology (study of the church) then applies these truths to the life of the community.

Fill in the blank: Theological synthesis integrates Christology, Soteriology, and _____.

5.2.2 Doctrinal formulation from exegetical insights

Exegesis provides the raw material for doctrine. For instance, the exegesis of John 1:1–14 contributes to the doctrine of the Trinity, while Romans 3:21–26 shapes the doctrine of justification. Theological synthesis ensures these doctrines are coherent and faithful to Scripture.

Fill in the blank: Exegesis provides the raw material for _____.

- John 1:1–14 → Trinity
- Romans 3:21–26 → Justification
- Acts 2:42–47 → Ecclesiology

Box 5.2: Examples of doctrinal formulation

5.2.3 The role of tradition and community

Tradition and community shape theological synthesis by providing continuity and accountability. The church fathers, councils, and creeds demonstrate how exegesis was historically synthesised into doctrine. Community ensures theology remains relevant and applicable.

Fill in the blank: Tradition and community provide _____ and accountability in theology.



Element	Primary Theological Role	Practical Function in Exegesis & Theology	The Danger of Under-emphasis	The Danger of Over-emphasis
Tradition (The Historic Voice)	The Guardrail of Faith: Connects the modern reader to the historical continuity of Christian orthodoxy (Creeds, Confessions, and Patristic consensus).	Provides a historical interpretive framework; stops interpreters from inventing "novel" or heretical doctrines that the historic Church has already evaluated and rejected.	Chronological Snobbery: Falling into the trap of assuming modern insights are inherently superior; risks repeating historical theological errors.	Traditionalism: Elevating human traditions and historical consensus to the same level of absolute authority as divine Scripture ("Tradition is the dead faith of the living").
Community (The Contemporary Context)	The Context of Lived Faith: The local and global body of believers where theology is tested, experienced, and lived out in corporate worship and mission.	Acts as the interpretive community (hermeneutical community); diverse cultural perspectives within the global Church help surface and correct individual cultural biases.	Radical Individualism: Treating theology as a private, isolated intellectual pursuit ("me, my Bible, and an island"), completely detached from accountability.	Cultural Captivity: Allowing the prevailing social preferences, biases, or political trends of a specific contemporary community to rewrite foundational biblical truths.

Table 5.2: Role of tradition and community

Pilot questions 5.2

1. Which three doctrinal areas are integrated in theological synthesis?
2. How does exegesis contribute to doctrinal formulation?
3. Give one example of a doctrine shaped by exegesis.
4. What role does tradition play in theological synthesis?
5. Why is community important in theological reflection?

5.3 Practical Application of Exegesis

5.3.1 Exegesis in preaching and teaching



Exegesis ensures sermons and lessons are rooted in Scripture rather than personal opinion. By analysing grammar, syntax, and theology, preachers can faithfully communicate the text's meaning. For example, exegesis of Romans 8:1 ("no condemnation") provides assurance of salvation when preached.

Fill in the blank: Exegesis in preaching ensures sermons are rooted in .

DIAGRAM SHOWING EXEGESIS APPLIED TO PREACHING & TEACHING

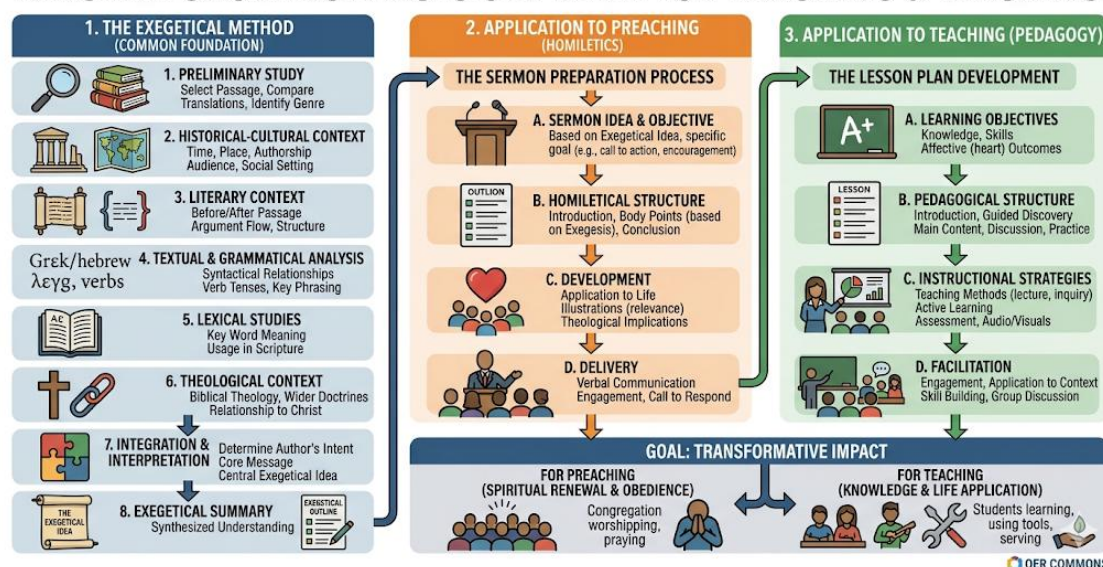


Figure 5.3: Exegesis applied to preaching and teaching

5.3.2 Exegesis in pastoral care and counselling

Pastoral care benefits from exegetical insights when applying Scripture to personal situations. For instance, exegesis of Psalm 23 highlights God's presence in suffering, offering comfort to those in grief.

Fill in the blank: Exegesis in pastoral care applies Scripture to _____ situations.

- Comfort in grief (Psalm 23)
- Guidance in decision-making (Proverbs 3:5–6)
- Assurance in trials (Romans 8:28)

Box 5.3: Exegesis in pastoral care

5.3.3 Exegesis in ethical decision-making



Exegesis informs ethical choices by clarifying Scripture's teaching. For example, James 2:14–26 shows that faith must be accompanied by works, guiding believers in social responsibility.

Fill in the blank: Exegesis in ethics clarifies Scripture's teaching for _____ choices.

DIAGRAM: THE EXEGETICAL METHOD APPLIED TO ETHICAL DECISION-MAKING

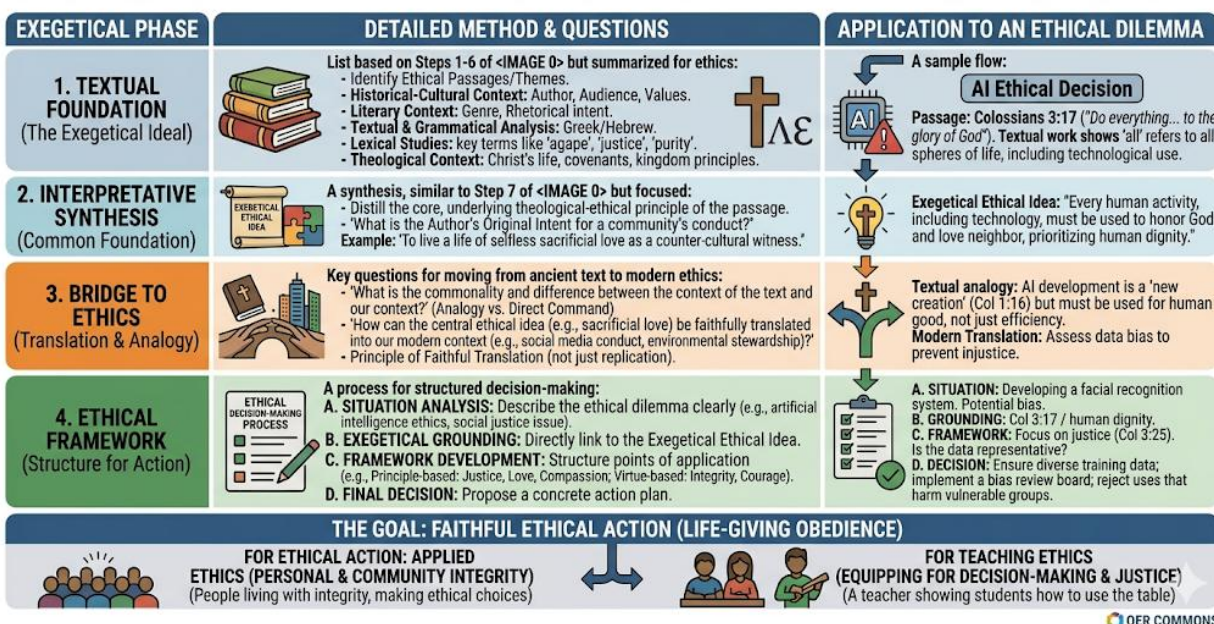


Table 5.3: Exegesis in ethical decision-making

Pilot questions 5.3

1. What does exegesis ensure in preaching?
2. How does Psalm 23 provide comfort in pastoral care?
3. Which passage shows faith must be accompanied by works?
4. How does exegesis guide ethical decision-making?
5. Why is it important to apply exegesis in both teaching and counselling?

5.4 Contemporary Issues and Exegesis

5.4.1 Exegesis and cultural engagement



Exegesis must be applied within cultural contexts to remain relevant. For example, interpreting passages on justice (Micah 6:8) can inform responses to modern social issues. This requires sensitivity to both the text and the culture in which it is applied.

Fill in the blank: Exegesis in cultural engagement applies Scripture to modern _____.

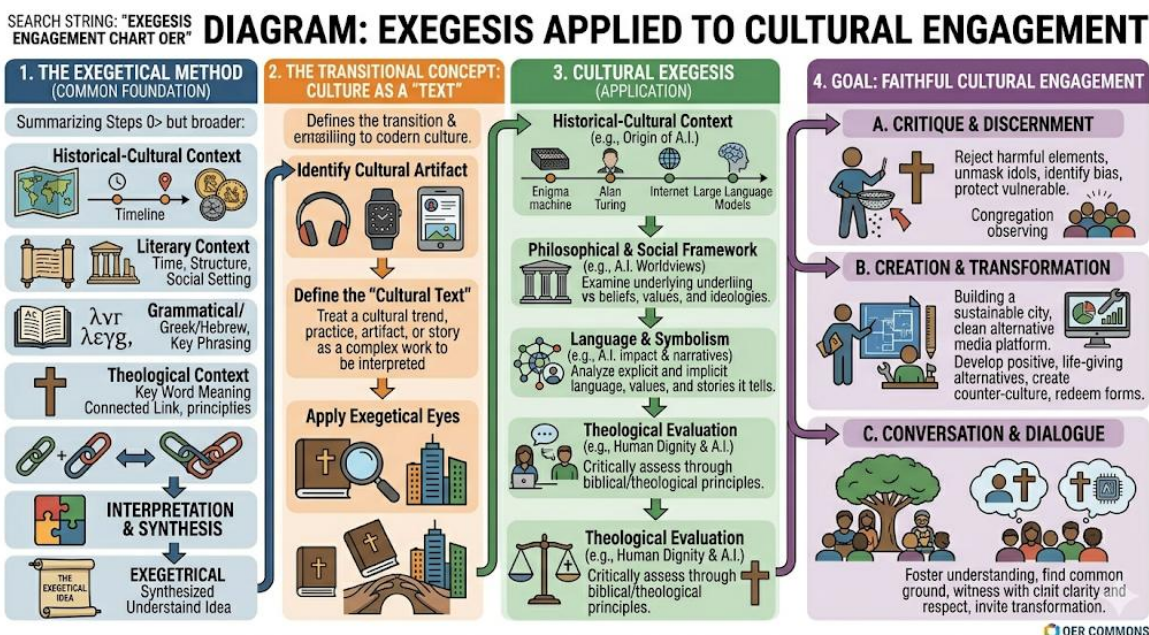


Figure 5.4: Exegesis and cultural engagement

5.4.2 Exegesis and ecumenical dialogue

Exegesis provides a common ground for dialogue between Christian traditions. By focusing on Scripture, churches can discuss differences in doctrine while affirming shared biblical foundations. For example, exegesis of John 17 ("that they may be one") supports ecumenical unity.

Fill in the blank: Exegesis in ecumenical dialogue provides common ground for _____ traditions.

- Shared biblical foundations
- Respectful doctrinal discussion
- Unity in diversity

Box 5.4: Exegesis in ecumenical dialogue



5.4.3 Exegesis and global mission

Exegesis informs mission by clarifying Scripture's teaching on evangelism and discipleship. For instance, Matthew 28:19–20 ("make disciples of all nations") is exegetically grounded in Christ's authority and presence, shaping global mission strategies.

Fill in the blank: Exegesis in mission clarifies Scripture's teaching on .

Exegetical Layer	Biblical Focus (The Text)	Missiological Focus (The Context)	Strategic Application in Global Mission
Historical & Cultural Exegesis	Investigating the original setting, customs, and social dynamics of the biblical writers and audiences.	Analyzing the host culture's worldview, social structures, taboos, and history.	Contextualization: Ensuring the Gospel answers the specific existential questions of the host culture without forcing Western cultural norms.
Linguistic & Grammatical Exegesis	Analyzing key Greek, Hebrew, or Aramaic words, semantic ranges, and syntax (e.g., the command to "make disciples" vs. the accompanying participles in Matthew 28).	Studying local languages, idioms, and structural concepts to find dynamic equivalents.	Bible Translation & Vernacular Ministry: Translating Scripture accurately into mother-tongues so that local groups grasp theological nuances natively.
Literary & Narrative Exegesis	Examining the literary genre (epistle, poetry, narrative) and immediate textual flow to capture the author's primary intent.	Mapping the cultural narratives, origin stories, and folklore of the people group.	Chronological Bible Storying: Adapting oral communication strategies for oral-preference cultures to share the overarching metanorm of Scripture.
Theological & Canonical Exegesis	Connecting a specific text to the Missio Dei (Mission of God) tracking across the whole canon of Scripture (Genesis to Revelation).	Identifying where a local culture's religious history already has glimpses of general revelation or "redemptive analogies."	Interfaith Dialogue & Apologetics: Finding common ground or stepping stones within local beliefs (like Paul at the Areopagus) to introduce Christ clearly.



Existential / Applied Exegesis	Discerning what the text demands from the reader in terms of obedience, formation, and response.	Evaluating the felt needs of the community (poverty, injustice, sickness, spiritual oppression).	Holistic / Integral Mission: Balancing verbal evangelism with tangible social justice and community development based on the total teaching of Scripture.
--------------------------------------	--	--	---

Table 5.4: Exegesis in global mission

Pilot questions 5.4

1. How does Micah 6:8 inform cultural engagement today?
2. Which passage supports ecumenical unity in John's Gospel?
3. What role does exegesis play in ecumenical dialogue?
4. How does Matthew 28:19–20 shape global mission strategies?
5. Why is exegesis essential for applying Scripture to contemporary issues?

Series Summary

This Series has taken you beyond foundational exegesis into advanced methods, theological synthesis, and practical application. You began by exploring historical-critical, literary, rhetorical, and canonical approaches, learning how each method deepens understanding of Scripture. You then moved into theological synthesis, integrating Christology, Soteriology, and Ecclesiology into coherent doctrinal reflection, while recognising the role of tradition and community.

From there, you examined the practical application of exegesis in preaching, teaching, pastoral care, and ethical decision-making, ensuring that exegetical insights are not confined to study but actively shape ministry. Finally, you engaged with contemporary issues, applying exegesis to cultural engagement, ecumenical dialogue, and global mission.

By completing this Series, you should now be able to balance linguistic precision with theological depth, critically engage with diverse contexts, and produce ministry applications that are both exegetically sound and theologically robust. These skills align with the Series Learning Outcomes (SLOs), preparing you for advanced theological leadership and scholarship.

Glossary of Terms



- Historical-critical method: An exegetical approach that studies the historical context, authorship, and audience of biblical texts.
- Literary analysis: Examining the structure, style, and narrative features of Scripture to uncover meaning.
- Rhetorical analysis: Identifying rhetorical devices such as repetition, parallelism, and questions to interpret emphasis and persuasion.
- Canonical exegesis: Interpreting passages within the broader canon of Scripture, emphasising unity across biblical texts.
- Theological synthesis: Integrating exegetical insights into coherent doctrinal formulations.
- Christology: The study of the person and work of Christ.
- Soteriology: The study of salvation and its theological implications.
- Ecclesiology: The study of the church, its nature, and mission.
- Doctrinal formulation: The process of shaping theological doctrines from exegetical insights.
- Tradition: The historical continuity of theological reflection, including creeds and councils.
- Community: The collective role of the church in shaping and applying theology.
- Pastoral exegesis: Applying Scripture to personal and pastoral contexts such as counselling and care.
- Ethical exegesis: Using Scripture to guide moral and ethical decision-making.
- Cultural engagement: Applying Scripture to contemporary social and cultural issues.
- Ecumenical dialogue: Using Scripture as a basis for unity and discussion among Christian traditions.
- Global mission: Applying exegetical insights to evangelism and discipleship across cultures.

Concept Check Questions

Objective questions

1. Historical-critical exegesis focuses on the context of Scripture.
2. Rhetorical analysis identifies the author's use of devices.
3. Canonical exegesis interprets texts within the of Scripture.



4. Exegesis provides the raw material for .
5. Tradition and community provide continuity and in theology.

Short-answer questions

6. Explain how historical-critical exegesis differs from literary analysis.
7. Give one example of doctrinal formulation derived from exegesis.
8. How does community shape theological synthesis?
9. Describe how exegesis informs pastoral counselling using Psalm 23.
10. Provide one example of exegesis guiding ethical decision-making.

Long-answer questions

11. Analyse the integration of Christology, Soteriology, and Ecclesiology in theological synthesis, showing how exegesis supports this integration.
12. Evaluate the importance of exegesis in preaching and teaching, with examples from Romans 8 and James 2.
13. Discuss how exegesis contributes to cultural engagement, ecumenical dialogue, and global mission, using specific biblical passages.

Answers to Pilot Questions

Pilot questions 5.1 (Advanced Methods of Exegesis)

1. Historical-critical exegesis focuses on the historical context of Scripture.
2. Paul uses rhetorical questions in Romans 6.
3. Canonical exegesis interprets texts within the whole canon of Scripture, while literary analysis focuses on structure and style.
4. Example: John 1:1–14 contributes to the doctrine of the Trinity.
5. It is important to balance approaches to avoid reductionism and ensure a holistic interpretation.

Pilot questions 5.2 (Theological Synthesis from Exegesis)

1. Christology, Soteriology, and Ecclesiology.
2. Exegesis provides the raw material for doctrine.



3. Example: Romans 3:21–26 shapes the doctrine of justification.
4. Tradition provides continuity, as seen in the Nicene Creed.
5. Community ensures theology remains accountable and applicable.

Pilot questions 5.3 (Practical Application of Exegesis)

1. Exegesis ensures sermons are rooted in Scripture.
2. Psalm 23 provides comfort by emphasising God's presence in suffering.
3. James 2:14–26 shows faith must be accompanied by works.
4. Exegesis clarifies Scripture's teaching for ethical choices.
5. Application in teaching and counselling ensures Scripture is both proclaimed and lived out.

Pilot questions 5.4 (Contemporary Issues and Exegesis)

1. Micah 6:8 informs cultural engagement by emphasising justice, mercy, and humility.
2. John 17 supports ecumenical unity with Christ's prayer "that they may be one".
3. Exegesis provides common ground for dialogue between Christian traditions.
4. Matthew 28:19–20 shapes global mission strategies by grounding them in Christ's authority and presence.
5. Exegesis is essential for applying Scripture to contemporary issues because it ensures faithful and relevant interpretation.

References and Attributions [Series 5]

This section lists the references and attributions for Series 5: Advanced Greek Exegesis and Application, including suggested sources for illustrations and AI-generated prompts. The referencing style follows APA guidelines for clarity and consistency.

General References

- Mounce, W. D. (2009). Basics of Biblical Greek Grammar. Zondervan.
- Wallace, D. B. (1996). Greek Grammar Beyond the Basics. Zondervan.
- Porter, S. E. (1999). Idioms of the Greek New Testament. Sheffield Academic Press.
- Wright, N. T. (2012). Paul and the Faithfulness of God. Fortress Press.



- Marshall, I. H. (2004). New Testament Theology: Many Witnesses, One Gospel. IVP Academic.

Figures

- Figure 5.1: Historical-critical method in exegesis

- AI prompt: "Diagram showing historical-critical exegesis method"

- Suggested OER search string: "Historical-critical exegesis chart OER"

- Figure 5.2: Integration of Christology, Soteriology, and Ecclesiology

- AI prompt: "Diagram showing integration of Christology Soteriology Ecclesiology"

- Suggested OER search string: "Christology Soteriology Ecclesiology integration chart OER"

- Figure 5.3: Exegesis applied to preaching and teaching

- AI prompt: "Diagram showing exegesis applied to preaching and teaching"

- Suggested OER search string: "Exegesis preaching teaching chart OER"

- Figure 5.4: Exegesis and cultural engagement

- AI prompt: "Diagram showing exegesis applied to cultural issues"

- Suggested OER search string: "Exegesis cultural engagement chart OER"

Boxes

- Box 5.1: Key rhetorical features in Pauline letters

- AI prompt: "Table summarising rhetorical devices in Pauline letters"

- Suggested OER search string: "Paul rhetorical devices chart OER"

- Box 5.2: Examples of doctrinal formulation

- AI prompt: "Table summarising doctrinal formulation from exegesis"

- Suggested OER search string: "Doctrinal formulation exegesis chart OER"

- Box 5.3: Exegesis in pastoral care

- AI prompt: "Table summarising exegesis in pastoral care"



- Suggested OER search string: “Exegesis pastoral care chart OER”
- Box 5.4: Exegesis in ecumenical dialogue
 - AI prompt: “Table summarising exegesis in ecumenical dialogue”
 - Suggested OER search string: “Exegesis ecumenical dialogue chart OER”

Tables

- Table 5.1: Canonical exegesis in practice
 - AI prompt: “Table showing canonical and theological exegesis examples”
 - Suggested OER search string: “Canonical theological exegesis chart OER”
- Table 5.2: Role of tradition and community
 - AI prompt: “Table showing role of tradition and community in theology”
 - Suggested OER search string: “Tradition community theology chart OER”
- Table 5.3: Exegesis in ethical decision-making
 - AI prompt: “Table showing exegesis applied to ethical decision-making”
 - Suggested OER search string: “Exegesis ethics decision-making chart OER”
- Table 5.4: Exegesis in global mission
 - AI prompt: “Table showing exegesis applied to global mission”
 - Suggested OER search string: “Exegesis global mission chart OER”

