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A Linguistic Comparison of Biblical Greek and English:

How Should the Adverbial Participle be Translated?

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Abstract

This paper combines the two fields of linguistics and biblical Greek studies in a scientific study of original research. Linguistics can be defined as “the scientific study of the language systems of the world” (Black, 1995, 5). Biblical Greek studies focus on analysis of the original New Testament text. Semantics (the meaning of words and phrases) is one subfield of linguistics, and the focus of this paper. The Greek adverbial participle is the most versatile Greek participle. The English adverbial participle is much less versatile. Thus, this paper focuses on adverbial participles in Greek and English in order to determine the best translation from Greek into English, specifically in Ephesians 6:10-18 and 5:18-21.

A Linguistic Comparison of Biblical Greek and English:

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In recent research, the two fields of linguistics and biblical studies have been integrated more closely than in past decades. Just last year (2015), Stanley Porter published a work titled *Linguistic Analysis of the Greek New Testament*, showing that modern linguistic study is crucial to biblical studies. David Black's *Linguistics for Students of New Testament Greek* provides a thorough treatment of linguistic applications for the NT, more simply written for the linguist and non-linguist alike. Constantine Campbell's (2016) *Advances in the Study of Greek*, also informs readers of recent projects regarding linguistics and biblical studies. Additional works also establish a firm connection between the two fields (Cottrell & Turner, 1989; Campbell, 2008; Louw, 1982). Sources like these inform the present study since it integrates the two fields of linguistics of biblical studies.

The focus of this project regarding the English adverbial participle and Greek adverbial participle is the subfield of semantics. English and Greek are both Indo-European languages, but contain different lexical and structural meanings (Black, 1995). A significant amount of research has been done on semantics and the Greek NT, but not enough has been focused specifically on the participle. Greek adverbial participles contain grammatical tense, voice, mood, gender, number, and adverbial function. The goal of this project is to discover whether the English translations appropriately convey these semantic grammatical classifications. Syntax is also involved in this study because the participles have a syntactical relationship to the imperative at the beginning of each Ephesians passage ("be filled" and "stand"). Many English translations either lightly acknowledge the Greek participle, or do not acknowledge it at all, simply using the

–*ing* in the translation. If English speakers with no previous background of NT Greek are to fully understand the original message, a translation must include knowledge of the Greek adverbial participle. Therefore, this literature review will inform the reader of the following three areas in which scholars have discussed the adverbial participle (both Greek and English):

1. Adverbial function 2. Tense/aspect 3. Frequency. The text in focus being researched will be Ephesians 6:10-18 and 5:18-21.

Literature Review

The first area of this research related to the adverbial participle is the (adverbial) function. Adverbial function refers to how the participle behaves like an adverb, such as in what matter, at what time, or by what means. For the Greek adverbial participle (GAP), Wallace gives the following list of functions: cause, concession, condition, means, purpose, time, and result (2000, p. 290). He further explains by saying that the GAP is a part of a dependent adverbial clause, which modifies a verb like an adverb (2000). Brooks & Winbery (1979) give a similar list, but also include complementary, circumstantial, and imperatival. They also mention that the GAP is known as the circumstantial participle since it “describes the circumstances under which the action of the main verb takes place” (1979, p. 132).

English scholars recognize different functions for the English Adverbial Participle (EAP), but not as many as Greek scholars. Kolln, Gray, & Salvatore (2014) say the EAP gives information for time, place, reason, and manner. In addition, EAPs can sometimes take on characteristics of both adverbs and adjectives. In a diagramming example, the authors positioned the adverbial participle under the verb, demonstrating that it modifies the main verb (2014).

Ackles (2003) provides fewer types of adverbial functions, but lists cause and time. She maintains that the EAP must be interpreted by the context.

The second area of recent research is the participle's tense/aspect. Tense generally refers to temporal meaning, and aspect is meaning from the perspective of the author. *Aktionsart* is a term that was coined for kind of action, and was the prevailing view before aspect was introduced (Picirilli, 2005). Black holds to the idea that the GAP expresses relative time, as opposed to absolute time. He says that typically, GAPs in the present tense refer to concurrent time, while GAPs in the aorist and perfect tenses refer to preceding time, and GAPS in the future tense refer to proceeding time. Despite these classifications, Black (1995) emphasizes the importance of context in exegesis. Porter (1992) gives a similar classification regarding time and aspect of the GAP. Wallace (1996) generally agrees with Black and Porter, but purports that the temporal connotation of the GAP depends on the temporal connotation of the main verb. He views the present tense as contemporary, the aorist and perfect as antecedent, and the future as subsequent. All of these temporal references, according to Wallace, help determine the adverbial function of the GAP. Porter (2005) proposes three kinds of aspect: imperfective (present and imperfect tenses), perfective (aorist tense), and stative (perfect and pluperfect).

Much less literature has been written regarding the EAP and aspect. Some scholars implicitly mention tense, though. Parker and Riley (2005) put forth that both present participles and past participles can function as adverbials. Examples they gives are "Horses sleep *standing up*" or "They hit the ground *running*." In a diagram of a sentence containing an EAP, the EAP was diagrammed to modify the main verb. Ackles (2003) does not explicitly mention tense, but proposes that the EAP must be interpreted by its context. She explains, "[Adverbial participles]

are often interpreted as cause, and they are sometimes interpreted as indicating time after, while, or when (2003, p. 195).” Since Greek is a more aspectual language and English is more temporal, sources regarding aspect are largely or all related to Greek. English sources typically only mention tense.

The third area of recent research is the frequency of the adverbial participle in Greek and English. Wallace (1996) indicates that the GAP is so difficult to master because it is so versatile. He writes: “But this very versatility makes it capable of a rich variety of nuances, as well as a rich variety of abuses (p. 613). The GAP is a diverse part of speech in the NT. Wallace also points out that the adverbial participle, which is a dependent participle, is much more frequent than independent participles (1996). Besides adverbial participles, other functions of dependent Greek participles are attendant circumstance, indirect discourse, complementary, periphrastic, and redundant. According to Wallace, there are only two kinds of independent participles, imperative or indicative. In contrast to the GAP, Kolln et al. (2014), mention that English adjectival participles are traditionally used more than English adverbial participles. They note that the traditional way of viewing the English participle is adjectively.

Porter (1992) speaks of the flexibility of the GAP, which allows it to be used in non-typical environments. He also mentions how the Greek participle holds both adverbial and adjectival features. Because of this, it is used in a variety of contexts. The research seems to say that GAPs are used the most frequently (compared to other Greek participles) and EAPs are not used nearly as frequently (as least compared to English adjectival participles).

In light of this research regarding linguistics and biblical studies, more research still needs to take place. The two fields have started to merge and scholars have begun to converse,

but not to the extent of enough application. In Black's (1995) words, "But one thing is certain: today's Greek student stands at the crossroads. With the tools of modern language research available for the first time, a serious reappraisal of the traditional approach to Greek grammar is underway" (p 21). It is a unique time in the world of language study and exegesis of the Bible. Therefore, this project will determine whether English translators have accurately translated original Scriptures and will address how linguistic study of the adverbial participle can help in the application of English translation of the New Testament.

Methods

In this research project, I studied adverbial participles in Koine Greek and English regarding translation of the New Testament (NT). My main research question stated: "What is the best way to translate the Greek adverbial participle into English?" Three additional questions I employed dealt with: 1) How do adverbial participles function in Greek and English? 2) How are tense and aspect viewed regarding adverbial participles in Greek and English? 3) What is the frequency of use of adverbial participles in Greek and English? In order to obtain data, I used three different separate studies. First, I conducted a quantitative observation of a corpus text. The corpus of all of the adverbial participles was the NT book of Ephesians. Next, I made quantitative observations of a smaller corpus, which consisted of two specific passages in Ephesians. Lastly, I conducted quantitative observations by comparing the Greek text to three different English translations using both Ephesians passages from the second observation.

The first investigation employed was an observation of a NT corpus. This was a preliminary analysis to observe a larger body of data from a broad perspective. This particular study did not answer any of my four research questions in depth, but it addressed the frequency

of GAPs in the book of Ephesians. Knowledge of the frequency in one book would lead to more precise answers for my four research questions. Using the computer software program *Accordance*, I located all of the adverbial participles used in Ephesians. Since adverbial participles can exhibit both nominal and adverbial characteristics, it was not easy to find all the GAPs. If I were unsure whether a word was a GAP, I hovered the mouse over the word and was given the full parsing. There is a highlighting feature in *Accordance*, which I used in order to determine if there was a portion of the book that included more GAPs. To organize all the GAPs in Ephesians, I made a list that gave the reference, the Greek word, and the parsing.

The second study I employed was an observation of two passages in Ephesians: 6:10-18 and 5:18-21. These passages were chosen to include a large number of GAPs. Ephesians 6:10-18 is the passage about the Armor of God and how the Christian is to put on the armor in light of the spiritual battle. Ephesians 5:18-21 concerns being filled with the Holy Spirit and what the Christian should do in light of being filled by the Holy Spirit. This study answered all four of my observations, but more directly the three sub-questions regarding function, tense/aspect, and frequency. Before analyzing these three facets of the passages, I diagrammed each passage using the method as explained by Smith (p. 90). Having a visual image of a diagram helps to see the abundance of adverbial participles in these two passages (see Appendix A). To analyze the participles, I created a list of all the GAPs, along with the parsing for each in order to be aware of the grammatical features, and also a preliminary English translation. Then, I noted observations first regarding the adverbial function of each GAP. Examples of GAP functions are temporal, cause, result, etc. Next, I made observations regarding the tense or aspect of each GAP. Examples of tense in Greek are present, aorist, perfect, etc. For verbal aspect, I noted whether or

not the participles were used with a stronger sense of the author's perspective rather than a strictly temporal usage. Lastly, I counted the frequency of GAPs in both passages. Frequency in this sense pertained more to amount. I noted what types of adverbial participles were used in the two Ephesians passages.

The third analysis I used in my research was an observation of three English translations compared to the Greek text. I chose to use the New American Standard Bible (NASB) English Standard Version (ESV), and New Living Translation (NLT). The NASB is a strongly literal translation. The ESV is a popular translation, and the NLT is a very free translation. To obtain data, I first noted the function of the English translation. Was the EAP included in the translation, or omitted and replaced with a different construction? If the EAP was included, did it have a certain function such as time, place, reason, or manner? I labeled the function of each EAP as either having no use of the participle, an implicit use of the participle, or a clear use of the participle. Next, I observed the tense/aspect of the EAP. English is traditionally a temporal language, but aspect can surface in certain circumstances. I took note of the tense used in the English participle or verb such as past, present, future, etc. Lastly, I counted the frequency of the EAP. I analyzed how often the EAP was used in all three English translations.

Doing a general observation of adverbial participles in the book of Ephesians was a helpful way to elicit a larger amount of quantitative data. Next, making observations on two passages in Ephesians made it possible to obtain more quantitative data, but with results for more specific features. The third study, an observation of English translations, also was a helpful way to obtain quantitative data since the same features (function, tense/aspect, and frequency) were analyzed on a corpus of text, but in this step for English instead of Greek.

All four of my research questions were answered by use of the three methodological approaches. All three studies answered my primary question, since it was the most general. Analyzing the two Ephesians passages showed how Greek and English function both similarly and differently. My three main sub-questions were answered in my second and third studies. By studying the Greek text in the second methodology and the English texts in the third study, I was able to obtain more details about the adverbial participle in each respective language. By comparing results from the second and third studies, I could answer the primary research question.

Despite the setup of the research, there are still limitations to the methodology project. The main limitation is that the research only contains ‘traditional’ quantitative observations. I was not able to conduct a survey or questionnaire for native speakers to answer. Another limitation is that the research only covered one book from the New Testament, Ephesians. A more extensive study similar to this one could cover all the participles of one NT author, or perhaps the entire NT. Nevertheless, the three factors of function, tense/aspect, and frequency added more balance to the research. Both function and tense/aspect include some qualitative characteristics as well. In addition, observations from the first methodology represented a broad range of participles, but observations from the second methodology represented a more specific range within the two Ephesians passages. The data from these observations is provided in the next section, Findings.

Findings

Table 1 (see tables at end of study) shows a list of all the Greek adverbial participles in Ephesians with an English transliteration (without the adverbial function). The chart is divided

between tense, number, case, and adverbial function since those are the grammatical characteristics commonly found in parsing. The GAPs are fairly even throughout the book, except for chapter 2, which is focused on salvation, and includes a higher number of GAPs. Eleven of the GAPs are singular in number and thirty-eight are plural. The GAPs in red are from the 5:18-21 (filled with the Spirit) and 6:10-18 (Armor of God) passages. Those two passages contain all the same type of adverbial function (result and means). Nowhere else in the book of Ephesians do more than two GAPs in a row have the same kind of function (see the two GAPs in 1:13).

Table 2 shows all of the GAPs in the two Ephesians passages and what function they take as an adverbial function. Means, result, cause, temporal, and concession are included in the chart in addition to means and result because they are some of the most often used classifications for GAPs. Note that all of the GAPs in the 5:18-21 passage are adverbial participles of means, and all of the GAPs in the 6:10-18 passage are adverbial participles of result.

Table 3 shows the GAPs in the two Ephesians and if the participle exhibits a more temporal connotation or aspectual connotation. It is important to note that all of the GAPs in the 5:18-21 passage hold to a temporal connotation and all but two of the GAPs in the 6:10-18 passage hold to an aspectual connotation. Related to these findings is the fact that since most of the GAPs in chapter 5 are present, they have a more continuous action (Aktionsart). Similarly, since most of the GAPs in chapter 6 are aorist, they represent action as a whole (perfective).

Table 4 shows the distribution of the types of participles in the two Ephesians passages. A study on the entire book of Ephesians would exhibit different results, although the adverbial

participle would still likely be the most frequent. Boyer's (1984) statistical study shows that roughly half of all the participles in the entire NT are adverbial.

Table 5 shows all of the EAPs in the two Ephesians passages and the extent to which the English translations use the form of Greek participle. Three English translations (NASB, ESV, NLT) were used to observe the transfer or lack of transfer of the participle, and different colors show the appropriate translation. There is no use of the participle of means from the English version, and no adverbial phrase or way to know that the word is a participle (often only an 'ing' ending). An implicit use means some word or phrase suggests an adverbial use, but it is not clear. For example, "having fastened" in 6:14 implies use of the participle, but not a specific kind of participle. Clear use of the participle means a linguistic construction is used that explicitly shows function of the participle. No clear uses are found in these passages. It can be said the NLT version is the furthest from the original Greek form, and the ESV version is the closest to the original Greek form. The first NLT 'X' has an asterisk because the NLT version completely omitted the EAP "speaking." It is important to note that the majority of EAPs in chapter 5 show no use of the participle, while the majority of the EAPs in chapter 6 show an implicit use or no use. As seen in Table 3, most of the chapter 5 participles did not exhibit aspect, but most of the chapter 5 participles did.

Table 6 shows the EAPs in the Ephesians passages and whether they held more temporal meaning or aspectual meaning. The table shows all of the EAPs exhibited tense, and none of the EAPs exhibited aspect. From the English translation, all of the EAPs demonstrate either present tense or past tense (rather than continuous action or action as a whole).

Table 7 includes the frequency of EAPs in the two Ephesians passages. The '(X)' represents an implicit use of the EAP and '–' represents no use of the EAP. Verses 6:13-15 contain EAPs with an implicit use, but the rest contain no use. Compared to Greek, the function of very few EAPs are evident in the passages.

Discussion

The focus of this research project was the adverbial participle used in Greek and English, and how the GAP should be translated into English. More specifically, the project focused on the adverbial participle's function, tense/aspect, and frequency in both Greek and English. Scholars in both fields of linguistics and biblical studies have already written about and researched the linguistic aspects of biblical Greek. Research on the combination of both fields has only begun. "Linguistics is one of the fields that has erupted with torrential force in the twentieth century. Strangely, the power of that flood is only now [1999] beginning to wash over NT studies" (Carson, in Picirilli, p. 535). At the completion of my studies, I found three major conclusions: 1) Greek adverbial participles are for the most part clear in their adverbial function, but English adverbial participles show an implicit function, if the function is evident at all. 2) Greek adverbial participles exhibit some verbal aspect, but a negligible amount is exhibited in English adverbial participles. 3) Greek adverbial participles are used overwhelmingly more frequently than other Greek participles and English participles.

The first finding regarding adverbial function is primarily due to the fact that the two Ephesians passages analyzed contain a high number of adverbial participles. Eph. 5:18-21 is known as the passage about walking in wisdom. The context seems to suggest that all the GAPs are adverbial participles of result. As Hoehner (2002) explains, "the wine's control produces the

resultant characteristics of dissipation, whereas the Spirit's control produces the resultant characteristics described by the five participles" (p. 706). In other words, these participles are all natural results of the Christian who is controlled by the Spirit instead of wine. The five GAPs in Eph. 6:10-18 (The Armor of God) are clearer in function. These participles are the means by which the Christian stands firm in his or her faith. For EAP, Table 5 shows eight of the twelve participles that show no adverbial function and the remaining four that show an implicit function. While one could make a guess that these are the results that come about when believers are filled by the Spirit, no helpful words such as "*as a result...*" are included in any of the English translations I studied. Regarding adverbial function, English translations should include something such as an adverbial phrase like "As a result," or "By means of," or include the adverbial function in a subheading in the text. If knowledge of the function and frequency of the original language is hindered or lost, lay readers will not receive the richness of the message.

The second finding addresses whether verbal tense and aspect are evident in the participles in the Ephesians passages. According to Table 3, five of the GAPs held aspect and seven of the GAPs held tense. The GAPs that held aspect are all aorist and would normally reflect the same tense as the main verb, but since *στητε* ("stand") is an aorist imperative, the GAPs can take both antecedent and contemporaneous action (Wallace, 1996). In other words, the aorist tense is not strictly past tense, but expresses both a past and present temporal connotation. For the Eph. 5:18-21 passage, all of the GAP's are in present tense and since the context is also in the present tense, it could be assumed that no verbal aspect is involved. Regarding the EAPs, three of the participles out of the two passages could be considered to show verbal aspect (see Table 6). These participles have verbal aspect because most of the English translations include

the phrase *having fastened* and *having put on*, which imply both completed and continuing action. The remainder of the EAPs only have an *-ing* ending, which connotes little or no transfer of the GAP. Like the GAPs, the EAPs in the Eph. 5:18-21 passage are all present tense and the context is present tense as well.

The last finding shows that adverbial participles are much more frequent in Greek than English. Table 4 in the data section shows that eleven out of twelve Greek participles are adverbial and one is adjectival. Granted, the data is only from two small passages, but Boyer (1984) also found that nearly half of all participles in the entire Greek NT are adverbial. Roughly 3500 out of 6690 participles are adverbial according to his statistical study, so it is not surprising to see a high number of GAPs in a passage. Table 7 compares the EAPs with all the verbs in the passage, since very few of the English participles are found in the passage. Compared to Greek, only four English participles out of twelve in the passage are adverbial and one is adjectival. This is not surprising, given what Kolln et al. (2014) write about English participles. They assert that the English adjectival participles are most commonly used, but EAPs do exist. In all of the English grammar sources consulted for research, the portion of the book dedicated to EAPs was negligible, if they were even mentioned at all (Ackles, 2003; Kolln, 2003; Kolln et al., 2014; Parker & Riley, 2005). Thus, in translation, the translator needs to be aware of the high number of GAPs in the NT and make an effort to transfer the Greek meaning as faithfully as possible (Boyer, 1984).

The implications I drew from this study are mostly related to adverbial function and frequency. The adverbial participles in Eph. 5:18-21 and 6:10-18 exhibit clear adverbial functions and high frequency in Greek. According to this project's research, these two aspects

are not accurately transferred into English translations. The adverbial participles in Ephesians 6:10-18 provide understanding as to how believers should put on the armor of God, and show a connection to the imperative in verse 11. Similarly, the adverbial participles in Eph. 5:18-21 show a connection to the imperative in verse 18, and provide the implications for being Spirit-filled. I would argue that the English translations I analyzed do not adequately demonstrate these aspects and need to be improved. From the English translations used in this study, the ESV version seems to most accurately convey the original Greek adverbial form. Nevertheless, I think changes need to be made to provide explicit knowledge to the reader of the adverbial function.

Of course, serious study of the Bible is not complete without exegesis. Knowing that the adverbial participles in Eph. 5:18-21 are GAPs of result teaches the reader that as a believer, being filled with the Spirit naturally means we will sing spiritual songs to one another, give thanks, and submit to one another inside and outside of church settings. Likewise, knowing that the adverbial participles in Eph. 6:10-18 are GAPs of means reminds us how we stand firm; it is by the armor of God, not our own strength. A last aspect to mention is literary and historical awareness regarding serious study of the Bible. Ephesians is a personal letter replete with Hellenistic overtones written to an audience deep in spiritual darkness. All of these factors are necessary to consider regarding Bible translation. Without knowledge of the linguistic and literary elements of the text, the translation will not be as beneficial to the reader.

Limitations

This limited research project merges the fields of linguistics and biblical studies. More research is certainly needed. Only obtaining data from two passages totaling twelve verses is

enough to notice definitive tendencies. A study of the adverbial participles in the whole book of Ephesians would be helpful to gain more contextual information on the 5:18-21 and 6:10-18 passages. The study is also not completely balanced due to the fact that Koine Greek is an ancient language. Therefore, since all of the data is objective it cannot be verified with native speakers. Nevertheless, translation of the Greek NT into English has been a longstanding endeavor and it must be approached with meticulous detail if readers are to understand the intent of the original author.

Future Research

If I had longer time to conduct a similar but larger project, I would study all of the adverbials in an NT book or genre. For example, I could study all the adverbial participles in the Pauline letters. How do they vary depending on the book or audience? In addition, I would study English grammar sources more in depth, as I only researched a few for this project. Creating a regular dialogue with a Bible translator or other individual who has had significant experience with both linguistics and biblical studies would also help better guide the focus of a project like this. For this reason, I relied to a great extent on the works of Greek and English scholars. My conclusions, however, on adding function meaning to the English translation can add limited but useful information to translation thinking.

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Abbreviations

Abbreviations:

GAP - Greek adverbial participle

EAP - English adverbial participle

NT - New Testament

ESV - English Standard Version

NLT - New Living Translation

NASB - New American Standard Bible

Pres - present

Aor - aorist

Act - active

Mid - middle

Ptcp - participle

Plur - plural

Nom – nominative

Table 1

<i>Adverbial Participles in Ephesians</i>	Tense	Number	Case	Function
1:5 - προορίσας (predestined)	aor	sing	nom	result
1:9 - γνωρίσας (making known)	aor	sing	nom	means
1:11 - προορισθέντες (predestined)	aor	plur	nom	cause
1:13 - ἀκούσαντες (heard)	aor	plur	nom	temporal
1:13 - πιστεύσαντες (believed)	aor	plur	nom	temporal
1:15 - ἀκούσας (heard)	aor	sing	nom	cause
1:16 - εὐχαριστῶν (give thanks)	pres	sing	nom	result
1:16 - ποιούμενος (remembering)	pres	sing	nom	means
2:1 - ὄντας (were)	pres	plur	acc	temporal
2:3 - ποιῶντες (carrying)	pres	plur	nom	means
2:10 - κτισθέντες (created)	aor	plur	nom	cause
2:12 - ἔχοντες (having)	pres	plur	nom	result
2:13 - ὄντες (were)	pres	plur	nom	concession
2:14 - λύσας (loosed)	aor	sing	nom	result
2:15 - καταργήσας (abolishing)	aor	sing	nom	means
2:15 - ποιῶν (making)	pres	sing	nom	result
2:16 - ἀποκτείνας (killing)	aor	sing	nom	result
2:20 - ἐποικοδομηθέντες (built)	aor	plur	nom	cause
2:21 - συναρμολογουμένη (joined together)	pres	sing	nom	means
3:4 - ἀναγινώσκοντες (read)	pres	plur	nom	temporal
3:17 - ἐρριζωμένοι (rooted)	perf	plur	nom	cause
3:17 - τεθεμελιωμένοι (grounded)	perf	plur	nom	cause
4:2 - ἀνεχόμενοι (bearing)	pres	plur	nom	means
4:3 - σπουδάζοντες (eager)	pres	plur	nom	cause
4:15 - ἀληθεύοντες (truthing)	pres	plur	nom	means
4:18 - ἀπηλλοτριωμένοι (alienated)	perf	plur	nom	cause
4:19 - ἀπηλγηκότες (callous)	perf	plur	nom	result
4:25 - ἀποθέμενοι (put away)	aor	plur	nom	cause
4:28 - ἐργαζόμενος (working)	pres	sing	nom	means
4:32 - χαριζόμενοι (forgiving)	pres	plur	nom	means
5:10 - δοκιμάζοντες (discern)	pres	plur	nom	result
5:16 - ἐξαγοραζόμενοι (redeem)	pres	plur	nom	means
5:19 - λαλοῦντες (speaking)	pres	plur	nom	result
5:19 - ᾄδοντες (singing)	pres	plur	nom	result
5:19 - ψάλλοντες (psalming)	pres	plur	nom	result
5:20 - εὐχαριστοῦντες (giving thanks)	pres	plur	nom	result
5:21 - ὑποτασσόμενοι (submitting)	pres	plur	nom	result

5:26 - καθαρίσας (cleansing)	aor	sing	nom	means
6:6 - ποιούντες (doing)	pres	plur	nom	cause
6:7 - δουλεύοντες (serving)	pres	plur	nom	means
6:8 - ειδότες (knowing)	perf	plur	nom	cause
6:9 - ειδότες (knowing)	perf	plur	nom	cause
6:13 - κατεργασάμενοι (do)	aor	plur	nom	means
6:14 - περιζωσάμενοι (fastened)	aor	plur	nom	means
6:14 - ένδυσάμενοι (put on)	aor	plur	nom	means
6:15 - ύποδησάμενοι (bind on)	aor	plur	nom	means
6:16 - ανάλαβόντες (take up)	aor	plur	nom	means
6:18 - προσευχόμενοι (praying)	pres	plur	nom	means
6:18 - άγρυπνούντες (watch)	pres	plur	nom	means

Table 2

Function of GAP in Eph. 5:18-21 & 6:10-18	Means	Result	Cause	Temporal	Concession	Purpose	Condition
5:19 - λαλούντες		X					
5:19 - ἄδοντες		X					
5:19 - ψάλλοντες		X					
5:20 - εὐχαριστοῦντες		X					
5:21 - ὑποτασσόμενοι		X					
6:13 - καταργασάμενοι	X						
6:14 - περιζωσάμενοι	X						
6:14 - ἐνδυσάμενοι	X						
6:15 - ὑποδησάμενοι	X						
6:16 - ἀναλαμβάνοντες	X						
6:18 - προσευχόμενοι	X						
6:18 - ἀγρυπνοῦντες	X						

Table 3

Tense/Aspect of GAP in Eph. 5:18-21 & 6:10-18	Tense	Aspect
5:19 - λαλοῦντες	X	
5:19 - ᾄδοντες	X	
5:19 - ψάλλοντες	X	
5:20 - εὐχαριστοῦντες	X	
5:21 - ὑποτασσόμενοι	X	
6:13 - κατεργασάμενοι		X
6:14 - περιζωσάμενοι		X
6:14 - ἐνδυσάμενοι		X
6:15 - ὑποδησάμενοι		X
6:16 - ἀναλαμβάντες		X
6:18 - προσευχόμενοι	X	
6:18 - ἀγρυπνοῦντες	X	

Table 4

GAP	Adverbial
5:19 - λαλοῦντες	X
5:19 - ᾄδοντες	X
5:19 - ψάλλοντες	X
5:20 - εὐχαριστοῦντες	X
5:21 - ὑποτασσόμενοι	X
6:13 - κατεργασάμενοι	X
6:14 - περιζωσάμενοι	X
6:14 - ἐνδυσάμενοι	X
6:15 - ὑποδησάμενοι	X
6:16 - ἀναλαβόντες	X
6:18 - προσευχόμενοι	X
6:18 - ἀγρυπνοῦντες	X

Table 5

Key:
 ESV
 NASB
 NLT

Function of EAP in Eph. 5:18-21 & 6:10-18	No use of ptcp	Implicit use	Clear use
5:19 - speaking	X X X*		
5:19 - singing	X X X		
5:19 - making melody	X X X		
5:20 - giving thanks	X X X		
5:21 - submitting	X X X		
6:13 - having done all	X X	X	
6:14 - having fastened	X	X X	
6:14 - having put on	X	X X	
6:15 - having put on	X	X X	
6:16 - take up	X X X		
6:18 - praying	X X X		
6:18 - keep alert	X X X		

Table 6

Tense/Aspect of EAP in Eph. 5:18-21 & 6:10-18	Tense	Aspect
5:19 - speaking	X	
5:19 - singing	X	
5:19 - making melody	X	
5:20 - giving thanks	X	
5:21 - submitting	X	
6:13 - having done	X	
6:14 - having fastened	X	
6:14 - having put on	X	
6:15 - having put on	X	
6:16 - having taken up	X	
6:18 - praying	X	
6:18 - keep alert	X	

Table 7

EAP	Adverbial
5:19 - speaking	-
5:19 - singing	-
5:19 - singing	-
5:20 - giving thanks	-
5:21 - submitting	-
6:13 - having done	(X)
6:14 - having fastened	(X)
6:14 - having put on	(X)
6:15 - having put on	(X)
6:16 - having taken up	-
6:18 - praying	-
6:18 - keep alert	-

Appendix A

Diagram: Ephesians 5:18-21





