# A PARADIGM CHANGE: FROM TRADITIONAL GRAMMAR TO MODERN LINGUISTIC THEORY

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A PARADIGM CHANGE: FROM TRADITIONAL GRAMMAR TO MODERN LINGUISTIC THEORY

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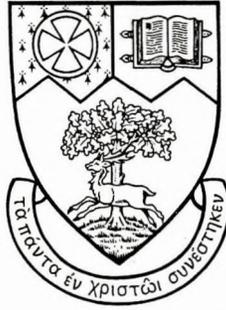
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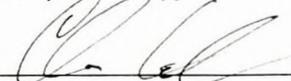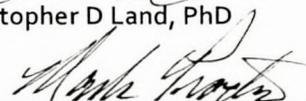
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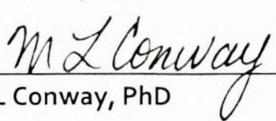
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ABSTRACT

"A Paradigm Change: From Traditional Grammar to Modern Linguistic Theory"

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By employing a method for comparing and assessing linguistic frameworks, this dissertation will demonstrate that the study of New Testament Greek requires a paradigm change from the limitations of traditional grammar to the more comprehensive approach and methodological clarity of the most recent research into language consistent with modern linguistic theory. This point is argued based on the method developed in chapter 3 that compares, contrasts, and assesses linguistic frameworks. Christopher S. Butler's *Structure and Function* laid much of the foundation within modern linguistic theory for the kind of work that this dissertation seeks to do. The purpose of this method is to determine which approach is more comprehensive and methodologically clearer on the basis of the questions contained therein. The questions themselves are intended to be exploratory of both approaches and framed to highlight responses from both approaches as possible. The focus of the method considers each approach as a whole, from specific examples within grammar and exegesis. The overall conclusion that will be made is that traditional grammar is limited in comparison to the more comprehensive approach and

methodological clarity consistent with the most recent research into language from modern linguistic theory. Neither of these approaches is perfect—or claims to be—and the analysis presented in the pages that follow in no way intends to communicate that. Nevertheless, this dissertation hopes to encourage traditional scholars to move beyond traditional grammar to utilize modern linguistic theory. Chapter 2 seeks to demonstrate that the limitations of traditional syntax grammars for NT Greek require the adoption of a new approach. Modern linguistic theory provides a way forward in language study that traditional grammar cannot. Thus, this paradigm change will allow for further research within the larger theological enterprise. This dissertation concludes with a chapter considering how one could apply modern linguistic theory to make progress on a number of fronts within biblical and theological studies. These two approaches are so different that they are incommensurable. They are as distinct as differing worldviews. But the widespread adoption of the approach of modern linguistics by more scholars within the larger theological enterprise would supply countless contributions to its scholarship.

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Christopher D. Land, and all of the professors at McMaster Divinity College who played

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all encouraged me to be clear, concise, and exercised much patience and grace as I grew

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must go to Porter because it was his class "CHTH G105-C01: Advanced Grammar and

Linguistics" that served as the soil from which my topic and thesis grew. I had come to

the College as a supporter of traditional grammar but quickly saw its limitations and the

need for the adoption of the approach of modern linguistic theory. Thankfully, Porter was

patient with me as I converted from the former to the latter through reading key works,

his lectures, a series of email conversations between him and me.

I wish to express my thanks to Dr. Barry C. Joslin who both taught me Greek,

elementary and beyond, for four semesters and gave me the opportunity to teach Greek at

Boyce College, the college that is part of The Southern Baptist Theological Seminary in

Louisville, KY, as a Garrett Fellow (teaching assistant). It was during the times of

teaching that I was forced to reflect further on how the language is studied and, as a

result, the initial seeds of this dissertation were planted. Particularly, as I noticed top-

notch students—some now pursuing PhD's—struggle to learn and differentiate

traditional grammar's categories, I could not help but realize the measure of difficulty

that was, and is, present. Initially, I thought I could work towards fixing these issues from within traditional grammar—and even wrote and presented a paper at a regional ETS meeting to that end—but the issues are too large, such that the entire approach is problematic.

I would like to express my appreciation for the encouragement and mutual academic sanctification from my peers in the PhD program. Most notably in this list would be Alexander Breitkopf, David Fuller, Sid Sudiacal, Phillip Strickland, and Bryan Fletcher. It is one's peers in a program that make a significant part of the program what it truly is. Without the kind of scholarly-rub that comes from peer-interaction on papers, work will not improve. But with it, good work can become better and, thus, hopefully publishable.

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Finally, I want to dedicate this dissertation to my wife, Jennifer M. Montoya. There are some things in life we will probably never forgot—like the time I told her about the prospect of this doctoral program and convinced her to relocate from the comforts of our home in Ohio to the often harsh, cold temperatures of Canada for both an Associate Pastor position and this program (both full-time roles). She has encouraged me

throughout this entire process and, when (often) needed, picked up the slack in other areas of our lives so I could devote enough time to completing this dissertation. I love her very much and express my thankfulness to her for her patience as I worked towards completing this dissertation.

CONTENTS

LIST OF ABBREVIATIONS

ARCL	*Annual Review of Cognitive Linguistics*
ASCP	Amsterdam Studies in Classical Philology
BAGL	*Biblical and Ancient Greek Linguistics*
BBR	*Bulletin for Biblical Research*
BDAG	Bauer, Walter, et al. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.
BDF	Blass, Friedrich Wilhelm, et al. *A Greek Grammar of the New Testament and Other Early Christian Literature by F. Blass and A. Debrunner. A Translation and Revision of the 9th-10th German Ed., Incorporating Supplementary Notes of A. Debrunner*. Translated and revised by Robert W. Funk. Chicago: University of Chicago Press, 1961.
BECNT	Baker Exegetical Commentary of the New Testament
BLG	Biblical Languages: Greek
BMI	The Bible and Its Modern Interpreters
BP	Britannica Perspectives
BRS	The Biblical Resource Series
BST	Bible Speaks Today
CCG/CxG	Construction Grammar
CCP	Cambridge Companions to Philosophy
CELCR	Converging Evidence in Language and Communication Research

CFALS	Cognitive and Functional Approaches to Language Structure
CG	Cognitive Grammar
CILL	Cambridge Introductions to Language and Linguistics
CILT	Current Issues in Linguistic Theory
CLP	Cognitive Linguistics in Practice
CLR	Cognitive Linguistics Research
CSL	Cambridge Studies in Linguistics
CTL	Cambridge Textbooks in Linguistics
CurBR	*Currents in Biblical Research*
Dat.	Dative
DBSJ	*Detroit Baptist Seminary Journal*
DBT	Discovering Biblical Texts
EBS	Encountering Biblical Studies
EG	Emergent Grammar
ELLs	English-language learners
ELS	English Language Series
EP	European Perspectives
ESL	English as a Second Language
ETSL	Equinox Textbooks and Surveys in Linguistics
FAG	Functional Adaptive Grammar
FDG	Functional Discourse Grammar
FG	Functional Grammar
FGS	Functional Grammar Series

FL	*Folia Linguistica*
FN	*Filología Neotestamentaria*
Gen.	Genitive
GGRACI	Grammatici graeci recogniti et apparatu critico instructi
GNT	Greek New Testament
GUG	General or Universal Grammar
HBT	Helps for Bible Translators
ICC	International Critical Commentary
IFG	Halliday, M. A. K., and Christian M. I. M. Matthiessen. *An Introduction to Functional Grammar*. 4th ed. New York: Routledge, 2014.
ILPSM	International Library of Philosophy and Scientific Method
Instr.	Instrumental
ISS	International Scientific Series
IUSHTL	Indiana University Studies in the History and Theory of Linguistics
IVPNTCS	Inter-Varsity Press New Testament Commentary Series
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JL	*Journal of Linguistics*
JLSM	Janua Linguarum Series Minor
JPAAL	*Journal of Pan-Pacific Association of Applied Linguistics*
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement Series
LBRS	Lexham Bible Reference Series

LBS	Linguistic Biblical Studies
LC	Language Courses
LCM	Lexical Constructional Model
LCS	Landmarks in Christian Scholarship
LEC	Library of Early Christianity
LL	The Language Library
LLL	Longman Linguistics Library
LOB	Lancaster-Oslo-Bergen
Loc.	Locative
LXX	Septuagint
MGr	Modern Greek
MGS	McMaster General Series
MITRLESTR	Massachusetts Institute of Technology Research Laboratory of Electronics Special Technical Report
N	Noun
NAC	New American Commentary
N_{gen}	Noun in the genitive case
NICNT	New International Commentary on the New Testament
NIDNTTE	Silva, Moisés, ed. *New International Dictionary of New Testament Theology and Exegesis*. 2nd ed. Grand Rapids: Zondervan, 2014.
NovT	*Novum Testamentum*
NT	New Testament
NTTS	New Testament Tools and Studies
NTM	New Testament Monographs

Obj.	Object
OH	Oxford Handbooks
OLS	Open Linguistics Series
OSTLT	Oxford Studies in Typology and Linguistic Theory
OT	Old Testament
OTL	Oxford Textbooks in Linguistics
OTM	Oxford Theological Monographs
OUSE	Odense University Studies in English
PBM	Paternoster Biblical Monographs
PSG	Palgrave Study Guides
QS	Questions Series
RBL	*Review of Biblical Literature*
RBS	Resources for Biblical Studies
RCG	Radical Construction Grammar
RHLTS	Routledge History of Linguistic Thought Series
RRG	Role and Reference Grammar
RRSE	Rose Reprints of Scholarly Excellence
RRTS	Reading Religious Texts Series
SBG	Studies in Biblical Greek
SBLDS	Society of Biblical Literature Dissertation Series
SCDS	Studies in Christian Doctrine and Scripture
SCL	Studies in Corpus Linguistics
SBET	*Scottish Bulletin of Evangelical Theology*

SemeiaST	Semeia Studies
SFG	Systemic Functional Grammar
SFL	Systemic Functional Linguistics
SFSL	Studies in Functional and Structural Linguistics
SIL	The Summer Institute of Linguistics
SLA	Second Language Acquisition
SLCS	Studies in Language Companion Series
SLS	Studies in Language Series
SNTG	Studies in New Testament Greek
SSL	Suny Series in Linguistics
SSLL	Studies in Semitic Languages and Linguistics
ST	*Sociological Theory*
SubBi	Subsidia Biblica
SWPLL	*Sheffield Working Papers in Language and Linguistics*
TENTS	Texts and Editions for New Testament Study
TQ	*TESOL Quarterly*
TSL	Typological Studies in Language
UBSGNT	Metzger, Bruce M. *A Textual Commentary on the Greek New Testament; A Companion Volume to the United Bible Societies' Greek New Testament (3rd Ed.).* London: United Bible Societies, 1971.
*v*P	Verb phrase
WBC	Word Biblical Commentary
WG	Word Grammar
WTJ	*Westminster Theological Journal*

CHAPTER 1: A PARADIGM CHANGE

When someone first hears of the academic discipline of biblical and theological studies, they may be tempted to think of a narrower discipline focused on one book, the Bible. Although the larger discipline is focused on the Bible, the discipline is an academic discipline with dozens of subdisciplines encompassing countless methods of study, schools-of-thought, and scholars. The annual meetings of The Evangelical Theological Society, Institute for Biblical Research, and the Society of Biblical Literature showcase the broad spectrum of this diversity. Similarly, the wide array of publications put on display at these conferences only further illustrates this point.

Biblical and theological scholarship are among the oldest areas of scholarship and, as such, have risen to higher levels of complexities as have other disciplines. There is, of course, the initial division between biblical studies and theological studies. Within biblical studies, there is yet another division made between Old Testament (OT) Studies and New Testament (NT) Studies. Within NT Studies, there are myriads of approaches for its study.[1]

Yet, despite these levels of complexity and diversity, when it comes to the language study of the Greek of the NT, it remains largely dominated by two approaches.[2]

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[1] Anderson and Moore, eds., *Mark*; Crossley, *Reading the New Testament*; Marshall, ed., *New Testament Interpretation*. Also, unless indicated otherwise, all emphases in quotations are original.

[2] For the sake of clarity, when the term "language study" is used, it refers in a general sense that encompasses the variety of ways scholars have studied language throughout the history of linguistics. This

These approaches are traditional grammar and modern linguistic theory. The following sections of this chapter will explain both of these approaches. Given that traditional grammar is the approach that most are familiar with, this chapter will begin there.

Traditional Grammar

The first approach to the language study of NT Greek is the traditional approach to grammar that many have known from their primary school throughout their college/university education. There is, admittedly, some measure of difficulty in defining "traditional grammar" because there is no scholarship within traditional grammar that does that. Instead, there are works within modern linguistic theory and in philosophy that have defined the term. One of the more common explanations of traditional grammar is that traditional grammar refers to the body of knowledge about the correct use of word-forms and syntax transmitted in the West since the early Middle Ages rooted in the ancient Greeks for the study of Latin and Greek and whose categories were used as a template for the study of other languages.[3] A survey of the history of language study, however, will show that there is more to traditional grammar than just this explanation. What has happened throughout the history of language study is that there has arisen an orientation to language that assumes a certain set of categories that constrain what can be used to describe language, usually from Greek and especially Latin, and a rationalistic approach that sets certain rules upon languages based on an understanding that language

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term can be used in a more specific sense to refer to the study of a specific language for the sake of its acquisition.

[3] Cf. Blank and Atherton, "Stoic Contribution," 310. Blank's definition tends to be one of the only definitions of traditional grammar that is provided, e.g., Ladewig, "Defining Deponency."

has a common innate logic regardless of the language. It is to that history that this chapter will now turn.

Language study existed before the Greeks in the Ancient Near East.[4] In the third millennium BCE, the Sumerian language was used as the medium of diplomacy and record throughout the kingdom of Sumer.[5] This language, however, did not have grammars; instead, glossaries were compiled organized either by subject or sound.[6] There were some lists of verb forms, sometimes focused on morphemes, with parallel translation into another language.[7] During this prehistory, language study was primarily a lexicological problem, with each word form listed and learned separately with its translation.[8] There were no language-rules formulated as are known today. The Greeks, however, would go on to generalize about language.[9]

There were two primary schools-of-thought within the Greeks' study of language. First, there was the tradition that developed from Heraclitean, Platonic, and Stoic lines.[10] The nature of language was considered as part of their larger philosophical discussions. The primary example is that of *Cratylus*. The thesis of *Cratylus* is that the names things bear can teach us about the things, so that knowing the one entails knowing the other.[11]

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[4] Law, *History*, 14. See Robins, *Ancient & Mediaeval Grammatical Theory*, for a more complete survey of these earlier periods of language study. Admittedly, when it comes to the earlier periods of language study, there is a problem of finding original sources. Lyons explains: "Much of the earlier history of Western linguistic thought is obscure and controversial. This is mainly due to the fact that most of the original sources have disappeared: from what has survived it is clear that, although one can trace a continuous line of development from Plato and the Sophists to the medieval Schoolmen, throughout this period there were many individual grammarians who were capable of original thought" (Lyons, *Introduction*, 3).
    [5] Law, *History*, 14.
    [6] Law, *History*, 14.
    [7] Law, *History*, 14.
    [8] Law, *History*, 14.
    [9] Law, *History*, 14.
    [10] Seuren, *Western Linguistics*, 23.
    [11] Atherton and Blank, "From Plato to Priscian," 292.

Cratylus begins with a discussion between Hermogenes and Cratlyus in which the latter explains his thesis in the entire discourse:

> Cratylus here, Socrates, says there is a natural correctness of name for each of the beings [ὀνόματος ὀρθότητα εἶναι ἐκάστῳ τῶν ὄντων φύσει πεφυκυῖαν], and what some conventionally agree to call something, uttering a bit of their voice and applying it to the thing, is not a name [καὶ οὐ τοῦτο εἶναι ὄνομα ὃ ἄν τινες συνθέμενοι καλεῖν καλῶσι, τῆς αὐτῶν φωνῆς μόριον ἐπιφθεγγόμενοι]; but there is a natural correctness of names for both Greeks and barbarians, the same for all [ἀλλὰ ὀρθότητά τινα τῶν ὀνομάτων πεφυκέναι καὶ Ἕλλησι καὶ βαρβάροις τὴν αὐτὴν ἅπασιν]. (383a4–b2)[12]

If we understand names in relation to others appropriately, we can yield a genealogy of things.[13] The end result is that the etymologist, not the philosopher, can tell people what the world is like.[14] There is, however, no intention of making a hard-and-fast dichotomy between these two roles. These two roles are related because the result of the thesis of *Cratylus* is from a consideration of etymology in the context of a philosophical work. That is why the term etymology even means "true knowledge" if it is broken down into its two parts.[15] In this view, then, words are ideophones, that is, they symbolize and depict the reality of things. This perspective, however, was not and is not held today. Hermogenes argued that word forms are arbitrary, conventional, without inherent justification for word forms and, thus are a product of social convention.[16] There is, of course, a real danger in following so-called etymological meaning because it can create a fallacy as has been well noted within biblical studies.[17]

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[12] Ademollo, *Cratylus*, 23.
[13] Atherton and Blank, "From Plato to Priscian," 292.
[14] Atherton and Blank, "From Plato to Priscian," 292.
[15] Seuren, *Western Linguistics*, 6.
[16] Seuren, *Western Linguistics*, 7.
[17] Carson, *Exegetical Fallacies*, 28–64 for a survey of all kinds of word study fallacies.

Second, there is also the tradition that developed from Aristotle and the Alexandrine philologists.[18] Generally speaking, this school-of-thought did not invest time in philosophical discussions of the former given the practical demands of teaching of the language to students.[19] This focus on the language would become the primary focus of language study for years to come. Following the Alexandrines, this focus would remain primary. Traditional grammar would eventually follow this same line-of-thinking despite having originated elsewhere.

An example of this approach goes back to Dionysius Thrax's Τέχνη γραμματική (*The Art of Grammar*, referred to subsequently as *Technē*).[20] It begins by considering what would become known as the parts of speech. The eight parts are as follows: noun, verb, participle, article, pronoun, preposition, adverb, and conjunction. Dionysius also developed word classes and so-called attributes. That is, he covered gender, number, and case with respect to nouns, and mood, voice, and tense with respect to verbs. The approach of this grammar is that Dionysius provides the parts of speech with examples from the language. He, however, neither clearly defines his categories within his understanding of the parts of speech nor provides argumentation to substantiate his categories or examples because it is assumed that simple observation is all that is needed to identify and classify the parts of speech.

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[18] Seuren, *Western Linguistics*, 23.

[19] Seuren, *Western Linguistics*, 24. There is at least one noteworthy exception and that is the analogy-anomaly controversy. This controversy focused on the relationship of language to logic. Some philosophers held that language should be analogous to logic—consistent across forms—while other philosophers the anomaly position—that language is full of irregularities. This controversy was not resolved in their day and persists until today. David Alan Black explains: "Today the debate can be seen in the differing approaches of those who would teach correct usage (prescriptive grammar) and those who feel that grammar is a matter of studying language analytically to see how it functions (descriptive grammar)" (Black, "Study," 236).

[20] Dionysius, *Grammar*; Dionysius, *Dionysii Thracis ars grammatica*.

Traditional grammar originates with the Stoics. Admittedly, it is hard to know much about the Stoics with a high level of certainty because their primary literature is lost.[21] There is only one book, Chrysippus's *Logical Questions*, that survives, but it belongs to the category of philosophical logic and the philosophy of language.[22] The Stoics are said to have written books focused entirely on linguistic topics, but none of their exact content is known.[23] The philosophy of the Stoics drove their approach to language study. The Stoics made a philosophical shift that resulted in a linguistic one. Heretofore, the *logos* had been considered to be one manifestation of human rationality and defined as a "significant linguistic expression."[24] But the Stoics divided up the logos at the intersection of the physical and non-physical. First, on the so-called physical side, they labeled one side as the letter-sounds of lexis and the other parts-of-speech. Second, on the non-physical side, they delineated the "significations" of sentences and of some sentence parts.[25] The larger philosophical dimension was largely forgotten. Another principle that still remains today is that there are certain linguistic phenomena that are governed by rules and that, if understood properly, so-called irregularities to those rules are explicable by reference to the norms of the rules through the use of the method of pathology, that is, of giving a rational account of the corruptions in the objects of study.

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[21] Atherton and Blank, "From Plato to Priscian," 287. Kristeva describes their works as follows: "It was the Stoics, the disciples of Zeno of Cittium, who elaborated a complete theory of discourse; it was presented as a detailed grammar but was not, for that matter, distinct from philosophy and logic. Reflecting on the symbolic process, the Stoics established the first clear distinction between *signifier* and *signified*, signification and form, and interior and exterior. They were especially interested in phonetic problems, and in the relation between phonetics and writing" (Kristeva, *Language*, 115).

[22] Blevins, "Word-Based Morphology," 379.

[23] Robins, *Short History*, 27. Supposedly, these works were more theoretical in nature, but the secondary literature that surveys it is speaking from silence without copies to examine. If that were true, it would be an interesting point to note how traditional grammar originated from a group that was interested in theory despite what traditional grammar has become today.

[24] Atherton and Blank, "From Plato to Priscian," 285.

[25] Atherton and Blank, "From Plato to Priscian," 285.

Apollonius Dyscolus was the greatest proponent of technical grammar, explained below, in the 2nd century. The Stoic position would remain influential throughout the Alexandrine ascendance and influenced it, as Dionysius's grammar reveals.[26] His work is also highly influential because in many ways, it would set the primary paradigm for language study for quite some time to come, with subsequent grammarians drawing from his approach as they studied other languages.

One of the developments within the history of language study that originates with Dionysius was the rise of technical grammar. Technical grammar is the division of grammar that dealt systematically with the elements of spoken and written language and their appropriate combination and with the formal and syntactic properties of the parts of speech.[27] From the perspective of classifying language study approaches for today, technical grammar is a word and paradigm model.[28] This model is threefold. First, the word is identified as a linguistic entity.[29] Second, word classes are established to distinguish and classify words in the language.[30] Third, grammatical categories are used to describe and analyze the morphology of words entering into paradigms of associated forms and the syntactic relations between words in sentences.[31] The approach of technical grammar assumed that language has a rational structure that represents both thoughts and the external world.[32] This conviction drove the procedure of finding a word's original form by locating it in relation to others. Technical grammar was originally focused on texts, their constitution, correction, and interpretation; this approach, however, did not

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[26] Blevins, "Word-Based Morphology," 379.
[27] Blank and Atherton, "Stoic Contribution," 312.
[28] Robins, *Short History*, 25.
[29] Robins, *Short History*, 25.
[30] Robins, *Short History*, 25.
[31] Robins, *Short History*, 25.
[32] Atherton and Blank, "From Plato to Priscian," 289.

focus on everyday speech. Technical grammarians focused on classifying the word forms in literary texts. Originally, Stoics discussed grammar within their larger philosophical concerns. But, the grammarians who based their work off the Stoic approach had no concerns with the philosophical side. Furthermore, there are instances where something within their grammar is said to have originated from the Stoics despite it contradicting Stoic philosophy. For example, the grammarians accepted the thesis that the nominative is a case whereas the Stoics did not.

One of the driving ideas behind technical grammar is that it argued that simple observation of linguistic phenomena is the only legitimate basis for grammar. Further, rules going beyond simple observation are considered to be useless. These assumptions were based on the works of those like Apollonius who argued that reason does not conflict with observation, and both are necessary for a science of grammar. The languages of Greek and Latin were taught with a practical and prescriptive focus using the approach of technical grammar. In fact, this classical model would remain the model of choice for grammarians until the modern period.

During the Roman period, the pattern that Dionysius laid out would continue to be followed. When looking to this period, sources are scant because much of what could be surveyed no longer exists in full form.[33] But from considering what is available, the primary contribution of Latin linguistic scholarship was the formalization of descriptive Latin grammar that would become the basis of all education in antiquity, the Middle Ages, and the traditional schooling model of today.[34] This is really where the "tradition" in the term "traditional grammar" grammar really began to develop. Their description of

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[33] Robins, *Short History*, 48.
[34] Robins, *Short History*, 54.

Latin grammar involved their scholars adopting the work of the Greeks, primarily from Dionysius and Apollonius, to the study of Latin. Since both languages were considered to be relatively similar and there was unity of civilization between the Greco-Roman world, the metalinguistic transfer took place.[35] For example, Priscian adopted Dionysius's system for the Greek verb by also distinguishing present, past, and future, with the same fourfold semantic distinction of the past into imperfect, perfect, aorist, and pluperfect.[36] Varro showed dependence of what is known of the Stoics in which two semantic functions were distinguished within the tense paradigms, time reference and aspect.[37] The word class system explained for Latin in the surviving parts of the works of Varro and Priscian are close to what Dionysius provided.[38] That said, there were some original contributions within this time period. Varro contributed to the study of Latin by his proposed classification of Latin words into four inflectionally contrasted categories: those with case inflection (nouns), those with tense inflection (verbs), those with case and tense inflection (participles), and those with neither (adverbs).[39] What would become of this work on Latin grammar is that Latin categories would be applied to the study of other languages. This is of particular importance for this dissertation because that is what traditional grammar has done for Koiné Greek. This is where this part of the traditional of traditional grammar begins.[40]

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[35] Robins, *Short History*, 47.

[36] Robins, *Short History*, 59. As a side note, Priscian's is also a forerunner of some of the ideas in modern transformational grammar. Kristeva explains, "Priscian's model, like those of Chomsky, rest upon the principle of cutting thinking up into stable categories that are likely to take on different linguistic expressions but that can still be used to interpreter one another, or can be transformed into one another" (Kristeva, *Language*, 128).

[37] Robins, *Short History*, 51.

[38] Robins, *Short History*, 52.

[39] Robins, *Short History*, 50.

[40] Part of the reason why Dionysius's grammar had such an influence is described by Lyons:

The history of language study throughout the Middle Ages went through four stages. First, the early Middle Ages (500–800) was the time in which western European scholars struggled with the need to write descriptive grammars of Latin for the use of non-native speakers using Donatus's two grammars and late Latin commentaries on them along with Priscian's brief *Institutio de nomine* as the starting-point for their own descriptive grammar.[41] Two of the most influential figures from the ancient world are Donatus and Pricisian. Donatus taught children and their teachers what to think about language whereas Priscian taught them how to think, providing theoretical argumentation and a huge corpus of data on which to test the theory.[42] For example, Priscian would author a short work known as the *Institutio de nomine et pronomine et verbo* (*Instruction on the Noun, Pronoun, and Verb*) in which he provided a systematic form-based description of Latin.[43] Donatus's grammar, in contrast, provides an inventory of basic notions such as gender, derivation, composition, number, case, tense, person, mood, voice, and conjugation.[44] This grammar, however, was written for those who already had some knowledge of Latin as a non-native speaker would be doomed to failure if they tried to use this grammar to learn Latin given its lack of discussion of morphological phenomena.[45] Nevertheless, history can be an interesting thing. Despite this grammar's

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"The grammar of Dionysius Thrax was translated into Armenian in the fifth century A.D., and somewhat later into Syrian. Subsequently, the Arab grammarians drew upon the Syrians, and they also came more directly into contact with the Greco-Roman tradition in Spain. And the Hebrew grammarians were influenced by the Arabs. So it was that the native grammatical descriptions of Armenian, Syrian, Arabic and Hebrew were already strongly influenced by the Greco-Roman tradition even before these languages attracted the attention of European scholars at the Renaissance" (Lyons, *Introduction*, 18–19).

[41] Law, *History*, 112.
[42] Law, *History*, 86.
[43] Law, *History*, 87.
[44] Law, *History*, 80.
[45] Law, *History*, 80.

inadequacies, this grammar would become the most popular for quite some time, such that subsequent scholars would write commentaries on this grammar to help others understand it.[46]

Second, the central Middle Ages (800–1100), from the Carolingian Renaissance to the twelfth-century Renaissance, was a period of rediscovery of Aristotle's *Categories* and *De interpretatione* and Priscian's *Institutiones grammaticae* that would spark a rethinking of the nature and role of grammar and the parsing grammar that took over from their Insular elementary grammar as the means to grammatical pedagogy.[47]

The third period was the later Middle Ages, or Scholastic era (1100–1350), in which scholars in new universities sought to create a theoretical as well as a practical approach to the study of language while their colleagues in schools developed the verse grammar.[48] Prior to the rise of the university, the primary place of learning was in the monastery. But, with the rise of certain political developments that mandated learning outside of monasteries, learning spread beyond their walls. The fourth and final period was the end of the Middle Ages (1350–1500). In this period, people became more aware of their own vernaculars and began to teach Latin through the medium of their vernacular and to use visually striking ways of presenting the grammar, such as tables and columns.[49] Although such learning aides are commonplace today, they were revolutionary during this period.

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[46] Law, *History*, 81.

[47] Law, *History*, 112–14, 130. The term "Insular" refers to the specialized medievalists' sense of "from the British Isles."

[48] Law, *History*, 115.

[49] Law, *History*, 115; Luhtala, "Pedagogical Grammars," 353.

Part of what drives traditional grammar also goes back to the Middle Ages. Specifically, an important aspect to note about the Middle Ages is how its theology affected its view of language. In modern thinking, knowledge is typically equated with what can be seen and measured.[50] Back then, however, this sort of knowledge was dismissed because it involves something that is constantly changing.[51] Plants, animals, even mountains and empires, all come and go.[52] Thus, this kind of knowledge is ephemeral and worthless, unless it can be shown to point beyond the transient phenomena to some enduring spiritual reality.[53] Language study during this period was caught up in this same ideological milieu. Thus, to study language in and for itself would be considered meaningless because it is constantly changing.[54] Thus, during the Middle Ages, they focused on the spiritual aspects of language and search for features of language that pointed beyond language itself to some higher truth.[55] One of the driving theological ideas about language during this era is that language, like all other human phenomena, partook of the bodily nature which was a constant reminder of the Fall (Gen 3) and, as such, needed redemption.[56] The only way to redeem it would be to uncover a link between the form of the letters and spiritual truths.[57] For example, the five vowels were linked to the five senses of the body and of the mind—love, fear, joy, sadness, and hatred (spiritual truths).[58] Certainly, traditional grammars are not making these exact

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[50] Law, *History*, 108.
[51] Law, *History*, 108.
[52] Law, *History*, 108.
[53] Law, *History*, 108.
[54] Law, *History*, 108.
[55] Law, *History*, 109.
[56] Law, *History*, 119.
[57] Law, *History*, 119.
[58] Law, *History*, 119.

same kinds of comparisons, though there remain some elements of this approach in NT Greek grammars.[59]

To apply this approach to language study, traditional grammarians follow the method that Dixon explains well as he describes the approach of formal theories: "These each put forward a fixed framework, so that their practitioners simply have to match up an individual language with the elements of the theory. (It is a little like completing a rather involved questionnaire.)"[60] This "fixed framework" has originated from the language study of Greek and Latin that traditional grammarians use to constrain what they consider and what they do not. This use of a fixed, constraining framework is part of what "traditional" means in the term "traditional grammar" because it refers, in part, to traditional categories. That is not to say that modern linguistic theory does not make use of such categories as well, because it often does. But the approach of constraining a study in this way is a markedly different approach from modern linguistic theory.

Traditional grammarians may apply this method in this fashion: "Every language, one formal theory will aver, operates with a unit 'verb phrase' (this essentially consists of verb plus direct object). Look, and it will be found. Complement clauses may be regarded

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[59] For NT Greek traditional grammars, especially those focused on exegesis, there is an effort to discuss the exegetical value of nearly every discussion of every single thing in the grammar, e.g., citing exegetically significant examples along with a discussion of exegetical relevance. One of the grammars that does this most often is Wallace's *Greek Grammar*. All NT Greek grammars have the important task of exegesis in mind, but some of them make more of an effort to show the relevance for exegesis at every turn more so than others. More linguistically inclined grammars are concerned about the exegetical relevance of the language, but they take a different approach to semantics (Porter, *Idioms*; Mathewson and Emig, *Intermediate Greek Grammar*).

[60] Dixon, *Basic Linguistic Theory: Methodology*, 182. Here Dixon includes traditional grammar as well as other formal theories of language within modern linguistic theory. This example provides an important example for this dissertation as a whole. It is not as though some of the limitations seen within traditional grammar cannot be found within modern linguistics. They can—and this instance is proof. But what modern linguistics provides that traditional grammar does not is the higher level of clarity required for the advancement of scholarly discussion. Traditional grammar does not provide clarity because so much remains assumed.

as a universal feature of language structure. All the practitioner has to do is decide which construction type should be called 'complement clause' in a particular language."[61] The sentence "Look, and it will be found" that Dixon uses to describe the method of traditional grammar is important one in at least two ways. First, it clearly describes what traditional grammarians are doing. That is, the traditional grammarian comes to the text with an idea of what a verb phrase should be, finds it, and then identifies it as such. An analysis of this approach will come in chapter 2. Second, Dixon's explanation also highlights something common to the method of traditional grammar: silence. Traditional grammarians are often silent about many things and their method is no different. What exactly is involved in the looking and the finding? How can someone know if they have succeeded? How can someone differentiate the categories for the looking and the finding clearly enough so as not to mistake one category for another? Traditional grammar remains silent on these matters in their "Look, and it will be found" approach. It is a basic kind of observation that looks for certain predetermined categories and provides an example(s) of what is found without any kind of theoretical framework or other kind of argumentation to support what it found.

Traditional grammar is the grandchild of many of the approaches seen throughout the history of language study. One of the signs of a traditional grammar is its reliance upon simple observation of linguistic phenomena as the only legitimate basis for grammar, as if simply citing a wording counts as both evidence and proof without any kind of theory or argumentation.[62] Furthermore, any attempt to make empirical

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[61] Dixon, *Basic Linguistic Theory: Methodology*, 182–83.

[62] Atherton and Blank, "From Plato to Priscian," 335. Admittedly, this point remains implicit in traditional grammars, though it would be helpful if a traditional grammarian explained this point explicitly.

arguments is met with resistance because their assumptions render these kinds of arguments altogether useless if they go beyond merely citing an example in the same way they do.[63] Although empiricism still observes linguistic phenomena, there is much more involved than the "look, and it will be found" approach that traditional grammar takes. The "look, and it will be found" approach involves looking for the traditional set of categories developed for Greek and Latin and applied to other languages. So, the "look, and it will be found" approach may be better rephrased as "look for what resembles the traditional categories in the language, and it *will* be found, and nothing else will be considered." Traditional grammarians do not attempt to explain any part of their process of looking-and-finding because that part remains assumed. Modern linguists also observe linguistic phenomena, but the way they go about it is very different because they employ theory and argumentation.

Modern Linguistic Theory

The other primary approach for the study of NT Greek is that of modern linguistic theory. Modern linguistic theory is an approach to language study that seeks to understand language through the use of a theoretical framework, explicit and rigorous semantic terminology,[64] explicit methods, and data, and seeks to make and argue its conclusions based on the application of the method to data, and much more, as this section will reveal.[65]

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[63] Atherton and Blank, "From Plato to Priscian," 335.

[64] The term "semantic terminology" used throughout this dissertation refers more broadly to the kind of testable, well-developed terms used in modern linguistic theory. It includes a reference to the kind of semantic terminology used within linguistic frameworks like SFL, but the use of this term is not restricted to this sense.

[65] It, however, is important to note that the term "modern linguistic theory" is not like the term "traditional grammar." "Traditional grammar" refers to an approach just explained, but "modern linguistic

The Beginning of Modern Linguistics

The historical starting point of this approach is tied to the publication of Ferdinand de

Saussure's *Cours de linguistique générale* (*Course in General Linguistics*).[66] In this book

Saussure charts the history of language study to his time.[67] He delineates the subject

matter and scope of linguistics, explains the object of linguistics, distinguishes linguistics

of language and linguistics of speaking, considers the internal and external elements of

language, discusses a graphic representation of language, and explains phonology.[68]

Saussure's approach to language differed from the kinds of language study that preceded

it in that he sought to study language with a scientific and theoretical approach that

focuses on language as the object of study rather than assuming a certain philosophical

understanding or applying traditional grammar to study a language for other scholarly

ends like philosophy, history, and theology. Saussure's work builds upon another work

that also helped found linguistics: *The Life and Growth of Language* by W. D. Whitney

published in 1875.[69] This book contained the notion of the sign, a typological outline of

communication systems, and a study of linguistics structures. Saussure had actually been

working on an article about this book because he admired it.[70] Although Saussure

remains rightly credited with the founding of modern linguistics, some of the ideas,

particularly language (*la langue*) as a system of signs originates with the philosopher

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theory" refers to much more that the term itself might be better entitled "modern linguistic theories." Although this section will show that there is an approach that comes with the dawn of modern linguistic theory, there is a wide array of diversity within this one approach.

[66] The word "linguistics" was first recorded in 1833 and the term "linguist" in 1816 (Kristeva, *Language*, 4).

[67] Saussure, *Course*, 1–5.

[68] Saussure, *Course*.

[69] Whitney, *Life*.

[70] Kristeva, *Language*, 216.

Edmund Husserl in 1900–1901.[71] Husserl wrote, "[This is] the entire *a priori* of general grammar—there is, e.g., a peculiar *a priori* governing relations of mutual understanding among minded persons, relations very important for grammar—talk of pure *logical* grammar is to be preferred."[72] Subsequent linguists would utilize and develop his ideas.[73]

The Roots of Modern Linguistics

The approach itself has roots and forerunners throughout the history of language study. When looking back to the Greeks, although *Cratylus* was primarily a work in philosophy, it developed several ideas that linguists would later adopt. In 1775, Antoine Court de Gébelin in his *Origine due langage et de l'écriture* (*Origin due to Language and Writing*) also adopted the position all semantics is imitation as was explained in *Cratylus*.[74] In this same vein, the approach taken in *Cratylus* is similar to what would be found later in the history of language study for theoretical approaches.[75] *Cratylus* seeks to understand language by means of taking it apart to understand how it is ultimately composed.[76]

Looking back to the Roman period, there was at least one precursor to modern linguistic theory. In hindsight, it is clear that Varro stands in the ancient stream which would persist through the Renaissance and beyond.[77] His method for language study involved going back to first principles, applying ways of thinking associated with the Pythagoreans, looking for proportions, and then ascribing greater importance to the

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[71] Kristeva, *Language*, 221.
[72] Husserl, *Logical Investigations*, 2:527.
[73] Kristeva, *Language*, 222.
[74] Magnus, "History," 195.
[75] Maat, "General or Universal Grammar," 398.
[76] Maat, "General or Universal Grammar," 398.
[77] Law, *History*, 49.

relationships between items than to the items themselves.[78] Varro, thus, was a precursor

to the manner in which 20th century structuralism would study language.[79] David Alan

Black makes an important note about Varro,

> Varro's grammatical system, if incomplete and inaccurate by today's standards,
> represented advanced thinking for his time. He attempted to use the structure of a
> word (inflection) to classify it as to type rather than basing his observation on
> function alone. He divided verbs into past, present, and future and subdivided these
> into complete and incompleted actions, as well as active and passive. But his
> discussion of Latin was not intended as a grammar in the same sense as Thrax's, and
> his work therefore remained outside of the Latin pedagogical tradition.[80]

When considering the Middle Ages, one of the most important developments

during this time period is the rise of speculative grammar. This approach sought to

integrate the study of language into a larger scholastic framework. Speculative grammar

is in part one of the forerunner approaches to modern linguistic theory.[81] There are at

least two ways of thinking about the term speculative grammar. First, the term could be

thought of in the Latin *speculum* for "mirror," referring to how scholars during this

period considered language to mirror thought.[82] Second, it could just be a reference to

"theoretical."[83] The former seems most likely given the nature of the approach. The

essence of speculative grammar is that it attempted to establish a relationship of

regularity between the ontological and metaphysical categories of thought and the

grammatical categories of language.[84] The term that was used to connect to the two was

"modes."[85] "Modes of being" mirrored "modes of thought" and the "modes of

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[78] Law, *History*, 49.

[79] Law, *History*, 49.

[80] Black, "Study," 239.

[81] Seuren, *Western Linguistics*, 30.

[82] Seuren, *Western Linguistics*, 31n14.

[83] Seuren, *Western Linguistics*, 31n14.

[84] Seuren, *Western Linguistics*, 32.

[85] Seuren, *Western Linguistics*, 32.

signifying."[86] The end result is that all formal categories of grammar were called "modes": word classes, cases, genders, and verb inflections.[87] The most well-known speculative grammar is from Thomas of Erfurt's *Grammatica Speculativa* (*Speculative Grammar*).[88] In around 90 pages, he deals with the modes of signifying.[89] Returning to this chapter's use of the comparison of the development of church history with the development of the history of language study, Thomas's grammar reveals itself to be a precursor to the reformation of language study that modern linguistic theory would bring. He developed a principle of immediate constituent analysis that would later be advanced by Wundt in the year 1900 and taken over by Bloomfield in his *Language* of 1933.[90] Speculative grammar, however, would eventually come to an end once its foundations were removed. It depended entirely upon the notion of universals.[91] After William of Ockham attacked these notions successfully, speculative grammar would collapse.[92] After this collapse, grammarians would be told to return to the particulars of Latin and Greek.[93]

An Important Ideological Turn

In general, modern linguistic theory represents an approach to language study that moves from the rationalistic approach of traditional grammar to the approach of empiricism.[94]

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[86] Seuren, *Western Linguistics*, 32.
[87] Seuren, *Western Linguistics*, 32.
[88] Seuren, *Western Linguistics*, 33.
[89] Seuren, *Western Linguistics*, 33.
[90] Seuren, *Western Linguistics*, 34.
[91] Law, *History*, 178.
[92] Law, *History*, 178–79.
[93] Law, *History*, 179.
[94] This survey is covering the history of language study in broad strokes because there are some elements of rationalism that have continued in some models within modern linguistic theory. There are reasons why Noam Chomsky's model has been referred to as Cartesian, e.g., Chomsky and McGilvray,

The paradigm change from rationalism to empiricism is rooted in the change that took place as part of the Enlightenment. This development originated from the result of an inner attitude shift toward the material world that had a far-reaching change that all of scholarship still feels today. In the Middle Ages, the attitude toward the material world was a negative one given their perception of the impact of the Fall. But during the Renaissance, this attitude changed, such that people began to concentrate on observing visible, tangible phenomena.[95] What drove this change was the shift from the universal and transcendental to the particular, visible, and material phenomena.[96] In the Middles Ages, observation could be done only with the mind's eyes to connect the phenomena to some spiritual truth; but, in the Renaissance, observation with the body's eye unrestrained by the theological component opened the door for development of modern scholarship in a range of different areas, including language study.[97] This newfound faith in observation led to the rise of empiricism.[98] Empiricism is that particular kind of knowledge acquired through observation conjoined with experimentation, empirical knowledge.[99] Empiricism, then, would become the preferred form of epistemology that undergirds intellectual life since the Renaissance though today including the various branches of modern linguistic

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Cartesian Linguistics. Kristeva explains well why Chomsky's model is considered Cartesian, "He looked for the ancestors of his theory of the speaking subject. He found them in the Cartesian conceptions that had been known in Europe two centuries earlier, and, more precisely, in Descarte's *cogito*, which implied the universality of the subject's innate ideas, the guarantee of normality—Chomsky would say 'grammaticality'—of the thoughts and/or utterances" (Kristeva, *Language*, 254).

[95] Law, *History*, 213.

[96] Law, *History*, 213.

[97] Law, *History*, 212–15. There is much more that can be said about the development of language study within the period of the Renaissance, e.g., Lepschy, *History*, II:151–66.

[98] Law, *History*, 220.

[99] Law, *History*, 220.

theory: descriptive linguistics, typology, historical and comparative linguistics, anthropological linguistics, sociolinguistics, and phonetics.[100]

The central thesis of empiricism is that all human knowledge is derived externally from sense impressions and the operations of the mind upon them in abstraction and generalization.[101] This perspective would provide the philosophical foundation for the work of Galileo, Copernicus, and Kepler as they insisted on observing newly discovered data and using an inductive method in their research. In the discipline of philosophy, Hume would totally reject any *a priori* knowledge whereas the rationalist position represented by Descartes and his followers would argue directly against it. They claimed that the certainty of knowledge came not only in the impressions of the sense but in the irrefutable truths of human reason. These two competing philosophical standpoints mark the differing foundations for each respective position within language study, such that understanding one helps provide what is at the foundation.

Despite the shift from rationalism to empiricism in the Renaissance, the birth of modern linguistic theory would not take place for several hundred years. Part of the reason why is because when the revival of ancient learning took place, what also happened simultaneously is that the approaches that were used to study those documents were adopted. The Renaissance really could have witnessed the birth of modern linguistic theory given its theoretical shift. But by this time, traditional grammar was so deeply ingrained that it would take some time for things to change for scholars to discover and apply the different approach that modern linguistic theory would bring. Nevertheless,

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[100] Law, *History*, 260. These comments regarding the nature of empiricism are in no way intended to claim that empiricism is univocal, e.g., Richardson and Uebel, eds., *Logical Empiricism*, highlights some of the diversity throughout this book.

[101] Robins, *Short History*, 112.

there were a large number of developments that occurred during this period that continued to move closer to that approach. Kristeva has an insightful comment regarding this period: "The study of language had not yet become a 'pilot science,' a model for all thinking that tackled man, as it is today. But in its effort to systematize, clarify, rationalize, and specify itself, grammar became the autonomous and indispensable discipline for anyone who wanted to know the laws of thought."[102]

As for the developments themselves, first, discussion of language and theology were very much alive as scholars reflected on the divine origin of language.[103] Second, the question of the relationship between language and knowledge, language and logic, and language and thought kept reoccurring.[104] Third, the link between language and education was a reoccurring theme because language is essential in the educational process.[105] Fourth, there were those who compared the cognitive abilities of humans with animals and machines to discover if the latter had any linguistic potential that the former had.[106] Fifth, one of the primary issues covered in seventeenth-century linguistic thought was the misuse of language and its reform.[107] Sixth, the unity of language and the diversity of languages was a primary topic of discussion among grammars.[108] Seventh, language change, usage, and society is a theme that points to one of the greatest challenges to linguistic thought in these two centuries.[109] Eighth, Francis Bacon's linguistic contribution mirrors the debate within the larger philosophical and

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[102] Kristeva, *Language*, 157.
[103] Lepschy, *History*, II:151. There is, admittedly, much more that could be said about any one of these developments that are presented in a rather rapid-fire approach here.
[104] Lepschy, *History*, II:152.
[105] Lepschy, *History*, II:152.
[106] Lepschy, *History*, II:153.
[107] Lepschy, *History*, II:153.
[108] Lepschy, *History*, II:154–55.
[109] Lepschy, *History*, II:155.

epistemological debate between the empiricists and rationalists.[110] Bacon saw language

as an instrument for acquiring and transmitting knowledge that must have a stable

correspondence to reality to avoid confusions and abuses.[111] Ninth, the description of

languages and the accumulation of linguistic data took place as a long series of

grammatical descriptions of different languages and in attempts at accumulating

linguistic data in dictionaries.[112] This side of linguistic study is referred to as the "lower"

tradition of linguistic study, with the higher side being the theoretical side.[113]

Tenth, the rationalistic perspective on language continued to manifest itself in the

likes of Port-Royal school of linguistic thought.[114] This school was interested in both the

high, theoretical tradition of linguistic thought, and the low tradition that sets up

materials, procedures, and criteria for teaching languages.[115] The end result of their work

is that they contributed to the rationalist perspective on grammar. Specifically, the

production of philosophical grammars continued in the French Port Royal schools in their

general grammars that continued through the eighteenth century.[116] They sought to apply

the approach of the medieval scholastic grammars to the languages of Latin and French.

Although they did not seek to provide a philosophical universalist explanation of all the

details of Priscian's Latin grammar that ignored other languages, they attempted to reveal

the unity of grammar underlying the separate grammars of different languages in their

role of communicating thought that comprised perception, judgment, and reasoning.[117]

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[110] Lepschy, *History*, II:156.
[111] Lepschy, *History*, II:158.
[112] Lepschy, *History*, II:160.
[113] Lepschy, *History*, II:160.
[114] Lepschy, *History*, II:165–66.
[115] Lepschy, *History*, II:166.
[116] Robins, *Short History*, 123.
[117] Robins, *Short History*, 123.

They did not appear to have a knowledge of non-European languages as they engaged in this work, as that would likely have altered their work considerably.[118] Their view of grammar is that it had parts: one of universal validity arising from the nature of human thought and the other from the arbitrary and mutable conventions that constitute the grammars of particular languages.[119]

Eleventh, there were projects aimed at creating universal, philosophical artificial languages and debates that accompanied them.[120] Some of the driving forces behind these debates were dissatisfaction with the imperfections of human language and the many ill uses to which it may be put, the inability of scholars and scientists to communicate in a more precise way, and to bring peace among peoples in which the meaning of communication is readily transparent.[121]

Twelfth, this time period also witnessed the accumulation of linguistic data. Part of this collection was driven from the work of philosophers like Leibniz who created a detailed plan for compiling linguistic data.[122] The end result of these collections was the creation of glossaries, dictionaries, and other elementary descriptions.[123]

Thirteenth, given the rise of empiricism, scholars like Giambattista Vico formulated new theories of language evolution divorced from the biblical backdrop that had been previously used.[124] He argued that languages arose to meet the needs of the people and the different abilities of their minds and, subsequently, bear the marks of their

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[118] Robins, *Short History*, 125.
[119] Robins, *Short History*, 126.
[120] Lepschy, *History*, II:170.
[121] Lepschy, *History*, II:170.
[122] Lepschy, *History*, II:188.
[123] Lepschy, *History*, II:189.
[124] Lepschy, *History*, II:189–194.

naturalness impressed on them.[125] Although there is much more that could be included in this survey of this time period, this sampling reveals just how much was developing during this time. But, as time progressed and the various developments of this time period did as well, the birth of modern linguistics theory would come eventually, especially as a more descriptive approach to grammar was discovered.

A more descriptive approach was found in the oldest grammar to date. The oldest grammar that is known to date is that of Pāṇini. Interestingly, this grammar has influenced more recent approaches into language study, e.g., Bloomfieldian models have their roots in the Sanskrit grammatical tradition represented in the work of Pāṇini.[126] This grammar consists of four thousand *sutras*, or maxims, in eight volumes. This model adopted a formative-based perspective, the goal of which was to disassemble works in arrangements of sub-word units.[127] What makes this grammar stand out in the history of language study is the precision of its formulations about phonic organization and the morphology of the Sanskrit language.[128] This grammar would become known as one of the first descriptive grammars that would be one of the forerunners of the approach of modern linguistic theory.

Linguistics Today

Currently, modern linguistic theory represents a field of study with countless scholars, numerous schools-of-thought, a variety of methods, and a vast amount of scholarship.[129]

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[125] Lepschy, *History*, II:192.
[126] Blevins, "Word-Based Morphology," 375.
[127] Blevins, "Word-Based Morphology," 375.
[128] Kristeva, *Language*, 84.
[129] The term "modern linguistic theory" is best understood as a mass noun instead of a count noun for that very reason.

The degrees of complexity of the modern day discipline of linguistics have risen to the

same kinds of complexities that can be seen in other disciplines. Some of the prominent

linguists throughout the history of linguistics include Noam Chomsky, L. Hjemslev, N. S.

Trubetzkoy, Franz Boas, Edward Sapir, Leonard Bloomfield, J. R. Firth, and M. A. K.

Halliday.[130] The thoughts generated by these linguists would go on to birth entire

frameworks and different schools of thought within those frameworks.[131] If someone

compares any two of the schools-of-thought, they will arrive at the conclusion that

linguistics is a very diverse and complex field of study.

Scholars within the study of NT Greek have rightly come to that very

conclusion.[132] There has arisen a small body of secondary literature on modern linguistic

theory within biblical studies and a variety of comments on it in the more recent NT

Greek grammars that highlight the diversity of this approach.[133] There is no mistake

about this point; the field of linguistics is a diverse field. One of the more prominent

approaches within North America is Transformational Grammar (TG) pioneered by

Noam Chomsky.[134] For Chomsky, the focus of the linguistic analysis is determining how

the surface structure reveals the deep structure. To do so, his model represents a given

sentence utilizing a tree graph generates alternate sentence structures by means of

underlying grammatical rules. Chomsky, also, focuses on the native speaker's

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[130] Robins, *Short History*, 199–233.

[131] Sampson, *Schools*. De Beaugrande, *Linguistic Theory*, 1–403 for a survey of the most prominent thinkers. See also Thomas, *Fifty Key Thinkers*; Davis, *Modern Theories*.

[132] Wallace, *Greek Grammar*, 1.

[133] E.g., Black, *Linguistics*; Campbell, *Advances*.

[134] Chomsky, *Aspects*; Chomsky, *Syntactic Structures*. Again, given the broad nature of this survey, it is difficult to get into all the developments regarding Chomsky's approach. Kristeva explains it well, "Chomsky continued his research, clarifying and often notably modifying his initial postulates. The continued changes in Chomskian theory on the one hand, and the advanced technical nature of its description on the other, make it impossible to present here the totality of his research, and to draw all the implications for the theory of language" (Kristeva, *Language*, 253).

competence or the more restricted component of this which is enshrined in Universal Grammar.[135] This approach differs considerably from the functional school of linguistics. This school-of-thought, though diverse, claims that language is essentially a meaning-making resource and that this conviction is essential in explaining why human languages are as they are.[136] One functional approach, that of Systemic Functional Linguistics (SFL), seeks to model language by showing how the larger metafunctions are found in the lexicogrammar of the text. This approach, then, seeks to model language by modeling the language through a series of interconnected system networks. These two approaches are very different and represent some of the key differences that reveal the diversity of the field of modern linguistic theory. But the conclusion that modern linguistic theory is diverse has to be held in conjunction with the presence of the overall unity of the field.

Unified Approach

Modern linguistic theory represents a unified approach to language study that linguists have recognized from the inception of modern linguistic theory. At the beginning of modern linguistic theory, Saussure describes the change in the history of linguistics as *a new approach arising for the study of language*.[137] Second, throughout the history of modern linguistic theory, there have been linguists who have sought to highlight the unity amid the diverse approaches. Robert Dixon has seen enough unity amid the diversity to speak of what he terms a "basic linguistic theory," serving as the title of his multivolume work introducing modern linguistic theory.[138] Dixon would not have been able to write

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[135] Butler, *Structure*, 1:xvi.
[136] Cf. Butler, *Structure*, 1:xvi.
[137] Saussure, *Course*, 5–6.
[138] Dixon, *Basic Linguistic Theory: Grammatical Topics*; Dixon, *Basic Linguistic Theory:*

such a book if the discipline of modern linguistics was too diverse to speak of it as a whole. But, before he published his work, there was another study that sought to highlight the unity of the field.

In 1981, Richard Hudson published an article that compiled a list of statements on which a wide range of linguists could agree. He explains: "At a time when linguistic theory is becoming increasingly fragmented and decreasingly dominated by a single orthodoxy, it has been an encouraging exercise to compile a list of statements about language which are likely to be accepted by virtually all linguists, irrespective of what they think about all the many issues on which linguists disagree."[139] The fact that Hudson embarked on such a project requires a high-level of unity within the discipline itself; if the discipline was so fragmented that it could not be considered a unity, such a study would not exist in the first place.

The product of Hudson's research further highlights the unity of the field. He details his results: "The following list contains no fewer than 83 claims which have been accepted by a wide range of British linguists, and there is no reason to believe that the sample of linguists who have helped me in compiling the list is particularly biased. It seems reasonable to claim that other linguists are LIKELY to accept these statements, although I certainly cannot claim that every linguist accepts every one of them."[140] Hudson surveyed a total of 29 linguistic departments with the result of 46 linguists from these departments agreeing to the statements he listed. Of the 29 departments he surveyed, only 15 of them responded. It is uncertain why the others did not and Hudson

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Methodology.
[139] Hudson, "Some Issues," 333.
[140] Hudson, "Some Issues," 333.

admits, rightly, that it is unwise to reflect on why they did not because there was no

explanation given for their silence. It could be because they disagreed or that they were

too busy with other justified responsibilities to respond.

Hudson categorizes these statements under several subheadings: the linguistic

approach to the study of language; language, society and the individual; the structure of

language.[141] For example, under "The Linguistic Approach to the Study of Language," he

lists the following five statements.

> (a) Linguists describe language empirically—that is, they try to make statements which are testable, and they take language as it is, rather than saying how it should be. (In other words, linguistics is descriptive, not prescriptive or normative.) (see 2.1a, 2.3a, 2.4b, 3-2e).[142]
> (b) The primary object of description for linguists is the structure of language, but many linguists study this in relation to its function (notably, that of conveying meaning) and in relation to other psychological and cultural systems (see 2.1b, 2.7a).
> (c) Linguists construct theories of language, in order to explain why particular languages have some of the properties that they do have. Linguists differ in the relative emphasis they put on general theory and on description of particular languages (see 2.id).
> (d) An essential tool of linguistics (both descriptive and theoretical) is a metalanguage containing technical terms denoting analytical categories and constructs. None of the traditional or everyday metalanguage is sacrosanct, though much of it is the result of earlier linguistic scholarship, but many traditional terms have in fact been adopted by linguists with approximately their established meanings (see 3.2a, 3.3c, 3.4a).
> (e) The first aim of linguists is to understand the nature of language and of particular languages. Some linguists, however, are motivated by the belief that such understanding is likely to have practical social benefits, e.g. for those concerned professionally with the teaching of the mother-tongue or of second languages, or with the treatment of language disorders.[143]

Before highlighting the overall unity of modern linguistics that comes from the

agreement of such statements, each of these statements is worthy of further consideration

here because they provide at least five key aspects of what modern linguistic theory is.

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[141] Hudson, "Some Issues," 333–43.

[142] These numerical notations refer to subsequent sections in his article.

[143] Hudson, "Some Issues," 335.

First, Hudson's contrast between making "testable" statements versus with prescriptive statements clearly distinguishes the approach of modern linguistic theory from traditional grammar. Modern linguistic theory is not interested in what "should be" the case because it is not prescriptive whereas traditional grammar is.[144] Second, modern linguists focus on the structure of the language in a variety of ways and how that structure relates to function and other systems. Recall that traditional grammar is constrained by a certain set of categories that delimit what is to be considered and what is not. Although they both look at the structure of the language and function of the language in a broader sense, they go about it very differently. Traditional grammar does not include an understanding of functions, or metafunctions, in the same way that modern linguistic theory does. The latter takes a far more robust approach because of the third point.

Third, modern linguistic theory constructs theories of language. Traditional grammar does not construct theories about language in the same way that modern linguistic theory does, usually because traditional grammar is primarily driven by the

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[144] This contrast can also be seen in introductory literature in linguistics when Geoffrey Finch writes,

"First and foremost, in terms of importance, is good preparation. As far as linguistics is concerned this means approaching the subject with the right mental attitude—something I stressed at the outset. This is true of writing well about anything, of course, but nowhere more so than linguistics. In particular, I have been emphasizing all along the importance of thinking linguistically. If you think linguistically then you should write linguistically. As we have seen, thinking linguistically means studying language, and language use, not with the intention of making socially derived judgements about 'correctness,' but in a spirit of pure enquiry. The pretensions of linguistics to be a science exist in the importance it places on developing just such a neutrally enquiring attitude. Curiosity is the driving force of most scientific investigation; so be curious. Don't be frightened to ask what may seem to be very basic questions. Most scientific discoveries have been made from going back to first principles, and whilst no one is expecting you to come up with any startlingly new insights, the same procedure holds good whatever the level of your enquiry. You have been asked to write an essay on word classes, for example. Well, before you begin doing anything, ask yourself why we bother to put words into classes at all—why don't we just have words? What does it mean to call something a 'noun' or a 'preposition'? And then you can proceed to the issue which is probably at the heart of the question you have been set—'how do we determine which class a word belongs to?' You may not put all of this thinking into your essay but it is important in laying the groundwork from which your essay will emerge" (Finch, *How to Study Linguistics*, 219).

practical need of teaching a language. Although modern linguistic theory can be used in the same way—and is, as will be shown—it goes beyond to a theoretical nature of language that is explicit. That is not to argue that traditional grammar does not have theoretical convictions just because traditional grammarians do not make them clear. Chapter 2 will spend time exploring some of these convictions. Nevertheless, traditional grammarians do not develop theory that then drives their argumentation of their testable statements regarding the structure of language.

Fourth, modern linguistic theory has developed a metalanguage that is used to denote categories and constructs. This development is a marked contrast to traditional grammar that seeks to use traditional categories that had been applied to Greek and Latin. Although modern linguistic theory will often use some of these same categories with their same approximate meaning, modern linguistic theory goes beyond that with their development of explicit and rigorous semantic categories and constructs. The use of metalanguage is important because linguistics is one of the few disciplines that is required to use its object of study as the medium of its study.[145]

Fifth, modern linguistic theory seeks to understand the nature of language. Although traditional grammar makes comments regarding the nature of language throughout their grammars—as chapter 2 will also reveal—traditional grammar does not engage in this kind of reflection in the same way that modern linguistic theory does. There can be found occasional comments at the beginning of grammars regarding what language is and is not, but these kinds of comments are usually brief and without any kind of theoretical development. Modern linguistic theory, however, develops these

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[145] Porter, "Revisiting the Greek Verb," 3.

comments and then uses these kinds of discussions as part of the theoretical foundation for their work.

Returning to the larger point that this chapter wishes to make based on Hudson's work, these five statements, along with the rest in Hudson's article, illustrate a unity amid the diversity of approaches within modern linguistic theory. Although there is much that linguists disagree on—and that point should not be minimized as the diversity will be highlighted as well—there is much that they can agree on. Being able to be unified on these five statements despite the differences between the various schools-of-thought reveals an overall unity in the field.

More recently, María de los Ángeles Gómez González et al. write,

> Over the last fifteen years, there has been a welcome increase in discussion of the similarities and differences among alternative theories of language: not only between functionalism and formalism, but also among different varieties of functionalism and between functionalist and cognitivist approaches. Broadly, it has been shown that the differences amongst models are generally not absolute, but rather are a matter of emphasis and degree. Indeed, an increasing permeability between paradigms has been observed, arising from cross-fertilizing influences. Given this situation, a plea has been made for work that provides a more fine-grained analysis of the various approaches with a view to distilling out their essence without doing violence to the specific way in which language is envisaged in each of them.[146]

González et al. make several important points in this section. The most important for this survey is that these linguists as well as those they cite have recognized that the different linguistic theories represent an approach to language, varied in "emphasis and degree," but a singular approach. Their book illustrates this point. For example, these linguists explain their larger point further as follows: "This book takes a step forward towards such an analysis by providing further exploration of what Butler and Gonzálvez-

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[146] Culicover and Jackendoff, *Simpler Syntax*, 546–47. González et al., "Plotting Functional-Cognitive Space," 1.

García (2005) have labelled 'functional-cognitive space,' that is, the topography of the theoretical space occupied by functional, cognitivist and/or constructionist accounts of language as seen against the background of formalist approaches in general and of Minimalism, in particular."[147] They begin this chapter by explaining functional-cognitive space to demonstrate how these two linguistic frameworks can work together.[148] González et al. reveal several important points in this quotation. First, these models have a high degree of agreement between them despite being different models. Second, the approaches differ primarily in terms of their emphases. Thus, although there remains diversity in these approaches, there also remains an approach to modern linguistic theory that can be seen throughout all of them. This point will be illustrated further as they highlight key similarities in some of the approaches:

> As intimated above, the present volume focuses on six exponents of functional-cognitive space: (i) three theories that are classified as "structural-functional" in Butler, i.e. Systemic Functional Linguistics (SFL), Functional Discourse Grammar (FDG), Role and Reference Grammar (RRG), and (ii) three cognitivist approaches, i.e. Word Grammar (WG), (Cognitive) Construction Grammar (CCG/CxG) and the Lexical Constructional Model (LCM).[149]

Again, although these approaches differ, they share enough similarities in their approaches to be classified together. These linguists, however, also highlight key differences: "However, at a higher level of delicacy, Butler and Gonzálvez-García observe at least eleven dimensions of variation between these six accounts in four relevant domains:

> i. The scope of analysis: 1. Whether the account is one of language as a whole. 2. Whether attention is paid to texts in addition to the units which constitute them. 3. Whether the modelling of production and understanding processes is taken into consideration. 4. Whether matters of conceptual/representational semantics are treated

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[147] González et al., "Plotting Functional-Cognitive Space," 1–2.
[148] González et al., "Plotting Functional-Cognitive Space," 2–3.
[149] González et al., "Plotting Functional-Cognitive Space," 3.

as being on a par with interactional/interpersonal aspects of language. ii. The form of the grammar 5. Whether constructions (i.e. form-meaning/function pairings, as used in construction grammar) are invoked. 6. Whether grammar and lexis are seen as being distinct or not. iii. The nature of the data used for description: 7. Whether naturally-occurring data and/or invented examples are used for linguistic analysis. 8. Whether cross-linguistic applicability is considered important to the development of the account in question. iv. Applications and acquisition: 9. The specific applications of the various accounts in fields such as computational linguistics, stylistics, and translation studies. 10. The adoption of a constructivist view of first language acquisition. 11. The applications for the teaching of native and foreign languages."[150]

Although modern linguistics was described as an approach, here can be seen its diversity in eleven specific areas. They explain the differences more fully.[151] These differences are real and, thus, should be preserved as one refers to modern linguistic theory to preserve and appreciate its diversity. Many of the comments they made are formulated against Chomsky's school-of-thought; this comes as no surprise because these two schools of thought, formal and functional, differ so drastically.

They conclude their survey as follows: "The overarching conclusion to which this survey leads is that the hypothesis that there is a 'basic' division between 'functionalist' and 'cognitivist' theories is too simplistic because, as has been shown, this distinction is crossed over at many points."[152] Therefore, "The overall picture that emerges is one where functional and cognitivist accounts can enter into mutually beneficial relationships, which may well have important repercussions for a considerable number of theoretical and analytical issues in the present-day linguistic scene."[153] Although more examples could be cited from the sources referenced above, these suffice to demonstrate that modern linguistic theory, though diverse, represents a unified approach. Linguists

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[150] González et al., "Plotting Functional-Cognitive Space," 3–4.
[151] González et al., "Plotting Functional-Cognitive Space," 4–5.
[152] González et al., "Plotting Functional-Cognitive Space," 10.
[153] González et al., "Plotting Functional-Cognitive Space," 10.

themselves have arrived at a unified approach as explained in the survey and, more recently, linguists are engaging in linguistic work that demonstrates a unified approach. Therefore, when this chapter, and the rest of the dissertation, speaks of modern linguistic theory as an approach to language, this point is based on evidence from within modern linguistics itself.

There is a more recent study that highlights the similarities between formal and functional schools of linguistics to show how someone could, at least in theory, combine the two. Two linguists have even suggested how such diverse models like those of Chomsky and Halliday can be brought together given that one approach is paradigmatic and the other syntagmatic.[154] The probability of this sort of thing actually happening is slim given the differences of these approaches. But engaging in this kind of reflection would not be possible if the two approaches did not share enough in common as approaches.

Overall Characteristics

Modern linguistic theory has several characteristics.[155] First, it is empirically based and explicit. For example, the typical way that modern linguistics operates is to construct a theory that accounts for a certain part of a language structure, investigate the consequences of that theory, reject the theory if it does not fit the data, and substitute an alternative theory that supports the facts. Second, it is systematic in its method and concerned for structure in language. Third, modern linguistics emphasizes a synchronic approach over a diachronic, that is, looking at a language during a given point in time

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[154] Bavali and Sadighi, "Chomsky's Universal Grammar," 26.
[155] Porter, "Studying," 151–55.

over its historical development. Fourth, modern linguistics seeks to be descriptive rather

than prescriptive. Fifth, linguistics is also concerned about adopting and explaining a

theoretical framework from which everything else follows.

Summary of Differences

As the sections above have illustrated repeatedly, there are numerous differences between

the approaches of traditional grammar and modern linguistic theory. Given that these

differences will be revisited throughout this dissertation, this section will reflect on their

differences further.

Traditional Grammar	Modern Linguistic Theory
No Developed Theory	Theoretical Framework
Prescriptive	Descriptive
Simple Observation	Empirically-Based
Assumed Traditional Terminology	Rigorous and Explicit Semantic Terminology
Concerned with the Level of the Word	Concerned for Structure at Different Levels
Employs Untested Categories	Employs Testable Categories
Diachronic	Synchronic
Prioritizes Literature over Non-Literature	Uses Diverse Corpora
Focused on What a Text Means	Focused on How a Text Means

This chart helps point out the key differences between these two approaches. But these

key differences also point to the core contrast between traditional grammar and modern

linguistic theory. The core contrast between these approaches is that traditional grammar

is either silent and/or underdeveloped in every place that modern linguistic theory is

explicit. Whether it is the theoretical framework, terminology, method, what counts as

evidence to support a conclusion, or the conclusions themselves, modern linguistic theory requires explicitness at every point. Traditional grammar remains silent and/or underdeveloped at every point along the way. Because modern linguistic theory is explicit at each of these points, there is room for scholarly interaction at every step of the way. Traditional grammar does not offer this same kind of room for debate because of its overall underdevelopment. Thus, even if both models happen to end up at the same results, traditional grammar ends up lacking the explicitness needed to support their evaluation.

Given everything that has been said here about modern linguistic theory, it may seem as if this approach is perfect. This approach has issues of its own that are still being worked out. In her introduction to linguistics, Julia Kristeva notes some of the current issues the discipline has:

> By moving away from empiricism [the result of recognizing that even mathematics is ideological], the study of language should enable science to understand that its "discoveries" depend upon the conceptual system that is applied to the object being studied, and that these discoveries are more or less given ahead of time. In other words, linguistics believes that its discoveries of the properties of language are dependent upon the model used in the description, even upon the theory the model belongs to [she differentiates model as particular applications of theory]. This has resulted in considerable interest in the innovation of theories and models, rather than a sustained investigation enabled by the use of a single model.[156]

First, her language about moving away from empiricism merits consideration. Although linguistics utilizes empirical data, this discipline is affected by the conceptual system, or framework, chosen to consider the language itself. No study of anything anywhere can be entirely objective because everything has some measure of subjectivity to it. Linguistics does not escape this hermeneutical reality. Second, there is a tension in linguistics

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[156] Kristeva, *Language*, 219–20.

between describing a given framework and developing other frameworks and spending more time on a "sustained investigation enabled by the use of a single model." There are pros and cons to focusing on both important tasks. On the one hand, more focused consideration on the framework can lead to a productive development of that given framework, such that the analysis of language can be improved upon rather than being riddled with issues particular to a given framework that has not been developed for some time. Third, this tension is one that many disciplines face and one that will probably not go away any time soon because both foci matter.

The Two Approaches in the History of the Study of NT Greek

The Greek of the NT, Koiné Greek, is part of a collection of texts from the much wider corpus of texts from Hellenistic Greek available during the first century CE.[157] Matthew Brook O'Donnell defines this period as follows: "Hellenistic Greek can be defined as the extant Greek written by native and non-native language users throughout the Hellenistic and Roman worlds from approximately the fourth century BCE to the fourth century CE."[158] The history of the study of NT Greek has many similarities and dissimilarities to the history of language study outside of the larger theological enterprise. On the one hand, many of the trends that were surveyed above have found their way into the study of NT Greek, albeit with some developmental delay in terms of the time that they came about and when they were finally adopted for NT Greek.

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[157] Porter, *Idioms*, 13.
[158] O'Donnell, *Corpus Linguistics*, 2–3.

Traditional Grammar

Traditional grammar has had a lengthy influence upon the study of NT Greek. The first period is when the rationalistic approach was highly influential until 1885 with the publication of Karl Brugmann's work in comparative philology.[159] This period was dominated by attempts to make logical and rational sense out of language.[160] Grammarians developed grids to balance the number of forms and tried to make things such that each cell had its own elements.[161]

The next period is the comparative-historical period. There were three kinds of comparisons that were prevalent during this period. First, the Greek of the NT was compared with Classical Greek by Friedrich Blass and the subsequent editions of his grammar.[162] Second, NT Greek was compared with recently discovered papyri in the works of James Hope Moulton and Adolf Deissmann.[163] Third, NT Greek was also compared with its historical origins in the landmark grammar of A. T. Robertson.[164] The works of C. F. D. Moule, Margaret Thrall, Nigel Turner, and Ernest DeWitt Burton all fit this period.[165]

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[159] Brugmann, *Griechische Grammatik*. Porter and Reed explain the underlying factors behind this approach: "The distinctives of comparative philology can be articulated briefly, in order to contrast them with the principles of modern linguistics. As Ivic says, comparative philologists believe that 'what is not historical in linguistics is not scientific.' Under the influence of Darwinian thought, nineteenth century language-study traces diachronic development. The internal structure of a given linguistic phenomenon is examined for the light it sheds on the deterministic development of the phenomenon with regard to all other related (usually Indo-European) languages" (Porter and Reed, "Greek Grammar," 145).

[160] Porter, "Linguistic Competence," 39.

[161] Porter, "Linguistic Competence," 39.

[162] Blass et al., *Grammatik*; Blass, *Grammatik*; BDF.

[163] Moulton, *Prolegomena*; Moulton and Howard, *Accidence*; Moulton and Milligan, *Vocabulary*; Deissmann, *Light*.

[164] Robertson, *Grammar*.

[165] Moule, *Idiom*; Thrall, *Greek Particles*; Turner, *Syntax*; Turner, *Style*; Turner, *Grammatical Insights*; Burton, *Syntax*.

Modern Linguistics

The third period of the study of NT Greek is the modern linguistic era. The dawn of

modern linguistic theory happened in 1916 but it took until 1961 before anyone seemed

to recognize this paradigm change within biblical studies. That recognition would happen

with the publication of James Barr's *The Semantics of Biblical Language*.[166] He writes:

"In this modern theological attempt to relate theological thought to biblical language I

shall argue that the most characteristic feature is its unsystematic and haphazard nature.

For this lack of system I think there are two reasons—firstly the failure to examine the

relevant languages, Greek and Hebrew, as a whole; and secondly the failure to relate what

is said about either to a general semantic method related to general linguistics."[167] In this

often cited book, Barr claims that theologians and biblical studies scholars should adopt

semantic theories from modern linguistics to the study of the Bible given the

"unsystematic and haphazard nature" of the kinds of arguments some were making,

specifically in biblical theology. D. A. Carson seems to have understood Barr to speak

primarily to avoiding certain kinds of word study fallacies, and Carson has, thus,

popularized Barr's work in that area.[168] Barr, however, was making a much larger point

that many have missed because he did not simply intend to point out word study

fallacies.[169] Rather, he wanted people to notice problems with the entire approach to

language, not just the study of words. Several scholars, however, understood Barr rightly

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[166] Barr, *Semantics.*

[167] Barr, *Semantics*, 21.

[168] Carson, *Exegetical Fallacies.*

[169] Carson did not follow the larger point Barr was making given that Carson does not follow Barr's advice to adopt a framework from modern linguistic theory either in *Exegetical Fallacies* or his other publications to date. In fact, one of his doctoral students published an article explaining Carson's theological method (Naselli, "D. A. Carson's Theological Method"). This article touched on Carson's exegetical method and there was no mention of linguistics.

and, thus, have contributed to this modern linguistic period.[170] This study has paved the proverbial road for scholars to apply frameworks and insights from modern linguistic theory to the study of NT Greek.[171] Juan Mateos's and K. L. McKay's work were among the forerunners to this kind of work.[172] Stanley E. Porter pioneered the application of Systemic Functional Linguistics to the study of verbal aspect.[173] Other scholars have focused on verb structure, case structure, syntax and discourse analysis.[174] Scholars who contributed directly to verbal aspect include K. L. McKay, Stanley Porter, Buist Fanning, and Rodney Decker. Scholars have also applied a number of linguistic theories and methods to the study of NT Greek, e.g., both X-bar theory and Role and Reference Grammar (RRG).[175] These works[176] include cognitive linguistics,[177] computational linguistics,[178] construction grammar,[179] corpus linguistics,[180] dependency grammar,[181] discourse analysis,[182] functional grammar,[183] government and binding theory,[184]

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[170] Although this list does not claim to be exhaustive, it should be representative of much of the work that has taken place within the larger theological enterprise: Barr, *Semantics*; Nida and Taber, *Theory*; Nida, "Implications," 73–89; Beekman and Callow, *Translating the Word of God*; Thiselton, "Semantics," 75–104; Caird, *Language*; Schmidt, *Hellenistic Greek Grammar*; Louw, *Semantics*; Silva, *Biblical Words*; Erickson, "Linguistics," 257–63; Louw and Nida, *Greek-English Lexicon*; Black, *Linguistics*; Cotterell and Turner, *Linguistics*; Porter, *Verbal Aspect*.

[171] Palmer, *Levels*; Pang, *Revisiting Aspect*; Peters, *Greek Article*; Stovell, *Mapping Metaphorical Discourse*.

[172] Porter and Pitts, "New Testament Greek Language," 216.

[173] Porter, *Verbal Aspect*. Nigel Gotteri and Porter together introduced biblical studies to SFL in their co-authored article, Gotteri and Porter, "Ambiguity." For a survey of the more recent developments of SFL and the various contributions within biblical studies, see Porter, "Recent Developments," 5–32.

[174] Porter and Pitts, "New Testament Greek Language," 214.

[175] For more discussion, see Giannakis and Bubeník, eds., *Encyclopedia*, 16.

[176] These works differ in type; some of them are sustained applications of the given approach whereas others are descriptions of the given approach.

[177] Stovell, *Mapping Metaphorical Discourse*.

[178] Haug, "Computational Linguistics."

[179] Barðdal and Danesi, "Construction Grammar."

[180] O'Donnell, *Corpus Linguistics*.

[181] Bamman, "Dependency Grammar."

[182] Perdicoyianni-Paleologou, "Discourse Analysis"; Land, *Integrity*; Porter, *Linguistic Analysis*; Porter, *Diglossia*; Porter, "Discourse Analysis and New Testament Studies"; Reed, *Discourse Analysis of Philippians*; *Discourse Analysis and the New Testament*.

[183] de la Villa, "Functional Grammar."

[184] Lavidas, "Government Binding."

information structure,[185] lexical fields theory,[186] lexical-functional grammar,[187] optimality,[188] structural linguistics,[189] and text linguistics.[190] This application of modern linguistics has taken different forms. Some scholars have adopted an approach from one stream-of-thought from modern linguistics. Porter is one such scholar. Other scholars, however, have opted for an eclectic approach to the study of Greek. Steven Runge has popularized this approach.[191] His work is based on Stephen H. Levinsohn's.[192] Although Runge's work will not be a primary object of consideration, some of the subsequent chapters will interact with some of his work when relevant. This period has also witnessed the dawn of linguistically sensitive grammars. Porter's *Idioms of the Greek New Testament* is among these grammars.[193] He applies his work from his application of SFL to verbal aspect and the concepts of slot and filler from Kenneth Pike's tagmemics.[194] Constantine Campbell has incorporated modern linguistics in his study of verbal aspect.[195] Richard Young's grammar also applies modern linguistic theory to the study of Koiné Greek to help people bridge from traditional grammar to linguistics.[196] Furthermore, the study of Greek outside of NT Greek also shows the implementation of modern linguistic theory. Stéphanie J. Bakker has applied functional and cognitive

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[185] Bertrand, "Information Structure."

[186] Clarke, "Lexical Fields Theory."

[187] Haug, "Lexical-Functional Grammar."

[188] Lavidas, "Optimality."

[189] Hewson, "Structural Linguistics."

[190] Wakker, "Text Linguistics."

[191] Runge, *Discourse Grammar*.

[192] Levinsohn, *Discourse Features*; Dooley and Levinsohn, *Analyzing Discourse*.

[193] Porter, *Idioms*.

[194] Pike, *Language*.

[195] Campbell, *Verbal Aspect, the Indicative Mood*; Campbell, *Verbal Aspect and Non-Indicative Verbs*.

[196] Young, *Intermediate New Testament Greek*.

theories of modern linguistics to the study of Classical Greek.[197] Also, at least one

introductory NT Greek textbook has begun to apply modern linguistic theory in the way

it models Greek.[198] David L. Mathewson and Elodie Ballantine Emig have produced an

intermediate grammar following modern linguistic theory, based primarily on Porter's

Idioms.[199] Recently, Cynthia Westfall has applied SFL to the study of the Pauline view of

gender.[200] There is more work to come that will apply modern linguistics to the study of

NT Greek. Christopher D. Land is working on a functional introduction to Greek syntax.

The application of modern linguistic theory to NT Greek represents progress in the study

of NT Greek. Yet, despite this progress, traditional grammar remains as the preferred

approach for many, if not most.

Surprising Development

What is somewhat surprising to note about the development of the history of the study of

NT Greek is that although modern linguistic theory has flourished outside of biblical and

theological studies, becoming its own discipline and the primary approach of language

study, within biblical studies, the adoption of this approach has happened much more

slowly. In fact, this approach has encountered much resistance, and still does. In fact,

even a brief glance at some of the relevant literature reveals that traditional grammar is

still a widely used approach. The dominance of the traditional approach may seem a bit

surprising given how dominant the approach of modern linguistic theory is more broadly.

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[197] Bakker, "Adjective Ordering," 188–210; Bakker, *Noun Phrase*. Kenneth L. McKay pioneered this approach before Bakker: McKay, *New Syntax*.

[198] Porter et al., *Fundamentals of New Testament Greek*.

[199] Mathewson and Emig, *Intermediate Greek Grammar*.

[200] Westfall, *Paul*.

Despite the overall developments in language study over the last two centuries, specifically in the study of NT Greek, traditional grammar persists as the default framework for the study of Greek for explaining the grammar, exegeting biblical texts, and formulating theology. The grammars from publishing houses like Zondervan and B&H produce are traditional grammars widely used in many Bible colleges and seminaries.[201] Several of the most recent textbooks in exegesis continue to use traditional grammar[202]—albeit aware of the so-called exegetical fallacies that scholars have identified[203]—these errors still persist.[204] It is not just within biblical and theological studies that traditional grammar is still influential. Traditional grammar is also still the dominant framework for other similar applied language fields, for teaching English grammar in primary and secondary schools, and even in writing guides for higher levels of education.

Second, there have been those who have tried to reach a synthesis between the approaches of traditional grammar and modern linguistic theory. Richard A. Young has published a NT Greek grammar that seeks to augment traditional grammar with insights from modern linguistic theory.[205] Stratton L. Ladewig wrote a dissertation on deponency from what he terms "refined traditional grammar" that seeks to incorporate insights from modern linguistic theory as Porter has described its characteristics.[206] This work will be dealt with in more detail in chapter 5, and that chapter will show that although Ladewig has "refined" his approach, his approach is still rightly labeled that of "traditional

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[201] Wallace, *Greek Grammar*; Köstenberger, Merkle, and Plummer, *Going Deeper*.

[202] Osborne, *Hermeneutical*; Bock and Fanning, *Interpreting*; Klein et al., *Introduction*.

[203] Barr, *Semantics*, and Stagg, "Abused Aorist," identified some errors earlier before many. D. A. Carson popularized his concepts in Carson, *Exegetical Fallacies*.

[204] E.g., Mathewson, "Abused," 343–63.

[205] Young, *Intermediate New Testament Greek*, vii.

[206] Ladewig, "Defining Deponency."

grammar." A more recent approach led by Steven E. Runge and Christopher J. Fresch has

taken a similar approach as they seek to explain the Greek verb. They write, "An

informal working group of linguists and New Testament scholars began to discuss the

need for an alternative view that rightly recognized the importance of aspect without

dispensing with tense in the indicative mood."[207] The "alternative view" is a position that

seeks to retain time in the indicative mood in their discussions of verbal aspect in contrast

to views like Porter's that do not see time as something encoded in the forms of the

indicative.[208] Their work, by their own admission, depends largely upon the 2012

dissertation of Robert Crellin. He adopts a traditional approach that is built upon a

statistical analysis that is assumed will support his overall work.[209] When it comes to

verbal aspect and a time-based understanding of tense, an approach from modern

linguistic theory would be concerned with maintaining this understanding of time if their

research justified it.[210] Crellin's dissertation lacks the required methodological clarity to

qualify and support his position adequately, such that even if someone disagrees with it,

they can interact with it at every level.[211]

Third, within the study of NT Greek, these two have become competing

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[207] Runge and Fresch, "Introduction," 1.

[208] Note the response in Porter, "Revisiting the Greek Verb," 8.

[209] Crellin, "Greek Perfect Active System."

[210] That is not to say that someone working within linguistics could not reach these kinds of conclusions. It is just to say that Crellin used the traditional approach instead of linguistics.

[211] That said, Crellin provides some detail regarding what he intends to accomplish when he writes,

"Given the difficulty in many contexts of establishing reference to a past event in a perfect form, the investigation is as empirical as possible. Measurements are taken of easily countable quantities, such as the number of anterior adverbs modifying a given form, rather than more subjective features. To establish the significance of any observed trends, tests of statistical significance will be employed in order to ensure that the chances of the trends observed being accountable to chance is lower than the threshold generally accepted in empirical investigations of this kind. Such a step goes beyond any investigations into the Greek perfect of any period" (Crellin, "Greek Perfect Active System").

Although Crellin provides some explanation regarding his approach, Crellin remains largely silent where a linguistic approach would provide more clarity.

approaches. Both sides publish their own grammars, articles, monographs, commentaries, and reviews. Both sides also interact with the others' work. There have been two primary ways these positions have interacted. First, the approaches have coexisted since 1961. Regarding the grammars, some of the grammars will demonstrate an awareness of grammars written using the other approach.[212] Second, some of the interaction has been quite divisive because the larger nature of the differences of the approaches. Unfortunately, some of that interaction has generated more heat than light.[213] If these interactions demonstrate anything, they reveal just how deeply divided these two approaches are. This development within biblical studies presents us with an historical oddity. Modern linguistic theory developed *diachronically* out of traditional grammar, as the history of language-study shows. Yet, now the two approaches are competing *synchronically* within biblical studies. Although it would be presumptive to think that the gap between these two approaches will be bridged any time soon, this dissertation seeks to make its primary contribution in this area.

Thesis Statement

By employing a method for comparing and assessing linguistic frameworks, this dissertation will demonstrate that the study of New Testament Greek requires a paradigm change[214] from the limitations of traditional grammar to the more comprehensive approach and methodological clarity of the most recent research into language consistent with modern linguistic theory.

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[212] E.g., Funk, *Beginning-Intermediate Grammar*.

[213] Peters, "Response," 202–210; Wallace, Review of *Greek Article*; Peters, *Greek Article*.

[214] This language comes from Kuhn, *Structure*.

The term "paradigm change," or, more popularly, paradigm shift, originates with Thomas S. Kuhn.[215] He used this term to describe shifts in schools of thought within science. He described the structure of scientific revolutions as follows: (1) normal science with a paradigm and a dedication to solving puzzles a certain way; (2) a series of anomalies surface that lead to a crisis; (3) a resolution of the of the crisis with a new paradigm.[216] Interestingly, how Kuhn describes the structure of scientific revolutions parallels the situation at hand with the study of NT Greek from the perspective of traditional grammar. Traditional grammar for NT Greek has been the dominant paradigm for some time, and remains in its place, with slight modification in terms of trying to avoid previous mistakes.[217] Yet a number of anomalies have surfaced. The resolution of the crisis is the new paradigm of modern linguistic theory. This dissertation seeks to demonstrate this point further with its method.

This thesis will focus on the limitations of traditional grammar. The term "limitations" refers to deficiencies within traditional grammar that reveal a series of issues within the approach itself. When these deficiencies are compared to the more recent research into language consistent with modern linguistic theory, the deficiencies are highlighted even further.

The term *comprehensive* will be used in two ways throughout this dissertation. First, the term as used in the thesis refers to the completeness of the scope of what is in view. This dissertation regularly compares traditional grammar with modern linguistic theory to show how the latter is more comprehensive, or complete in its scope, than is the

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[215] Kuhn, *Structure*, 178.

[216] Kuhn, *Structure*, 90–91.

[217] Carson details so-called exegetical fallacies as things to be avoided from the errors of previous thinking of how to understand words and grammar in Carson, *Exegetical Fallacies*.

former. Second, this term will be used in a more specific sense as regards one of the questions in the method of the dissertation itself. In this sense, then, comprehensiveness refers to how strong and general the theory's language model is to represent the fundamental and constitutive aspects of language. Chapter 3 will explain this term in more detail given its centrality to the thesis. The two uses of the word *comprehensive* are related, admittedly. For the sake of clarity, the latter will be used with specific reference to the question from the method that is applied and the former everywhere else in the dissertation.

Methodological clarity refers to the explicitness of how a given approach accomplishes its given aim(s). Methodological clarity is also something that matters significantly because it controls the results. This term will be unpacked further in chapter 3 as it is included in the method of this dissertation.

Research Methodology/Model/Framework: Comparing and Assessing Two Linguistic Frameworks

The method this dissertation employs consists of comparing and assessing the two aforementioned approaches to language study. The essence of the method is that it seeks to use the seven following questions to compare and assess these two frameworks for the sake of supporting the overall thesis. This method draws primarily from the work of Christopher S. Butler who compares functional linguistic approaches to language.[218] First, what is the model trying to account for and why?[219] This question will allow me to

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[218] Butler, *Structure*, 1:xv. See also Butler and Gonzálvez-García, *Exploring*; Butler et al., *Functional*.

[219] Butler, *Structure*, 1:xvii.

note and assess the similarities and differences between the language models. For example, at least two of the functional models that Butler considers share a commitment to typological adequacy that SFL does not share.[220] Second, what kind of methodology is adopted to advance the linguistic theory?[221] Third, what are the cognitive considerations of the approach?[222] Fourth, what is the approach to matters involving levels of linguistic description and their relationship?[223] Fifth, how does the approach treat syntagmatic and paradigmatic relationships?[224] Sixth, how does the theory handle the meaning of puzzling linguistic expressions?[225] Seventh, how comprehensive is the linguistic model?[226] These questions are intended to be exploratory questions to compare and contrast these models of language study.

Outline of Dissertation

Chapter 2 will begin by considering the positive contribution of NT Greek traditional grammars. This chapter will then explain the approach of NT Greek traditional grammars to highlight their limitations. This chapter will also compare how modern linguistic theory improves upon traditional grammar's limitations.

Chapter 3 will outline this dissertation's method. This chapter will also cover relevant methodological questions regarding the nature of the comparisons and assessments that will be drawn from the application of this method.

Chapter 4 will apply the method to both traditional grammar and modern

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[220] Butler, *Structure*, 1:200.
[221] Butler, *Structure*, 1:202.
[222] Butler, *Structure*, 1:201.
[223] Butler, *Structure*, 1:xvii.
[224] Butler, *Structure*, 1:xvii.
[225] Bielik, "Theories," 331.
[226] Bielik, "Theories," 333.

linguistics. This chapter will focus its attention on *how* each approach handles a given question, not the result of their work.

Chapter 5 will focus on five specific examples of grammar. This chapter is especially important because it focuses more narrowly to make concrete comparisons about specific issues that have been addressed. But once again, the focus remains on *how* each approach reaches their conclusions.

Chapter 6 will consider how each approach handles exegesis, one of the larger ends of the entire discipline of the larger theological enterprise. Exegesis matters for language study. This chapter will reveal the relevance of this thesis for exegesis.

CHAPTER 2: THE LIMITATIONS OF
TRADITIONAL NT GREEK
SYNTAX GRAMMARS

Traditional syntax grammars for NT Greek have made an important contribution to the

study of NT Greek. First, they have made a necessary contribution throughout the history

of the study of this language because they have applied the primary approaches of their

historical day in their grammars. The traditional grammarians cited in this chapter are

intellectual giants that did important work. The vast amounts literature and learning that

was required to write the grammars, much less the manual labor of writing the grammars

by hand for many of the grammarians should not go unnoticed.[1] Second, this work has

laid the important groundwork upon which modern linguistic theory would build. Third,

their work has been *the* primary entry point into learning NT Greek syntax.[2] This chapter

does not wish to overlook the larger contribution of traditional grammar despite the

trajectory this chapter will take.[3]

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[1] The original handwritten copy of A. T. Robertson's grammar is still housed at the archives of The Southern Baptist Theological Seminary. I made a trip to see these documents as part of my research.

[2] Students at some schools now use linguistically informed grammars, but the traditional grammars are also still in use. An effort was made to find statistics regarding use of grammars, but none was found. That said, given my informal experience with students from a wide variety of schools, I have discovered that more use traditional grammars than linguistic.

[3] As a side note, it would have been helpful for this chapter, and traditional grammar more broadly, if traditional grammarians made some kind of defense and/or a positive explanation for traditional grammar regarding why they continue to utilize traditional grammar instead of linguistics, or at least defining what traditional grammar is and why they use it. That kind of work would have provided a more focused dialogue partner for this chapter. There are some of these kinds of works for traditional Hebrew grammar: Fuller, "Case"; McDonald, "Grammatical Analysis." Even these two works that are in favor of traditional grammar neither define nor defend traditional grammar. Both of these unpublished works consist of showing examples via simple observation.

Given the thesis of this dissertation, this chapter will focus its attention solely on the limitations of traditional grammar. There are a variety of ways that were tested before settling on the approach taken in this chapter as to how to showcase these limitations.[4] Despite the differences among the grammars throughout their history, much of the traditional approach remains the same. Thus, this chapter will focus on limitations primarily related to traditional grammar as they are seen in these grammars.[5] The more recent grammars will be given primary attention though without neglecting the older grammars.[6]

The layout of this chapter will be as follows. The first section will detail the well-known limitations of traditional grammar. The second section will address the assumptions of traditional grammar. The third section will explain some of the issues related to the method of traditional grammar. Chapters three and four will address this point further in comparison to modern linguistics, but this section in this chapter will comment on issues not covered there. The final section of this chapter will point out some of the issues related to how traditional grammar categorizes the language.

Well-Known Limitations of Traditional Grammar

It is no secret within the larger theological enterprise that traditional grammar has

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[4] One such approach was to survey each grammar individually. Although there is undoubtedly merit in this approach, this kind of survey had a significant amount of repetition given the similar issues throughout the grammars.

[5] The traditional grammars examined, and read entirely, as part of this chapter include: Winer, *Treatise*; Buttmann, *Grammar*; Blass, *Grammar*; Blass et al. BDF; Brooks and Winbery, *Syntax*; Robertson, *Grammar*; Wallace, *Greek Grammar*; Moulton, *Prolegomena*; Moulton and Howard, *Accidence*; Green, *Treatise*; Chamberlain, *Exegetical Grammar*; Moule, *Idiom*; Zerwick, *Biblical Greek*; Köstenberger et al. *Going Deeper*.

[6] If this chapter had focused on the older grammars primarily, an easy objection that someone could make is that some of the more recent grammars do not contain all the issues of the older grammars. I would not argue with this point.

limitations. Porter and Reed shared many of its limitations in their explanation of Greek

grammar since the publication of BDF.[7] This section will include these limitations with

further illustration of each point. First, traditional grammar lacks a systematic approach to

language structure.[8] All languages have a systematic structure of some kind in its own

particular way. The difficulty with traditional grammar is that it applies its own

constraining categories to every language it encounters because it expects to find only

these categories. The difficulty of doing this is that many of these categories do not fit

certain languages. It would not make much sense to speak of English grammar as having

a nominative case because English nouns do not have an inflectional case system; syntax

determines case functions of nominal groups.[9]

Second, traditional grammar fails to develop a rigorous and explicit semantic

terminology.[10] One common area that traditional Greek grammars overlook in regard to

prepositions is their relationship to the case system.[11] In Col 1:16, the grammars do not

help explain if the prepositions in ἐν αὐτῷ ("in him") and εἰς αὐτὸν ("for him") have any

difference and, if they do, how to tell. A grammar like BDF suggests that their meaning

may overlap, but from a linguistic perspective, that is not necessarily the case.[12] This

particular issue is but one small example of the kind of issues across the grammar.

Because the traditional categories have been laid out in isolation to other traditional

categories, a consideration of their relationship is something that traditional grammar

does not consider.

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[7] Porter and Reed, "Greek Grammar."
[8] Porter and Reed, "Greek Grammar," 146.
[9] Porter and Reed, "Greek Grammar," 146.
[10] Porter and Reed, "Greek Grammar," 148.
[11] Porter and Reed, "Greek Grammar," 148.
[12] Porter and Reed, "Greek Grammar," 148.

Part of the reason why traditional grammar fails to develop rigorous and explicit semantic terminology is because they assume their categories from the beginning of the grammar. There is no explanation given as to why certain categories will be used. It is clear from the history of language study that they are applying categories from Latin grammars to Greek, but the grammars themselves are silent as to why and how these categories fit the language.

Third, traditional grammar has internal inconsistencies.[13] BDF claims that the future tense is a tense that conveys future time, but then they provide such uses as the gnomic, relative, modal, deliberative, and purpose uses of the future tense.[14] Given how common these kinds of internal inconsistencies are, they will be picked up on several times throughout this dissertation, especially as the approaches of traditional grammar and modern linguistic theory are compared in chapter 4.

Fourth, traditional grammar prioritizes written over spoken languages.[15] The issue here is that spoken language has a functional and developmental priority for understanding the language than written language does not. Now, for a dead language like Hellenistic Greek, the situation differs slightly, but there should still be caution because it becomes more difficult because the evidence they have has to become the only window through which the entire language period is considered. The limitation finds its roots in the Greek contribution to language study. The Greeks admired literature and that admiration led to an unwarranted assumption that the language of literature was "better" than everyday speech. This same assumption finds its home in traditional grammar

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[13] Porter and Reed, "Greek Grammar," 152.

[14] BDF, cf. § 318 with §348–49.

[15] Porter, "Studying Ancient Languages," 163.

today.[16]

Fifth, traditional grammar describes the language in terms of the language of the students and teachers.[17] Because much of the study of Hellenistic Greek has been dominated by German and English speakers, some major elements of the language are overlooked while false problems in the language have surfaced. One of the well-known issues is that it is thought that Greek conforms to an English understanding of time and tense with a past, present, and future tense, but the latest research into aspect, tense, and time shows otherwise.[18]

Another example of this limitation can be seen in how the Greek article is modeled. Wallace lists the categories of "Monadic ('One of a Kind' or 'Unique Article')" and 'Well Known' ('Celebrity' or 'Familiar' Article)".[19] In Ronald D. Peters' literature survey, he notes that the use of these categories assumes that the Greek article has a one-to-one functional correspondence with the English definite article.[20] He outlines the problems with this assumption: "In English, when the definite article is so employed, it is typically accompanied by change of inflection: italics in writing (*the* article) or rising vocal pitch in speaking. Additionally, these categories only work in English because of the inherent *definiteness* of the article. Since definiteness in Greek is established by more than the presence of the article (even if it is a component of the process), categories requiring definiteness should not rest on the presence of the article alone."[21] The underlying reason why Wallace lists his categories this way is because of his utilization

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[16] Cf. Black, "Study," 237.
[17] Porter, "Studying Ancient Languages," 165; Porter and Reed, "Greek Grammar," 148.
[18] Porter, *Verbal Aspect*, 163–239.
[19] Wallace, *Greek Grammar*, 223, 225.
[20] Peters, *Greek Article*, 37.
[21] Peters, *Greek Article*, 37.

of traditional grammar. Peters puts it this way, "The lack of an overarching theory means that there is nothing that governs, informs, and most importantly limits, this multiplication of categories."[22] This limitation remains one of the overall limitations of traditional grammar when someone tries to describe the language in terms of the language of the students and teachers.[23] Certainly, for pedagogical reasons, the language must be described in the language of the students and teachers to at least some extent. There is no other way for students to understand it, at least initially. But, when that description imports categories from their language that do not fit the language under consideration, then the approach itself is limited. It shows that the approach itself does not have the necessary theory to govern its approach from making mistakes of this sort. Furthermore, this limitation commits a kind of historical anachronism given that the categories do not fit the way Greek handles the article. There is no argumentation as to why these categories fit the Greek language either. Wallace simply provides the categories, some examples from the GNT, and moves on in his grammar.

Sixth, traditional grammar imposes standards of logic that are foreign to natural languages.[24] One area where this limitation can be seen is in the substitution of syntactical categories. This limitation surfaces most in Winer's grammar wherein nearly every grammatical category for tense gets substituted for nearly every other tense.[25] He begins by claiming that each of the categories must be distinct for another, but then proceeds to explain how they can be substituted for another. A. T. Robertson also picks

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[22] Peters, *Greek Article*, 37.
[23] Porter, "Studying Ancient Languages," 165; Porter and Reed, "Greek Grammar," 148.
[24] Porter, "Studying Ancient Languages," 165.
[25] Winer, *Grammatik*; Winer, *Greek Grammar*.

up on this limitation in his grammar.[26] He, however, does not comment on this issue at any real length other than noting it.[27] The underlying problem is a standard of logic imposed upon language that forces this kind of treatment of categories. Despite this point being acknowledged for Winer's grammar, this approach has not gone away. One area where this issue still surfaces is when it comes to substituting the perfect for the present tense with certain verbs like οἶδα, ἕστηκα, πέποιθα, and μέμνησθε. Traditional grammarians treat these so-called perfect tense verbs as present tense verbs. Wallace explains, "The reason why such perfects have the same semantics as presents is frequently that there is very little distinction between the act and its results."[28] Köstenberger-Merkle-Plummer write, "this category is lexically influenced and verbs found in this category should be treated as virtual present tense-form verbs."[29] In this particular instance, what has happened is that the translation of these verbs has revealed an issue with the way that traditional grammar has modeled these verbs. If someone were to follow the way traditional grammar would usually explain such forms, the translations would be non-sensical. As a result, the traditional grammarian is forced to impose their standard of logic upon this instance and substitute categories to solve this dilemma. Here is the same issue of category substitution found in Winer that persists. If a more descriptive and reflective approach to language study was adopted, this issue could go away altogether because there would be more concern for theory and argumentation to

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[26] Robertson, *Grammar*.

[27] Robertson comments further, "[Winer] was not able to rise entirely above the point of view of his time nor to make persistent application of the philosophical grammar. It is to be borne in mind also that the great science of comparative philology had not revolutionized linguistic study when Winer first wrote" (Robertson, *Grammar*, 4).

[28] Wallace, *Greek Grammar*, 579–80.

[29] Köstenberger et al., *Going Deeper*, 301.

support each given category as is consistent with modern linguistic theory. Another approach to this particular issue could be to take issue with the way traditional grammar models verb tenses altogether and generate a more descriptive approach that seeks to avoid these kinds of issues.

Seventh, traditional grammar favors the diachronic instead of the synchronic orientation. This limitation surfaces primarily in the older grammars that compare Koiné Greek with Classical Greek. One of the problems with this orientation is that the way in which traditional categories from Latin have been applied to Classical Greek become the grid through which Koiné Greek is viewed. These categories do not fit either period of the language well. Furthermore, more recent study into language from modern linguistic theory has shown the benefits of a synchronic orientation to language over a diachronic approach. The synchronic approach allows someone the potential to study the language as it is rather than what it "should be" when compared to a different period of Greek. Now, that does not mean that the diachronic approach is useless. Rather, there is a problem of the diachronic approach being applied uncritically to a synchronic description. On the reverse, a responsible use of diachronic analysis can actually improve a synchronic description.[30]

Eighth, traditional grammar employs the comparative approach in a variety of ways as mentioned in chapter 1. Despite making countless comparisons throughout their grammars, they never consider the meaning or significance of the relations they discovered.[31] If someone looks through any of the comparative grammars for NT Greek

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[30] There is a wealth of linguistic literature on this broader topic. One such example would be Tarpent, "Eve," 309–24.

[31] Saussure, *Course*, 3–4.

asking about the meaning or significance of their comparisons even for exegesis, they will be left without an answer because the grammars do not attempt to flesh these points out. On one hand, it is necessary to compare the grammar to something for the sake of learning a given language, typically the language in which the students are learning it. But, on the other hand, like the other comparative grammars throughout history, this comparative approach stops short of developing language study beyond the traditional approach because they are exclusively comparative instead of also being historical.[32] This point helps identify works that are of the pre-linguistic era in this way. A more comprehensive approach would be to provide a more thorough synchronic analysis using a wider corpus and then move throughout the historical periods with the same kind of approach for each period.

Modern linguistic theory has gone much further than the work of these comparative grammars. Modern linguistic theory recognizes the place of comparative work within the history of linguistics, but it prefers to focus on the language synchronically as part of their larger work that considers the nature of language. There are branches within modern linguistic theory that still focus on comparative studies, but they are not divorced from the larger concerns of modern linguistic theory and the significance of their studies is considered.[33]

Ninth, traditional grammar analyzes language atomistically.[34] Most of the grammars divide the sections of their grammars in ways that help beginning students comprehend the information, covering one topic at a time before moving on to another.

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[32] Saussure, *Course*, 4.
[33] E.g., Van Valin and LaPolla, *Syntax*.
[34] Porter, "Studying Ancient Languages," 166.

Although that approach is certainly helpful—as probably most every student would attest—this approach never goes beyond this kind of atomistic way of handling the grammar. It does not go on to consider the relationship between the sections of the grammar. David Crystal has rightly commented on this matter, "It is not in fact so much what traditional grammars actually tell us about language that is the real worrying factor, as what they do *not* tell us."[35]

Tenth, a resistance to the claims of modern linguistic theory also primarily identifies this framework. On the one hand, this resistance is somewhat surprising given the origins of traditional grammar. That is, the Stoics, as far is known from scant references to their theoretical works no longer extant, engaged in theoretical discussions, devoting entire works to such topics. Similarly, despite the Alexandrines being focused primarily on language instruction, their work would provide them with impetus to theoretical reflection as well. Traditional grammar today has had no interest in theoretical reflections that linguistics engages in. But, on the other hand, the underlying reason why traditional grammar reacts this way is because modern linguistic theory challenges one of the primary assumptions of traditional grammar as the next section will explain. There is much more that can and will be said about traditional grammar in the following chapters.

Assumptions

Traditional grammar makes several false assumptions that find their way into the NT Greek grammars. First, the lack of definition regarding what "traditional grammar" is remains a limitation. Recalling the often-cited definition of "traditional grammar"

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[35] Crystal, *Linguistics*, 57.

provided in chapter 1, it refers to the body of knowledge about the correct use of word-forms and syntax transmitted in the West since the early Middle Ages rooted in the ancient Greeks for the study of Latin and Greek and whose categories were used as a template for the study of other languages.[36] This explanation is similar to other such definitions that can be found throughout works on the history of linguistics as it draws from them. Again, as chapter 1 explained, the primary problem with this definition is that it says too little about what traditional grammar is.

There is no question that the grammars covered in this chapter are traditional grammars. But after considering them, someone could still be left asking the question, "What is traditional grammar?" because none of the grammars identifies their grammar as a traditional grammar and then seeks to define what that means. Many of the grammars make comments regarding the focus of their grammar—e.g., some of the things they include in their analysis of the language, and more—but none of them engages in a more direct explanation of exactly what it is they are trying to do. One of the grammars that explains the most about what it is trying to do is that of Robertson.[37] But even with as much detail as he provides, he goes no further. It is, admittedly, harder to fault him and the grammars that preceded his because traditional grammars are all that existed to that point. It would have been helpful if the most recent traditional grammars had engaged in this kind of discussion given their awareness of modern linguistic theory. Both the grammars of Wallace and of Köstenberger-Merkle-Plummer acknowledge modern linguistic theory and explain that what they are doing differs, but they still do not engage in this more fundamental discussion.

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[36] Cf. Blank and Atherton, "Stoic Contribution," 310.
[37] Robertson, *Grammar*, 1–45.

An absence of such discussion can be viewed in at least two ways. First, it may seem to be a moot point given that none of them engage in either an explanation or description of this matter. This interpretation of their silence seems unlikely. The grammarians demonstrate an awareness of how their approach differs from others. Winer's grammar begins by detailing some of the issues he has with the approach of his predecessors who focused on Hebraisms.[38] He, however, neglects to detail precisely what his approach will be. He outlines some of the principles of the rational approach to language study that he adopts and applies to NT Greek that are certainly part of traditional grammar.[39] But he never identifies or explains his overall traditional approach. Whether or not he intended to become a grammatical trendsetter, Winer would go on to set the tone for all subsequent Greek grammars. Despite several of them making sparse comments related to their approach, none of them identifies and explains their approach specifically relating it to traditional grammar with some explanation as to what that is. When this omission is compared to grammars within modern linguistic theory, the omission reveals the limited nature of this approach.

When comparing Halliday's *Introduction to Functional Grammar*, there is ample space given to explaining the nature of the grammar, its approach, their theoretical approach to language, and so on.[40] Engaging in this sort of definitional introductory discussion reveals a more comprehensive approach and methodological clarity of the approach of modern linguistic theory. When the omission is compared to other similar introductions within biblical studies, even by some of the same grammarians who

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[38] Winer, *Treatise*.
[39] Winer, *Treatise*, 1–11.
[40] Halliday and Matthiessen, *IFG*, 1–87.

published other works, this omission appears to be out-of-place. It is commonplace to identify and explain the approach taken in each book.[41] Yet, within grammars, this kind of scholarly discussion is missing. To highlight this limitation further, when someone considers the kind of work that has arisen from modern linguistic theory regularly, there are countless examples of definitional discussions. There are works that cover what modern linguistic theory is, specific frameworks within modern linguistic theory, and much more.[42] Engaging in these kinds of discussions reveals a more comprehensive approach and methodological clarity of the approach of modern linguistic theory. Rather than leaving their approach and methodology to be assumed, modern linguistic theory explains it with clarity.

As a side note, if traditional grammarians engaged in this kind of definitional discussion using the explanations of what traditional grammar is from the history of language-study and responded to its limitations, it would be interesting to see what that kind of discussion would end up looking like. It also makes one wonder if traditional grammarians would still follow this approach given the kinds of problematic assumptions and limitations that this approach has. Regardless, this kind of definitional clarity would bring clarity to this larger discussion.

Anthony Thiselton addresses several other assumptions in an article entitled "Semantics and New Testament Interpretation."[43] Following the consideration of the first assumption above, a second one is the word constitutes the basic unit of meaning to be

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[41] Robertson, *Introduction to the Textual Criticism*; Bock and Fanning, eds., *Interpreting the New Testament Text*; Plummer, *40 Questions*.

[42] Dixon, *Basic Linguistic Theory: Methodology*; Dixon, *Basic Linguistic Theory: Grammatical Topics*; Halliday and Matthiessen, *IFG*.

[43] Thiselton, "Semantics," 75–104.

investigated. This assumption drives how the grammars are structured around words, i.e., nouns, verbs, and participles.[44] There are some modern linguistic theories that accept this same assumption, but they are explicit about why they do so in comparison to traditional grammar's silence on the matter. Third, questions about etymology relate to a kind of "basic" meaning of a word. Fourth, the relationship of language to the world is something other than conventional, such that "rules" may be prescriptive rather than descriptive; this point will be handled in a section below. Fifth, logical and grammatical structure are basically similar or the same altogether. Sixth, meaning always turns on the relationship between a word and the object to which it refers. Seventh, the basic kind of language-use to be investigated is the declarative proposition. To highlight some of these limitations further, Max Black writes: "Until comparatively recently the prevailing conception of the nature of language was straightforward and simple. It stressed communication of thought to the neglect of feeling and attitude, emphasized words rather than speech-acts in context, and assumed a sharp contrast between thought and its symbolic expression."[45] These false assumptions limit this approach especially when compared to modern linguistic theory.

Modern linguistic theory avoids these kinds of unexplained and unsupported assumptions and has even recognized them as such because it is a more comprehensive approach in that it develops theoretical frameworks and reflects on the nature of the history of linguistics and language to avoid these kinds of issues.

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[44] There are some modern linguistic theories that also accept this assumption. The acceptance of this assumption is not the issue in this dissertation per se. The primary issue is *how* they go about their study because even when a linguistic theory accepts this assumption, they do so in a way that is consistent with scholarship within modern linguistic theory. See Audring and Masini, "Introduction," online pre-publication for a survey of word-based theories.

[45] Black, *Labyrinth*, 9.

Issues Related to Methodology[46]

The Nature of the Object

In language study, the object of that study is the language itself. Modern linguistic theory considers the nature of language. Recalling Hudson's work, "The first aim of linguists is to understand the nature of language and of particular languages. Some linguists, however, are motivated by the belief that such understanding is likely to have practical social benefits, e.g. for those concerned professionally with the teaching of the mother-tongue or of second languages, or with the treatment of language disorders."[47] Linguists begin with this fundamental point for the sake of moving from this foundational reflection regarding language because it affects the rest of their research. Although they often differ on the nature of language depending on which school-of-thought to which a given linguist subscribes, they will still include this kind of theoretical reflection given how the theory drives their practice. SFL describes language as a meaning-making resource that focuses on how the semantics have been seen in the lexicogrammar of the language as a functional approach.[48] As such, their entire approach has been affected by this theoretical conviction, even describing the language in functional terms. The way that meaning is described is in term of metafunctions, as chapter 1 explained further. The approach of modern linguistic theory is more comprehensive in this way because its consideration of what language is affects how it models language *in toto* despite the diversity of linguistic models and their differences.

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[46] Chapter 4 will address the method of traditional grammar more directly.
[47] Hudson, "Some Issues," 335.
[48] Halliday and Matthiessen, *IFG*; Halliday and Webster, *Text Linguistics*.

Given the overall limitations of traditional grammar, it does not give much space

in its writings to discussing the nature of their object. Many of the grammars contain a

brief explanation of the history of the language and how it relates to other languages. But

a consideration of the nature of language more specifically cannot be found. Winer's

grammar comes close by describing two elements of language as consisting of a material

and formal element, but his discussion stops short of considering the nature of the object

any further as he quickly transitions to a consideration of his treatment of the language

and a history of NT Grammar.[49] A. T. Robertson includes a brief discussion describing

language as history and as a living organism. It is within this context that he explains his

view of language as reality and something that should be viewed as a whole, meaning

from its historical origins.[50] Daniel B. Wallace describes language as follows, "Language,

by its nature, is compressed, cryptic, symbolic. We can see this on many levels. *Words* in

isolation mean next to nothing–simply because they are capable of so many meanings."[51]

He begins to provide a brief description, but he stops short of arriving at a consideration

of exactly what language is. This omission is a fundamental limitation that affects many

of the rest of the limitations. If there is no theoretical consideration of the nature of

language itself, then the foundation and results of the study will be limited. There are

comments throughout the grammars that point to what these traditional grammars believe

language is despite them not including a discussion of the point. One of the most

commonly shared assumptions regarding the nature of language throughout the grammars

is that language is a resource for exegesis. Exegesis is the primary reason all of the

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[49] Winer, *Treatise*, 1.
[50] Robertson, *Grammar*, 31–48.
[51] Wallace, *Greek Grammar*, 7–8.

grammars exist in the first place. Many of the titles of the grammars include references to exegesis and their introductions discuss that they are intended to be exegetical grammars. The full-title of Winer's grammar is *A Treatise on the Grammar of New Testament Greek, Regarded as the Basis of New Testament Exegesis*.[52] More recently, Wallace's grammar has the title of *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*.[53] Another way this assumption comes through is in the regular discussion of the relevance of exegesis throughout the grammars. For nearly every category they provide, there is some mention to be found regarding the exegetical significance of it.

Nearly everything in traditional grammars is for the purpose of exegesis. Part of the limitation of creating grammars for this purpose is that until language itself becomes the object of study in and for itself as it has within modern linguistic theory, the study will almost always struggle with the kinds of limitations that have plagued language study throughout the larger history explained in chapter 1. Recalling the kind of language study that happened with the Ancient Greeks, their study was driven primarily by philosophical interests, never allowing them to progress much beyond that point. When it came to the Middle Ages, theological interests largely stunted progress. Even with traditional grammar itself, it is an approach that is concerned primarily with the application of its approach and categories to a given language instead of the study of that language in and for itself. Until an approach focuses primarily on the language, the results of the study will always be limited, especially when compared to an approach that focuses on the language as its object as it considers the nature of the object. Where this

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[52] Winer, *Treatise*, title page.
[53] Wallace, *Greek Grammar*, title page.

point creates issues is when traditional grammars seek to find meaning, exegetical or theological, at every single point without considering how a text means in the first-place. It is almost as if the idea from the Middle Ages that theological meaning has to be found everywhere has been adopted in the traditional approach. But without a more focused discussion on what language is that affects how the language is modeled, limitations like this one are likely to remain.

<div align="center">The Scholarship of Traditional Grammar</div>

The development of the scholarship of traditional grammar is problematic. When traditional grammars are considered as a whole, there is an assumption that Greek grammar does not require any further scholarship at the level of the content. Denny Burk explains the issue, "Ten years ago, J. J. Janse van Rensburg observed that many New Testament scholars still operate under the mistaken notion that all of the problems of New Testament Greek Grammar were worked out in the nineteenth century. This false assumption arises from an ignorance of developments in the field of modem linguistics."[54] To put the issue another way, Max Turner writes, "Despite the alarm sounded by James Barr's *The Semantics Biblical Language*—modern linguistics has had relatively little influence on NT exegesis. NT study remains largely dominated by the prescientific 'linguistics' encapsulated in the standard (but now dated) grammars, lexicons, and theological 'dictionaries' and mediated to each new generation of theological students by commentaries and NT Greek primers."[55] Instead of developing the content along these lines, the grammars have focused on becoming more readable and

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[54] Burk, "Linguistic Analysis," 1.
[55] Turner, "Modern Linguistics," 147.

humorous, just as other introductory textbooks do as they appear and then rerelease in subsequent editions. Their focus follows this larger trend of introductory textbooks rather than working on the development of the content of the grammar itself. The primary place that traditional grammar does any of its scholarly work is within the grammars with few exceptions. There are some exceptions to this general trend. Denny Burk's dissertation on the articular infinitive is an exception because he published it in a monograph on the topic rather than making it part of another traditional grammar.[56] But this kind of work is the exception, not the rule. This approach is a very limited approach to scholarship, even by the standards expected within the larger theological enterprise. It is typical to expect a variety of scholarship from books, monographs, articles, and dissertations. Traditional grammar puts its scholarship almost exclusively in their grammars. That is why this chapter has interacted primarily with grammars. Part of the reason surfaces from the trend in grammars to provide grammars that are more user-friendly for students, illustrated with examples, and more humorous, as the subsequent sections will interact with further. The scholarly limitation that results is that the content of the grammar itself does not receive the kind of critical attention it deserves. Rather, the shift is to make the content more "readable," in at least one case, rather than develop the content itself.

When this approach is compared to modern linguistic theory, it can be seen how limited the approach to scholarship within traditional grammar is. Modern linguistic theory develops grammars within its various schools-of-thought, but there is also a substantial amount of literature outside of these grammars that is focused on developing

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[56] Burk, *Articular Infinitives*; Burk, "Linguistic Analysis." Burk's work surveys the characteristics of modern linguistic theory but does not proceed to utilize it; instead he continues with the traditional approach. He has recently presented a paper on the articular infinitive using insights from modern linguistic theory but has not yet published that material.

the scholarship itself. For example, Halliday develops concepts like register within his grammars on SFL.[57] But, there is also a substantial amount of scholarship on register outside of his published grammars.[58]

When this limitation is compared to biblical studies, it seems even more limited within its own field of study. It is commonplace for scholars to develop their work within a variety of mediums without focusing solely on doing so in introductory material. Gospel Studies has a plethora of current introductions, but they also have no shortage of journal articles and monographs.[59] Thus, even within the field that NT Greek operates in, the scholarship of traditional grammar is limited.

Another related issue within NT Greek grammars is that there are plenty of them—well over thirty—and only a handful of the older works still receive any kind of interaction. The larger trend within biblical and theological studies is to interact with and document more of the scholarship, not less. But, within traditional grammar, this is not the case. Part of the issue that surfaces with trying to interact with more of the grammars is that there is so much repetition between them because of the lack of development of the content itself.

Simple Observation

One of the primary assumptions of the traditional approach to studying Koiné Greek is that simple observation is the only sufficient grounds for assigning labels and categories to the various items in Greek. This point is nowhere stated in the traditional grammars

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[57] Halliday and Matthiessen, *IFG*; Halliday and Webster, *Text Linguistics*.

[58] Halliday and Hasan, *Language, Context*; Martin and White, *Language of Evaluation*; De Beaugrande, "Register."

[59] Bird, *Gospel*; Bauckham, *Jesus*.

because it is one of the assumptions that traditional grammar makes as chapter 1 explained. The traditional grammars for NT Greek do precisely the same thing when it comes to how they go about their handling of categories. The grammarians provide a certain set of categories that constrain what will be considered, and they find what they intend to find in the language. It is the "look, and it will be found" approach described in chapter 1. The grammars almost always provide examples of what they found, but they do not provide any kind of theory or argumentation to support *how* they found what they did.

The history of this approach as applied to grammars of Koiné goes back to Winer's grammar.[60] He provides the categories he intends to find, and he finds them with no explanation of how he found them. This approach continues on from Winer through the most recent grammars like Köstenberger-Merkle-Plummer's grammar.[61] The grammars, of course, provide examples of what they found via simple observation. This approach, however, remains limited because the grammars show repeatedly that there is more to it. There is widespread disagreement about how to assign and classify certain categories. One of the more common issues is between how to decide whether a given use of the genitive case should be labeled subjective or objective, specifically when it comes to exegetically and theologically significant phrases such as πίστις Χριστοῦ ("faith in Christ" or "Christ's faithfulness"). The literature on this debate is extensive, even having entire monographs written on just this one issue.[62] The debate about this matter is important here simply because it demonstrates that classifying this genitive case is not

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[60] Winer, *Grammatik*.
[61] Köstenberger et al., *Going Deeper*.
[62] Bird and Sprinkle, eds., *Faith*; Hays, *Faith*; Dunn, *Theology*.

simply a matter of observation. There are other exegetical and theological reasons why

someone might select one category over another. That is, what someone simply observes

depends upon their perspective and how they understand the context. This issue

highlights the underlying limitation of this entire traditional approach. It oversimplifies

the process of assigning categories and demonstrates that this approach is not enough.

The grammarians themselves use this approach because their practice reveals that the task

of assigning categories is more complicated than their approach claims. The traditional

approach to simple observation is also limited when compared to modern linguistic

theory. No doubt they are both observing the language in a broad sense, but the overall

pattern is to develop descriptive categories that are tested within a given language and to

support these categories with empirical research. Chapters four and five will highlight

this approach with more detail with examples.

The Corpus

Traditional grammar for NT Greek has become more and more restricted to the corpus of

the NT throughout the history of NT Greek grammars. Some of the older grammars

sought to quote from a wider selection of Greek. Most notably would be Winer's,

Robertson's, and Moulton's grammars that utilize a wider array of Greek than the NT.[63]

The more recent grammars, however, have in view only the NT. Wallace's and

Köstenberger-Merkle-Plumer no longer include these kinds of references in their

grammar. They do not explain why they no longer include these references. Furthermore,

there is little about their corpus that they intend to examine; it is stated that they will

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[63] Winer, *Grammatik*; Robertson, *Grammar*; Moulton, *Prolegomena*.

include examples from the NT with translation to illustrate their various points, and that is it.[64] There is a wide variety of Greek sources from the same time period that could be included. The Greek of the NT, Koiné Greek, is part of a larger segment of the history of the Greek language known as Hellenistic Greek.[65] Furthermore, there are large amounts of other Greek documents related to Christianity that could be included in the corpus.[66] Much of this literature has also been added to standard Bible software packages (BibleWorks, Accordance, Logos) and other online databases that can aid in this kind of research.[67] The significance of this limitation is that when language study happens on such a limited corpus, the value of the claims made on the syntax of the language decreases because they have not been tested against a wider corpus. Part of the reason why the focus is on the NT primarily or exclusively is because the traditional approach prioritizes literature over non-literature. Given that the literature of the NT possesses the most value for traditional grammarians, they limit the ongoing usefulness of their discussions. When this more limited approach is compared to modern linguistic theory, the degree of the limitation only becomes greater given their emphasis on having sufficient corpora.[68] This more comprehensive approach allows for the work of modern linguistic theory to make more substantiated claims on the language itself than traditional grammar is able to do. But this limitation is related to others mentioned in this chapter. Even if they expanded the corpus, it would likely make little difference for this approach because it depends on simple observation and does not seek to make testable statements

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[64] Köstenberger et al., *Going Deeper*, 3–4.

[65] Horrocks, *Greek*.

[66] E.g., Holmes, *Apostolic Fathers*.

[67] Unfortunately, BibleWorks recently went out of business, but the owner has informed me that he is in talks with some larger companies about its acquisition so the software can be ongoing.

[68] Some examples include Halliday, "Corpus Studies," 30–43; O'Donnell, *Corpus Linguistics*; Partington, *Patterns*.

in the same way that modern linguistic theory does. Their statements are not tested at all and are often not even stated specifically enough to be testable. The grammarians are going to find what they intend to find from their traditional categories whether they have more or examples or not given how their categories constrain what they consider and what they do not.

The Prescriptive Approach

Traditional grammar is a prescriptive approach to language study. As mentioned in chapter 1, throughout the history of the development of language-study, what has resulted in traditional grammar is an orientation to language that prescribes categories from Latin to Greek, and other languages, and these categories constrain what will be and what will not be considered. These categories are a key part of what "traditional" means in the term "traditional grammar." To provide an example, recalling the questionnaire-completing nature of traditional grammar described in chapter 1, there is a certain amount of prescription in studying a language this way. That is, there is an underlying assumption that the categories in the questionnaire will fit the language under consideration regardless of the language or the period of that language that is under consideration. There is no discussion anywhere as to whether or not these categories will, in fact, do just that. It remains assumed. Most of the grammars start out by providing some introductory comments, provide a table of contents of everything they intend to cover, and then they cover it. Although most published books do this same thing, there is no discussion of why the categories cited are used or why other categories or areas are not going to be considered. Instead, the categories and subcategories that are used constrain what will be

and what will not be considered as part of the traditional notion of grammar. There is no kind of reflection or theory and argumentation to provide any kind of support or explanation for any of it.

Difficulty arises for this approach when features of the language are unable to be accounted for in the given framework. Finite Greek verbs, for example, encode both person and number with their personal endings. They are monolectic in nature.[69] Traditional Greek grammars take an atomistic approach to language study, as previously mentioned, and part of the issue that results is that there is no consideration of how each section of the grammar relates to the other. In this case, then, the grammar handles the noun and then the verb separately. An approach that is more descriptive of Greek as it is might handle the verbs differently given that they can encode both noun and verb person and number in one term whereas a language like English cannot. But given that traditional grammar takes a prescriptive orientation, it continues to prescribe its own categories as-is rather than developing other descriptive categories that handle this phenomenon in Greek. Traditional grammars fail to account for this phenomenon because they do not consider the relationships between the sections of their grammars. There are at least two separate systems of number and grammarians cannot assume that they function in precisely the same way. Köstenberger-Merkle-Plummer demonstrates an awareness of this issue, even by discussing the issue with linguistics sources.[70] But their grammar does not break away from their prescriptive approach by developing other categories to do so. A descriptive approach would seek to describe language based on a wide corpus and test the categories that are used to understand the language. For

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[69] Porter, *Idioms*, 286–97; Dover, *Greek Word Order*, 1.3.1–1.3.4.
[70] Köstenberger et al., *Going Deeper*, 190.

example, as scholars have sought to apply a linguistic framework like SFL to NT Greek, they have adopted the framework not entirely as it is developed for English in the work of Halliday, but they have utilized other terms to describe Greek within this same framework in places like OpenText.org.[71] In this case within traditional grammar, there is recognition of this particular difference between Greek and English, but there is no effort to retool the prescriptive traditional language that is utilized in favor of other terminology that is more descriptive of what is going on.

The second way that the prescriptive approach is seen is in the development of rules for how the language is supposed to work. This approach to language study is a very limited way of studying a language because languages regularly break these neatly constructed rules. Furthermore, these so-called "rules" change over time. Traditional grammar has shown an awareness of exceptions to their rules, typically by labeling it as an exception and moving on, e.g., how a neuter plural subject can take a singular verb.[72] Where this issue demonstrates itself to be problematic at the level of syntax is when grammarians develop what they consider to be common uses of a particular syntactical category versus less-common and/or abused categories. Wallace's grammar uses symbols in the grammar to denote common uses and those that are abused categories.[73] The way Wallace intends for these symbols to function, as he explains in a section of the preface that explains how to use his grammar in the classroom, is that students should begin with the more common categories and then be aware of the rarer categories, though he does not provide any kind of symbol for rarer categories.[74] He explains that the more common

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[71] O'Donnell et al., "Introduction."

[72] BDF.

[73] Wallace, *Greek Grammar*, abbreviations; e.g., 36.

[74] Wallace, *Greek Grammar*, xix.

categories "should be learned" whereas the others need not be.[75] Deciding which

categories are more common and "should" be learned versus what has been decided is

rarer is part of a prescriptive approach. Wallace does not provide any support to prove

that these more common uses are in fact more common or similarly for the rarer

categories, or even for the abused categories. There is also no consideration regarding the

significance of frequency of occurrence. One of the assumptions at work here is that if

something occurs more frequently, it is more important because it shows how the

language *should* work according to traditional grammar's modeling of the language. The

rarer categories, then, function as exceptions to the rule—hence the same kind of

prescription used before but now in a slightly different way. Although Wallace's

grammar is the only one that is cited here, this issue is not limited to his grammar as other

grammars make similar moves, albeit without the use of symbols. Table 1 below will

illustrate this issue for the dative cause from all the grammars included in this chapter.

Proper and Improper Greek

Another issue that surfaces with some of the comparative grammars concerns their

adoption of proper and improper Greek on the basis of their comparisons of NT Greek

with Classical Greek. Mathewson and Emig explain the situation as follows:

> Almost the opposite of the previous observation is found in many older grammars,
> such as BDF, that compared the Koine Greek of the NT to earlier Classical Greek.
> NT Greek grammar was judged by how well it measured up to Classical Greek
> standards. The general consensus was that the Greek of the NT was poorer or
> deficient, or that its users were less competent, or the like. Even today one still hears
> or reads statements such as, "the writers were careless in their use of Greek," or
> claims that this or that construction is "sloppy," "bad," or "improper" Greek.[76]

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[75] Wallace, *Greek Grammar*, xix, though it has been said from some of his own students that in practice he requires them to learn all his categories verbatim.

[76] Mathewson and Emig, *Intermediate Greek Grammar*, xx.

The comparative grammars that focus on comparing Koiné Greek with Classical Greek end up going in this direction given their understanding of Classical Greek as more proper than Koiné. BDF does this with its repeated contrast of Koiné Greek with "pure Greek."[77] This approach is limited because of the nature of language. The approach of modern linguistic theory remains different and sheds light on the nature of language. Picking up where Mathewson and Emig left off in their explanation of their descriptive approach,

> Instead, throughout the pages of this grammar we have avoided making judgments as to the correctness or incorrectness of the grammar used by NT authors. It is our conviction that the job of grammar is to be descriptive of how language is actually used, not to be prescriptive and make judgments about how it 'ought to be' used. Languages change and evolve, as it is illegitimate to hold up one period of the Greek language's use as superior to another and then judge a given usage to be 'poor' or 'incorrect.' The 'correct' grammar is that upon which language users agree.[78]

Utilizing a descriptive approach avoids these kinds of comments altogether because it is not prescriptive. A prescriptive approach finds itself concerned with correct and incorrect word usage—that is part-and-parcel of what a prescriptive approach has always been.

The Relationship of Grammar to Lexicon

One area of consideration that traditional grammars for NT Greek neglect entirely is the relationship of grammar to lexicon. If someone were to construct their view of the relationship, it would most likely be that these kinds of studies should remain separate from one another given how traditional grammar and traditional lexicography have developed over their various histories. That is how traditional grammars, even outside of

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[77] E.g., BDF § 259.

[78] Mathewson and Emig, *Intermediate Greek Grammar*, xx.

NT Greek, have viewed and developed their work in these two areas.[79] The work has developed separately with scholars focusing on grammar *or* lexicography.[80] This approach is very limited because of the interconnectedness of the two.

Working from the approach of modern linguistic theory, Dixon writes, "A language is made up of two independent but interlocking parts—grammar and lexicon. The grammar is a little like a city centre—well-traversed thoroughfares, feeding into each other, replete with signs and signals and short cuts. The lexicon is somewhat akin to a parking lot—full of vehicles which will leave as needed, to engage in traffic within the city."[81] He goes on to explain how grammars and lexicons should be produced "in concert" with one another given how close their relationship is within the approach of modern linguistic theory. Other linguists reveal the closeness of their relationship by combining the two parts into one, e.g., SFL models language as having lexicogrammar, a term coined by Michael Halliday to highlight the continuity between lexis and grammar.[82] These two parts of the language are interlocking systems that affect one another regularly.

The Interaction with Scholarship from Modern Linguistic Theory

Traditional grammars are limited because the way in which they interact with scholarship from those who have applied insights and the approach of modern linguistic theory to NT Greek. There are at least two major trends as to how NT Greek traditional grammarians

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[79] Dixon, *Basic Linguistic Theory: Methodology*, 48.

[80] For a further consideration of NT lexicography, see Lee, *History*.

[81] Dixon, *Basic Linguistic Theory: Methodology*, 47.

[82] This term is discussed in countless places, but for some reference, see Halliday and Matthiessen, *IFG*; Halliday and Webster, *Text Linguistics*.

have interacted with modern linguistic theory. First, until 1961 when Barr sounded the alarm for the need of adopting a semantic approach from modern linguistic theory in light of the fallacies of the traditional approach as instantiated by biblical theology at the time, the grammarians largely ignored modern linguistic theory in toto despite being aware of it. This trend began with the publication of A. T. Robertson's grammar. Saussure's work, *Cours de linguistique générale* (*Course in General Linguistics*), was originally published in 1916. Although Robertson's first edition was released in 1914, his grammar would be published in a third edition in 1919. In that edition, he reveals an awareness of more recent publications through 1918, including Leonard Bloomfield's *An Introduction to the Study of Language* (1914).[83] Robertson even showed an awareness of other publications that Saussure referenced as leading up to the dawn of modern linguistic theory, e.g., W. D. Whitney's *Life and Growth of Language* (1875), in Robertson's first edition.[84] But the approach that Bloomfield, and Saussure, advocated was ignored in favor of the traditional approach. Whether or not Robertson intended to be a trendsetter is something that will likely remain unknown, but his grammar would set a trend subsequent grammars to ignore modern linguistic theory.

The second trend within traditional grammar during the current period of NT Greek grammars is to demonstrate an awareness of some of the claims that are being made only to reject most or all of it in favor of the traditional approach, with or without support for doing so. Köstenberger-Merkle-Plummer write, "While linguistic scholars may debate what exactly a sentence is, the following definition is helpful: a sentence is a

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[83] Robertson, *Grammar*, lxxxv, citing Bloomfield, *Language*.

[84] Robertson, *Grammar*, xxxix. It is truly remarkable that in Robertson's time when word-processing software, computers, and the internet all did not exist that he was able to study current with recent publications and incorporate them as quickly as he did.

complete grammatical unit that includes or implies a subject and a predicate."[85] To

illustrate how linguistic scholars may debate what constitutes a sentence, they cite

Richard A. Young's NT Greek grammar that seeks to integrate modern linguistic theory

with traditional grammar.[86] There are several limitations that arise from this interaction.

First, part of the limitation of their use of Young's grammar is that he does not survey

literature from modern linguistic theory to substantiate this statement. He merely states it

and moves on. Young himself is not a linguistic scholar either; he neither has a degree

nor publications in linguistics beyond his grammar. Thus, the citation of Köstenberger-

Merkle-Plummer is not even from modern linguistic theory. There are other places where

they cite scholarship from modern linguistic theory as it has been applied to the study of

Koiné Greek, but the pattern is the same. They remain mostly traditional with the

occasional adoption of an insight from modern linguistic theory. The discussion of the

traditional understanding of tense above highlighted this point. Second, another limitation

is that whatever was considered to be part of modern linguistic theory was dismissed for

what Köstenberger-Merkle-Plummer considered to be "helpful," as cited above, without

any kind of explanation as to why. The definition of the word "helpful" is assumed. From

reading their preface in which they explain how they want their grammar to be

"beneficial for teachers and students," they explain that they want their grammar to be

"user-friendly" for students.[87] Based on this discussion, it seems most likely that what

"helpful" means is pedagogically as they have worked with students with previous drafts

of their grammar as they tested out given that is how traditional grammars are used. If

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[85] Köstenberger et al., *Going Deeper*, 437.
[86] Young, *Intermediate New Testament Greek*, vii.
[87] Köstenberger et al., *Going Deeper*, 1–2.

that is indeed their reasoning, what is perceived to be "helpful" for students seems like a very subjective model for deciding what should and should not be gleaned from modern linguistic theory, changing year-to-year based on the students and their background. A student with a background in modern linguistic theory may, in fact, find the work on NT Greek to be "helpful" whereas students who were trained in traditional grammar may not.

Getting back to their handling of modern linguistic theory more specifically, this kind of interaction is limited because there is neither an effort to integrate the work of modern linguistic theory nor to disagree with it meaningfully. It is surprising that these authors of this particular work made this choice given what the first-named author has to say about linguistics elsewhere. Outside of the grammar by Köstenberger-Merkle-Plummer, Köstenberger has written regarding the importance of modern linguistic theory. Speaking specifically to the debate between Porter and Buist Fanning on verbal aspect, Köstenberger writes, "Who was right, Porter or (Buist) Fanning? I must confess my sympathies lay decidedly with Porter, not only because of my mentor, Don Carson's, influence (whether or not he realized it), but also because of my independent assessment. I agreed with Porter's radicalism: what was needed was not merely a tweaking of the conventional way of thinking about Greek verbs; the field needed a revolution from the ground up," referring to the approach of modern linguistic theory being applied to the study of NT Greek.[88] This reference to a "revolution" is the kind of paradigm change that modern linguistic theory needs. Köstenberger continues by comparing the limitations of traditional grammar when he writes, "Language use, when it came to Koine Greek, cannot be reduced to an objective system of grammatical classification with a

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[88] Köstenberger, "Foreword," xx.

sophisticated taxonomy of labels; it has an inescapable subjective element that

conventional grammars have failed to adequately recognize."[89] Comparing these two

quotations, it would appear that Köstenberger would agree that traditional grammar is

limited in comparison to the more comprehensive approach and methodological clarity of

the most recent research into language consistent with modern linguistic theory. What is

surprising is that these words were published later in the same year that Köstenberger co-

authored a traditional Greek grammar. Instead of continuing to advocate for the position

of modern linguistic theory, Köstenberger places these comments in the foreword of a

book on the Greek verb that provides a wide variety of scholarship, both traditional

grammar and some work from modern linguistic theory, that claims to provide a new way

forward between the perceived "stalemate" of the debate between Porter and Fanning.[90]

The underlying reason why traditional grammarians continue to reject the work of

modern linguistic theory is that the approach rejects their primary methodological

approach of simple observation being sufficient. But that is not the only reason.

Introducing one of his other works, Wallace explains why:

> There are three limitations in the method of this study. The first has to do with the
> imperfect state of linguistics—a discipline that is still in a state of flux. Partially
> because of such shifting currents, the approach taken in this work will not be tied to
> any one school. At the same time, even the various competing schools of linguistics
> find a significant amount of common ground.[91]

There are a number of problems with this explanation. First, Wallace's evidence does not

support his argument that linguistics is "imperfect" because it is supposedly in some kind

of "state of flux." Claiming that modern linguistics is in a state of flux because there are

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[89] Köstenberger, "Foreword," xxi.
[90] Köstenberger, "Foreword," xxiv–xxv.
[91] Wallace, *Granville Sharp's Canon*, 18.

so-called "shifting currents" and "various competing schools of linguistics" does not

prove that point any more than if someone claimed the same thing regarding the larger

theological enterprise. In fact, someone unfamiliar with the larger theological enterprise

could argue the same following this reasoning. The diversity of terminology,

methodology, objectives is just as great, if not greater, than modern linguistic theory.[92]

For example, if someone came to a seminary or divinity college and wanted to study the

Bible, immediately the school would ask that person to choose between the Old and New

Testaments, or whether they wanted to focus on theology, or some other related field, i.e.,

Church History, and Ethics. Furthermore, even within NT Studies alone, the complexity

abounds. For example, social-scientific criticism, historical criticism (form, source,

redaction), literary criticism (narrative, reader response, deconstruction), and more find

their place in NT Studies.[93] Similarly, there are countless topics within NT Studies that

have conflicting descriptions even within the same subfield, e.g., conflicting

understandings of what the genre of a Gospel is.[94] Trying to enumerate the sheer number

of conflicting descriptions of a single phenomenon within biblical studies alone is

probably impossible. This discipline alone is highly complex. This level of complexity

does not mean that NT Studies is in a problematic "state of flux". Wallace is more than

aware of the levels of complexity within NT studies. His grammar is the one that most

engages in debates on a variety of issues within NT studies by showing how the grammar

of Greek affects these debates. Higher levels of complexity point to higher levels of

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[92] Anderson and Moore, *Mark*; Crossley, *Reading the New Testament*; Epp and MacRae, *New Testament and Its Modern Interpreters*; Fee, *New Testament Exegesis*; Land, "Methods"; Marshall, *New Testament Interpretation*; Osborne, *Hermeneutical Spiral*.

[93] For a survey of each of these areas, see Porter, ed., *Dictionary of Biblical Criticism*.

[94] For three conflicting descriptions of the same issue, see Burridge, *Gospels*; Shuler, *Genre*; Talbert, *Gospel*.

development of a discipline, not "flux." Wallace balances this point by recognizing that the various schools of linguistics share "common ground," but he offers no more clarity to help support and reconcile his comments even with the discipline within which he works.

Part of Wallace's rejection comes from a lack of formal training in the area: "second is my own lack of formal training in linguistics. My mentor has stated it well; I merely mimic his *caveat lector*."[95] Wallace cites Buist Fanning's discussion of his approach: "I have struggled in writing this [work] with the difficulties of working across two or three fields of specialized research (linguistics, Greek philology, and NT studies), each of which has its own terminology, history of research, and questions of method that form the setting for the treatment of issues."[96] There is no question that working within two or three fields provides a measure of challenge. Fanning continues: "I hope that students of each of these fields will find something of value in this [thesis], but it will be clear to linguists and philologists that a NT student has ventured as an amateur into their domain. I ask for their patience where I have failed to set the issues within the larger framework of research in these fields, and I hope that this has not vitiated my conclusions."[97] On this basis, Wallace explains his approach: "My own dilettante involvement with linguistics, then, also contributes to the lack of allegiance to any particular linguistic theory. The conclusions of this treatise might therefore not be as tidily nuanced as some would like, and certainly will not be packaged in the *termini technici* of any school of thought, but it is hoped that they will be nonetheless valid."[98]

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[95] Wallace, *Granville Sharp's Canon*, 18.
[96] Fanning, *Verbal Aspect*, v–vi.
[97] Fanning, *Verbal Aspect*, v–vi.
[98] Wallace, *Granville Sharp's Canon*, 18.

There remain a number of issues with what Fanning wrote, and how Wallace adopted it. First, if someone plans to do interdisciplinary work, they need to be able to do it well, not as an "amateur." Second, failing to deal well with these fields has vitiated Fanning's conclusions, as Porter explains, "In all, Fanning's treatment is a linguistically unprincipled treatment of an important linguistic topic, verbal aspect."[99] Fanning has dealt with a topic from modern linguistics using traditional grammar, two opposing frameworks for language study. That is not to say that linguistics owns the topic of verbal aspect. But to deal with a concept from linguistics in a "linguistically unprincipled treatment" represents an odd contradiction. Borrowing a concept from linguistics only to redefine it is problematic. It would have been more accurate to use the term *Aktionsart* in place of Fanning's use of verbal aspect.[100] Third, Wallace's adoption of this approach remains problematic. Peter Cotterell and Max Turner explain: "Linguistics is concerned with the formal study of human language. The Bible is written in human languages and so linguistics as a discipline should be relevant to everyone who is trying to understand and to interpret it."[101] Thus, if Wallace is interested in trying to understand and interpret the Bible better, linguistics has to be relevant, not merely something with which one has a "dilettante involvement."

When turning to modern linguistic theory, it is a field that has repeatedly learned from other fields than its own. In one of the historical surveys, consideration was given to the standards of historiography more broadly.[102] But traditional grammar has not shown this same kind of willingness to learn from other approaches. Instead, it largely rejects

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[99] Porter, Review of *Verbal Aspect*, 128.
[100] Porter, Review of *Verbal Aspect*, 128.
[101] Cotterell and Turner, *Linguistics*, 9.
[102] Davies, *History*, xxi–xx.

what does not fit its traditional categories and what it does accept, categories like verbal

aspect, traditional grammar treats it like any other traditional category.

Underdevelopment

Another limitation of traditional grammar is its underdevelopment when compared to

modern linguistic theory. Traditional grammar makes the whole process of understanding

the Greek language seem simple. Someone is supposed to read the grammars, learn the

categories, and apply them in a similar fashion. But part of the problem is that traditional

grammar lacks the needed explicitness at every step. It does not consider what a language

is, how it means, what kind of theory can be used to understand it, what the categories

mean, how to distinguish them clearly from other categories, and what counts as evidence

in support of how the categories are applied. Traditional grammar is too simplistic at

every step in this process because it is silent where explicitness is needed.[103] David

Crystal referred to this issue in his analysis of traditional grammar: "It is not in fact so

much what traditional grammars actually tell us about language that is the real worrying

factor, as what they do *not* tell us."[104] It is likely that some traditional grammarians would

argue back that simplicity is to be preferred according to Occam's Razor.[105] Wallace

makes that very argument in response to Porter's position on time in the indicative.[106]

While Occam's Razor is important and even employed in some linguistic work within

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[103] This point may come as a surprise given the length of some of the grammars, e.g., Robertson's is 1454 pages. But when it comes to someone's approach, it is not always the case that size matters because this issue remains.

[104] Crystal, *Linguistics*, 51.

[105] Wallace, *Greek Grammar*, 510.

[106] Wallace, *Greek Grammar*, 510.

biblical studies,[107] the silence of the approach of traditional grammar leaves a reader not with simplicity but with lots of questions, and/or anomalies, regarding what this approach does not explain.

Pedagogy

The traditional approach to grammar is limited when it comes to pedagogy given the subjectivity of the approach. One of the common pedagogical issues when it comes to applying the traditional approach of simple observation to classifying the various structures of the language into the syntactical categories that traditional grammar provides is teaching others how to do it. All of these grammars exist for this larger goal. A common difficulty of this approach is that students regularly select different categories than what the grammar or their teacher says is correct or incorrect. I have seen this issue firsthand while working as a teaching assistant at a school that focuses on the traditional model. Very dedicated students regularly expressed frustration with this approach because it seemed so subjective. The most common remark from the students is the subjectivity in assigning categories. On the one hand, the professor and textbook would expect that one particular category would be assigned, but, on the other hand, the students would select different categories—sometimes everyone in the class selecting different categories than what the professor had expected. Certainly, this phenomenon could be due to students needing to learn the categories better and one might expect this to change over time. But what I started to discover is the lack of clarity regarding how some categories can be distinguished from others and how widely categories differ from

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[107] Christopher D. Land employs this principle in his explanation of the integrity of 2 Corinthians (Land, *Integrity*), as chapter 5 will highlight.

grammar to grammar. Students are not the only people who struggle in this area. Commentaries engage in this sort of disagreement because of the adoption of the traditional approach to NT Greek.[108] It is the approach that is the issue here. It lends itself to this kind of subjectivity because what one person simply observes differs from what someone else does. The end result of what is happening is that students are not learning from this approach. Although students will pass the required courses, most will jettison their use of the languages shortly thereafter. In fact, other resources have arisen to help with this phenomenon that revisit the basics of this approach for the sake of helping students and pastors avoid "apostasy" from the biblical languages. From a pragmatic perspective, this approach to the study of biblical Greek is not working. If students stop using it because they find it too difficult to keep up with and some of the professors have created resources to remind them, that at least says something about the limitations of the approach itself.[109] Robert W. Funk also notes regarding this point: "Although in almost daily touch with some Greek text for twenty-five years, I find that each time I teach beginning Greek from a traditional grammar, it is necessary for me to recommit portions of that grammar to memory."[110] Although he was primarily speaking about the paradigms, he speaks to more than that when he comments further, "Knowledge of the 'grammar' did not appear to guarantee knowledge of the language. It then occurred to me that traditional grammar might be something apart from the ability to read Greek, in fact,

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[108] See Denny Burk's article, Burk, "Righteousness of God," for a survey of the kinds of disagreement over one genitive construction.

[109] This point does not intend to communicate that the adoption of a linguistic approach avoids this issue altogether. But the adoption of a linguistic approach leaves students with an understanding of how to analyze *how* a language means to discover *what* it means, even if that happens only with an English translation of the Bible. Traditional grammar does not leave students with this understanding because of its focus on *what* the language means.

[110] Funk, *Beginning-Intermediate Grammar*, xv.

might be an impediment to such ability."[111] Funk was initially hesitant to reconsider

traditional grammar in favor of linguistics, but once he did, he concluded that a different

approach was needed for teaching Greek—hence the production of his linguistically

informed grammar.[112] There is undoubtedly more to this issue than the approach of

traditional grammar itself, e.g., pastors often have to juggle many tasks, and keeping up

with the biblical languages is one among many that may or may not seem as pressing as

others depending on the church in which they serve. Nevertheless, the approach itself is

part of the larger pedagogical issue. This approach to pedagogy is not even current with

standards for pedagogy within biblical and theological studies.[113] The current trend

within these works is to teach in a way that is conducive for adults that engages them in

the learning process in a way that matches their learning styles and characteristics as

adults. Despite traditional grammar's emphasis on teaching the language, the grammars

themselves have not stayed current in this regard.[114]

Furthermore, when it comes to second language acquisition (SLA), modern

linguistic theory offers a far more comprehensive and methodologically clearer approach.

When considering the approach as a whole, there are several statements regarding it that

Hudson provides.[115] First, when children learn to speak, they learn a language from their

language models. Second, their main source of information is older people. Third,

children of school age learn more from their peers than their parents. Fourth, there are

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[111] Funk, *Beginning-Intermediate Grammar*, xv.

[112] Funk, *Beginning-Intermediate Grammar*, xv–xvi.

[113] E.g., Lawson, *Professor's Puzzle*; Porter, ed., *Those Who Can*; Litfin, *Conceiving the Christian College*.

[114] This is also not to say that professors who utilize traditional grammar do not make use of the literature on pedagogy within the larger theological enterprise. They might do just that as they teach in their classrooms. The point here is that these sorts of discussions have not influence the actual grammars themselves despite the focus on teaching the language.

[115] Hudson, "Some Issues," 338–39.

considerable differences between children when it comes to the speed at which they acquire active use of specific parts of language. Fifth, when a child performs poorly in a certain context, there may be other factors causing it, such as low motivation for speaking or unfamiliarity with the conventions for use of language in such situations. Sixth, by the time children reach primary school, they are able to command a range of different varieties of language for use in different situations. Seventh, some parts of their language use are indicators of their age, being children, that they will abandon by adulthood. Seventh, children must want to accept different models of speaking before they will do so, even if their current model is known to be deficient. Eighth, mastering a language requires a great amount of knowledge and much of that knowledge is unconscious.

There are important points to keep in mind from Hudson's work. First, there should be attention on just how detailed and progressive these statements are regarding the nature of SLA. There is careful consideration at every important step in the process of the development of children learning to speak a language. There is also a significant amount of statements made regarding how children learn at each stage of their progression. Traditional grammars, however, despite being an approach that focuses primarily on pedagogy, does not reflect on the process of SLA though that is their task, albeit only at a written, reading-level for NT Greek. Part of this omission is the approach of traditional grammar itself because it constrains what will and what will not be considered, and another part is the overall neglect of modern linguistic theory that traditional grammar has because of their self-imposed constraints. If traditional grammarians were to include something like what the scholarship surrounding SLA has done—at least as represented by these statements from Hudson's work—they would

likely not focus on children given that most of the people using their grammars are adults. And that is the main reason this section includes Hudson's statements on SLA in the first place. Although these statements speak to somewhat of a side issue regarding the internalization of a language, these statements highlight a lack of consideration of SLA altogether on the part of traditional grammarians. What is missing from traditional grammars is a consideration of how their grammars plan to meet the learning outcomes about which they intend to bring. Linguistics speaks to these areas, but traditional grammar has yet to engage in these kinds of discussions despite being around for quite some time.

Second, SLA is an entire sub-field within modern linguistic theory for that very reason.[116] This same kind of reflection is missing from the traditional grammars. Certainly, there are some notes in some of the grammars regarding how the grammar can be used in the classroom. But there is no reflection regarding the nature of SLA anywhere to be found within the area of traditional grammar.

Issues Related to Categorization

The Number of Cases

Part of what "traditional" in the term "traditional grammar" involves a set of categories that constrain what will be considered and what will not be. Yet, the grammars themselves show a wide variety of categories. In the nominal system alone, there is disagreement about how many cases there are, specifically differing on the number of cases related to an understanding of the dative case as either a singular or three-fold case.

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[116] Nava and Pedrazzini, *Second Language Acquisition*; Gass et al., *Second Language Acquisition*.

Dana and Mantey write, "The dative, locative, and instrumental cases are all represented by the same inflectional form, but the distinction in function is very clear—much more so than the distinction between ablative and genitive."[117] The trend within traditional grammars for the nominal system is to assign different categories based on inflectional forms, e.g., nominative, genitive, dative, accusative, and vocative. But, when it comes to the dative case—and especially the genitive case, dealt with below—there is a split within the grammars about whether there is one dative case or three, the classic five versus eight case discussion within the nominal system. More recent grammars describe the disagreement, but they do not attempt to resolve it because this matter remains a standing issue of disagreement within traditional grammar.[118] Part of the reason this remains an issue is because traditional grammars have adopted Latin categories to model the Greek noun case system. In fact, many of the earliest NT Greek grammars arose out of direct dependence on Classical Greek grammars from their dependence on traditional Latin grammars. Winer based his grammar off of Hermann's Classical Greek grammar.[119] Alexander Buttmann had originally conceived of his grammar as an appendix to his father's Classical Greek grammar.[120] Classical Greek grammar has also influenced one of the widely used comparative grammars, BDF.[121] These Latin categories are prescriptively applied to the Greek of the NT. Although a prescriptive approach is an earmark of a traditional approach to grammar, this approach has been shown to be limited repeatedly because language is not something that behaves well enough to follow

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[117] Dana and Mantey, *Manual Grammar*, 83.

[118] Köstenberger et al., *Going Deeper*, 121–22; Wallace, *Greek Grammar*, 139–40.

[119] Winer, *Grammatik*, from Hermann, *Emendando ratione Graecae grammaticae*.

[120] Buttmann, *Grammar*; Buttmann, *Grammatik*; Buttmann, *Griechische Grammatik*; Buttmann et al., *Dr. Philip Buttmann's Intermediate or Larger Greek Grammar*.

[121] BDF.

traditional grammar's "rules." In fact, if language does anything, it shows that many of their rules can be broken. For this particular issue, there is an internal inconsistency within the approach of traditional grammar that arises from their prescriptive application of these categories. That is, although they base the other cases primarily on the difference in case endings to distinguish between the cases, when it comes to the dative case, there is only one case form. Thus, there is an inconsistent treatment of this one case because of the prescriptive categories.

When comparing this approach to modern linguistic theory, there is a pervasive emphasis on the importance of taking a descriptive approach to language. Recalling Hudson's explanation of what linguists agree on, he explains, "Linguists describe language empirically—that is, they try to make statements which are testable, and they take language as it is, rather than saying how it should be. (In other words, linguistics is descriptive, not prescriptive or normative.)"[122] This same descriptive emphasis can be found throughout works within modern linguistic theory. Furthermore, in fact, they test the descriptions against the language itself and if there are issues, they have to alter their description. Addressing the issue of the dative case, Porter writes as follows:

> Several grammarians still assert that the Greek of the NT maintains an eight-case system. Their argument rests on two criteria. First is the supposition that Greek originally had ablative, locative and instrumental case forms. Second is their supposed ability to differentiate legitimate functions of these cases. Regardless of the proto-history of the Greek language, by the time of the earliest extant remains of Greek these cases as formally distinct are at best only barely traceable. By the time of Hellenistic Greek the formal categories are restricted to four or five distinct inflected cases. Semantic or functional criteria provide a dubious argument for eight cases, since by this standard one might well cite a far larger number of cases than eight, as will be explored below. *Formal synchronic criteria (i.e. treatment of the Greek language as used during the Hellenistic period, especially as it is found in the Greek of the NT) dictate that analysis begin with at most five cases.*[123]

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[122] Hudson, "Some Issues," 335.

[123] Porter, *Idioms*, 81.

When a grammarian takes a descriptive approach to the language based on the evidence in the language that they have before them, they avoid the kind of inconsistency of the traditional approach. That is not to say that a linguist could not arrive at an eight-case system. But, if they did, it would be driven by data and by the development of rigorous and explicit semantic terminology as opposed to the adoption of categories from Latin.

Categories

There is another limitation that surfaces because of the use of Latin categories for Greek. What might be expected is some measure of uniformity in the categories across the grammars since traditional grammar uses these categories as a template. But when the grammars themselves are considered, trying to find even a small amount of uniformity becomes impossible because of the widespread diversity. And this issue does not stop with the number of cases. The issue persists with the number of categories generated to classify the syntax of each one. Köstenberger-Merkle-Plummer chart these differences across the traditional modeling of syntactical categories for the nominal system including the article.[124] They include the differences regarding the genitive case as follows:

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[124] Köstenberger et al., *Going Deeper*, 511–23.

Robertson (1934)	Dana & Mantey (1927)	Moule (1953)	BDF (1961)	Turner (1963)	Zerwick (1963)
GEN. (Proper) Local Use Temporal Use With Substantives • Possessive Gen. • Attributive Gen • Predicate Gen. • Apposition or Definition • Subjective Gen. • Objective Gen. • Gen. of Relationship • Partitive Gen. With Adjectives With Adverbs and Prepositions With Verbs Gen. of the Infinitive The Gen. Absolute ABLATIVE Rare w/Substantives With Adjectives With Prepositions With Verbs	GENITIVE CASE (PURE GEN.) • Gen. of Description • Gen. of Possession • Gen. of Relationship • The Adverbial Gen. • Of Time • Of Place • Of Reference • Gen. with Nouns of Actions • Subjective Gen. • Objective Gen. • Gen. of Apposition • Partitive Gen. • Gen. Absolute ABLATIVE CASE (ABLATIVE GEN) Abl. of Separation Abl. of Source Abl. of Means Abl. of Comparison	GEN. OF DEFINITION Gen. of Time, Place, and Quantity Subjective/Objective Gen. Gen. of Separation Partitive Gen. Gen. Absolute	The Adnominal Gen. • Gen. of origin and relationship • Objective Gen. • The partitive Gen. • The Gen. of quality • Gen. of direction or purpose • Gen. or content and appostive Gen. The Adverbial Gen. The Gen. with Adjectives and Adverbs The Gen. of Comparison The Gen. of Place and Time	TRUE GEN. • Possessive Gen. • With Verbs and Verbal Adjectives • Local and Temporal Ablative Gen.	General Gen. • Subjective • Objective Hebrew Gen. A Certain Intimate Relation Epexegetic Gen. Multiplicity of Gens. Gen. Absolute

Brooks & Winbery (1979)	Porter (1994)	Young (1994)	Wallace (1996)	Black (1998)	Köstenberger, Merkle, & Plummer
THE GENITIVE Gen. of Description Gen. of Possession Gen. of Relationship The Adverbial Gen. • Of Time • Of Measure • Of Place • Of Reference Gen. with Nouns or Action • Subjective Gen. • Objective Gen. Gen. of Apposition Gen. Absolute Gen. of Advantage Gen. of Association	Quality, Definition or Description Partitive Use Possession, Ownership, Origin, or Source Apposition Objective Gen. Subjective Gen. Comparison Value or Price Time or Space Object	GENS. FUNCTIONING AS ADJECTIVAL PHRASES Gen. of Description Attributive Gen. Gen. of Possession Gen. of Relationship Gen. of Content Gen. of Material Partitive Gen. GENS. FUNCTIONING IN DEEP STRUCTURE EVENT CLAUSES Subjective Gen. Objective Gen. Verbal Gen. Compound Verbal Gen. GENS. FUNCTIONING AS	ADJECTIVAL GEN. Descriptive Gen. ("Aporetic Gen.") Possessive Gen. Gen. of Relationship Partitive Gen. ("Wholative") Attributive Gen. (Hebrew Gen., Gen. of Quality) Attributed Gen. Gen. of Material Gen. of Content Gen. in Simple Apposition Gen. of Apposition (Epexegetical Gen., Gen. of Definition) Gen. of Destination (a.k.a. Direction) or Purpose Predicate Gen. Gen. of Subordination	Gen. of Possession Gen. of Relationship Partitive Gen. Subjective Gen. Objective Gen. Gen. Absolute Gen. of Direct Object Gen. of Material or Contents Descriptive Gen. Gen. of Apposition (epexegetical gen.) Gen. of Comparison Gen. of Time Gen. of Measure Gen. of Source	ADJECTIVAL USES Description Attributive Possession Relationship Source Material or Content Partitive VERBAL USES Subjective Objective ADVERBIAL USES Time or Place Separation Means or Agency Comparison Price OTHER USES

Gen. of Attendant Circumstances Gen. of Oaths Gen. of Root Idea or Gen. of Direct Object THE ABLATIVE Abl. of Separation Abl. of Source Abl. of Agency Abl. of Means Abl. of Comparison Abl. of Cause Abl. of Rank Abl. of Opposition Abl. of Purpose Abl. of Exchange Partitive Abl.		ADVERBIAL PHRASES Gen. of Time Gen. of Space Gen. of Disassociation Gen. of Manner Gen. of Comparison Gen. of Price Gen. of Reason Gen. of Purpose Gen. of Means Gen. of Reference GENS. FUNCTIONING AS NOUN PHRASES Gen. Subject Gen. of Apposition Gen. of Direct Object	Gen. of Production/Producer Gen. of Product ABLATIVAL GEN. Gen. of Separation Gen. of Source (or Origin) Gen. of Comparison VERBAL GEN. (I.E., GEN. RELATED TO A NOUN) Subjective Gen. Objective Gen. Plenary Gen. ADVERBIAL GEN. Gen. of Price or Value or Quantity Gen. of Time (within which or during which) Gen. of Place (where or within which) Gen. of Means Gen. of Agency Gen. Absolute Gen. of Reference Gen. of Association AFTER CERTAIN WORDS Gen. After Certain Verbs (as a Direct Object) Gen. After Certain Adjectives Gen. After Certain Nouns Gen. After Certain Prepositions		Gen. of Apposition Gen. of Direct Object

The genitive case is a common area for disagreement among traditional grammars. The charts above have been cited to show the widespread diversity in categories. Leaving out the grammars of Porter, Young, and Turner,[125] notice the differences in terms of categories and subcategories. Some of the grammars begin with some of the same parent-

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[125] Turner's grammar is a traditional grammar that this chapter intentionally decided not to use due to the high amount of problems that it has: Horsley explains, "The syntax part of any major Grammar is the section hardest to write and likely be the portion most consulted. Turner's contribution to NT syntax fails to meet the required standard of an authoritative and clear guide to its subject. A completely new NT Syntax is needed for Moulton's *Grammar*, not merely a retouched version of Turner" (Horsely, *New Documents*, 61).

categories, e.g., the ablative genitive is seen twice, but this usage is far from consistent. There is some overlap in some of the subcategories, e.g., subjective and objective genitives, but there is little agreement from there. This kind of widespread diversity among just these handful of grammars—that would be only compounded if other grammars were included in these charts—leaves one wondering why given that the use of a certain set of categories is part of what being a traditional grammar means.

Part of the reason why there is so much disagreement is due to the subjectivity of the approach of traditional grammar. There are at least two independent factors at play. First, the classic lumpers versus splitters division plays a role in which position grammarians take. Do grammarians lump more categories into fewer or do they split them into as many separate categories as possible? This is a larger discussion that affects categorization across several disciplines but remains unconsidered in traditional grammars. Second, there is a total lack of explicitness regarding the parameters that motivate categories. Thus, when a grammarian seems to merely observe the language and comes to a conclusion, without engaging in the discussion of these two factors, grammarians come to different conclusions. Some of them arrive at a five-case system and others, following the application of Latin for Greek more closely, find an eight-case system. And, in this case, there is a wide-spread difference in what is observed from grammar to grammar. There is also internal inconsistency for how grammars handle this category versus others because this single case receives more proliferation of categories than any other item in the grammars. The issues regarding the wide variety of categories could be avoided altogether if a different approach to language study was utilized. For modern linguistic theory, the categories would have to be developed descriptively and

based on theory and argumentation from the language itself from an empirical approach. Depending on which school-of-thought was followed, there would, no doubt, be a variance in the kinds of categories developed. But the language developed would be from an approach that develops rigorous semantic terminology. This particular issue within traditional grammar is not isolated. The other cases show their differences as well. The dative case is as follows:

Robertson (1934)	Dana & Mantey (1927)	Moule (1953)	BDF (1961)	Turner (1963)	Zerwick (1963)
LOCATIVE CASE Place Time Loc with Adjectives Loc with Verbs Loc with Substantives Loc with Prepositions INSTRUMENTAL CASE Place Time Associative Ideas With Words of Likeness and Identity Manner Degree of Difference Cause Means With Prepositions THE DAT. (TRUE) CASE With Substantives With Adjectives With Adverbs and Prepositions With Verbs • Indirect Object • Dativus Commodi vel Incommodi • Direct Object • With Intransitive Verbs • Possession • Infinitive as Final Dat. • Dat. of the Agent	THE DAT. CASE (PURE DAT.) Dat. of Indirect Obj. Dat. of Advantage or Disadvantage Dat. of Possession Dat. of Reference THE LOCATIVE CASE (Local Dat.) Loc. of Place Loc. of Time Loc. of Sphere THE INSTRUMENTAL CASE (INSTRUMENTAL DAT.) Instr. of Means Instr. of Cause Instr. of Manner Instr. of Association Instr. of Agency	ABLATIVAL USES Temporal Uses Metaphorically Local Instrumental Uses Of Measure An Absolute Use HARD TO CLASS Content Accompaniment Causal NATURAL TO A LATINIST With certain verbs *Dativus Commodi*	THE DAT. PROPER The Dat. as a Necessary Complement Dat. of Advantage and Disadvantage Dat. of Possession εἶναι with the Dat. and Predicate Noun Dat. of Agent The Ethical Dat. THE INSTRUMENTAL ASSOCIATIVE DAT. The Associative Dat. with Verbs The Associative Dat. with Adjectives and Adverbs In the Genuinely Instrumental Sense The Dat. of Cause The Dat. of Respect The Associative Dat. THE LOCATIVE DAT. The Dat. of Place The Temporal Dat. (When?) The Temporal Dat. (How long?) THE DAT. WITH COMPOUND VERBS AND THEIR DERIVATIVES	As Indirect Object The Dat. of Advantage and Disadvantage Reference "*Davitus Relationis*" Ethical Dat. Use with εἶναι Dat. of Possession Use with Εἰμί Dat. of Agent Instrumental Dat. Associative Dat. Cognate Dat. Cause With Compound Verbs Locative Temporal	With verbs The Dat. of Respect The Dat. of Time The Dat. of Interest The Dat. of Place The Dat. of Cause The Dat. of Agent The Dat. of Manner Cognate Dat. Accompanied by the Preposition ἐν Parables

Brooks & Winbery (1979)	Porter (1994)	Young (1994)	Wallace (1996)	Black (1998)	Köstenberger, Merkle, & Plummer
• Dat. because of Prepositions					
The Dat. Dat. of Indirect Object Dat. of Advantage and Dat. of Disadvantage Dat. of Possession Dat. of Reference or Dat. of Respect Dat. of Root Idea or Dat. of Direct Object THE LOCATIVE Loc. of Place Loc. of Time Loc. of Sphere THE INSTRUMENTAL Inst. of Means Inst. of Cause Inst. of Manner Inst. of Measure Inst. of Association Inst. of Agency	Respect (Association, Possession, Sphere) Advantage or Disadvantage Instrument, Agent, Cause, Means or Manner Time or Space (Locative) Object	Dats. Functioning as Noun Phrases Dat. of Indirect Object Dat. of Direct Object Dat. Subject Dat. of Apposition DATS. FUNCTIONING AS ADVERBIAL PHRASES Dat. of Reference Dat. of Sphere Dat. of Time Dat. of Means Dat. of Agency Dat. of Manner Dat. of Degree Dat. of Association Dat. of Reason DATS. FUNCTIONING AS ADJECTIVAL PHRASES Dat. of Possession Dat. of Relationship Dat. of Identification	Pure Dat. Dat. Indirect Object Dat. of Interest (Including Advantage and Disadvantage) Dat. of Reference/Respect Ethical Dat. (Dat. of Feeling) Dat. of Destination Dat. of Recipient Dat. of Possession Dat. of Thing Possessed Predictive Dat. Dat. in Simple Apposition LOCAL DAT. USES Dat. of Place Dat. of Sphere Dat. of Time (When) Dat. of Rule INSTRUMENTAL DAT. USES Dat. of Association (Accompaniment, Comitative) Dat. of Manner (or Adverbial Dative) Dat. of Means/Instrument Dat. of Agency Dat. of Measure/Degree of Difference Dat. of Cause Dat. of Material Dat. of Content THE USE OF THE DAT AFTER CERTAIN WORDS Dat. Direct Object Dat. After Certain Nouns Dat. After Certain Adjectives Dat. After Certain Prepositions	Dat. of Indirect Object Instrumental Dat. Locative Dat. Dat. of Time Dat. of Possession Dat. of Direct Object Dat. of Reference DAT. OF ADVANTAGE OR DISADVANTAGE Dat. of Manner Dat. of Association Dat. of Agency	Pure Dat. Indirect Object Personal Interest Reference or Respect Possession LOCATIVE DAT. Place Sphere Time INSTRUMENTAL DAT. Means Agency Association Manner Material or Content OTHER USES Cause Cognate Dat. Apposition Direct Object

Although this table shows some overlap in the categories, it shows a wide variety of

syntactical categories for one case, albeit within the five-case system. Given that

grammars have had such a wide variety of their use of categories, grammarians have begun to comment on this larger meta-issue with this approach.

Köstenberger-Merkle-Plummer account for the differences by explaining that some grammarians prefer to take a maximalist approach, accounting for each use, whereas others take a minimalist approach.[126] Even if this theory is correct, it reveals the limitation of the approach itself because it allows for a high level of subjectivity in what determines the need for more or less categories—all based on the preference of the grammarian, according to their theory. There is no doubt that personal preferences are important, but something as important as NT Greek grammar should be driven by more than just that. Nevertheless, this theory seems unlikely given that it is provided from silence. They do not cite any of the grammars as supporting their position when, in fact, there is evidence to the contrary. If they had considered the explanation from the other grammar that considers the issue—which they cite throughout their grammar—they would have seen that there is more to this issue. Wallace provides a different rationale as follows:

> Although our understanding of the unaffected meaning of certain morpho-syntactic categories is increasing, to *leave* the discussion of syntax at the common denominator level is neither linguistically sensitive nor pedagogically helpful. The nature of language is such that *grammar cannot be isolated from other elements* such as context, lexeme, or other grammatical features. Rather than treat these as mere applications, we prefer to see them as various uses or categories of the *affected meaning* of the basic form. Indeed, our fundamental approach to syntax is to distinguish between the unaffected meaning and the affected meaning, and to note the linguistic signs that inform such a distinction.[127]

Wallace's comments here reveal that his approach is driven by the desire to be "linguistically sensitive" and "pedagogically helpful." His insistence on being

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[126] Köstenberger et al., *Going Deeper*, 88.
[127] Wallace, *Greek Grammar*, xiii.

"pedagogically helpful" is a common one throughout traditional grammars for NT Greek. Given how prominent this theme is, it will be dealt with in a subsequent section of this chapter. It is uncertain precisely what he means by being "linguistically sensitive"; he claims that, "I use linguistics" but his grammar is unmistakably a traditional grammar.[128] He claims that such factors as "context, lexeme, or other grammatical features" ought to be considered.[129] Although including a consideration of these items with the explanation of syntax would be a desirable move in the terms how the grammar models syntax, it is not at all clear how Wallace has done that because he does not explain these points. Instead, his grammar proceeds just like every other traditional grammar of NT Greek syntax except that he includes more categories than any other and references many of the other grammars. He references some works from linguistics in his section "The Approach of This Book," but he rejects everything he covers in favor of traditional grammar.[130] He explains that his approach will have "synchronic priority" over "diachrony," seemingly following the lead of modern linguistics, as he cites Saussure. [131] But at the conclusion of this same section, he claims, "Because of the frequent paucity and historical accident of the extant synchronic materials, because all native speakers of Koine Greek are dead, and because there often exist deeply ingressed preunderstandings of the nature of NT Greek on the part of researchers, diachronic analysis also needs to be judiciously employed."[132] Depending on precisely what Wallace means by employing diachronic analysis "judiciously," his point is important. But he is ambiguous regarding his meaning. How

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[128] Wallace, *Greek Grammar*, xviii.
[129] Wallace, *Greek Grammar*, xiii.
[130] Wallace, *Greek Grammar*, 1–11.
[131] Wallace, *Greek Grammar*, 4.
[132] Wallace, *Greek Grammar*, 5.

someone goes about applying diachronic analysis matters.[133] Wallace's overall emphasis rejects the synchronic priority that he gleaned from modern linguistic theory in light of his understanding of what is needed to engage in synchronic analysis. Thus, when it comes to what is "linguistically sensitive," Wallace can only mean what fits his understanding of traditional grammar.

Wallace does not go on to explain how any of the other issues he mentions are incorporated into his approach. When he speaks of avoiding an isolated analysis of language, he moves in a direction that seems to be informed by linguistics. That is to be commended, without a doubt. But the rest of the grammar continues with the traditional approach seemingly uninformed by linguistics. He just produces another traditional grammar.[134]

"Pedagogically helpful" also does not receive further explanation, but he does comment on how he developed his grammar in the classroom and how his work went through several unpublished editions in that context. But there is no attempt here to explain what is "pedagogically helpful" in connection with the larger literature of pedagogy, as a subsequent section will address. These two perspectives regarding

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[133] Wallace provides the following example footnoted in his grammar:
"The need for diachronic analysis in syntax can be illustrated by the subjunctive mood. Discussions in many NT grammars of the third class condition assume that Hellenistic authors had at their disposal the optative mood just as readily as they had the subjunctive mood: that is, they treat the third class condition as the probable condition, while the fourth class condition is considered potential or possible. Cf., e.g., BDF, 188-89 (§371.2, 4); Robertson, *Grammar*, 1016–1022; Radermacher, *Neutestamentliche Grammatik*, 160, 174–76. Yet there are no complete fourth class conditions in the NT and only 68 optatives (according to the Nestle-Aland[26/27] text). The model that NT grammars follow is, in reality, a classical Greek model, even though in Hellenistic Greek the subjunctive has largely encroached on the domain of the optative. This portrait is therefore not completely valid, but because of the preunderstanding of grammarians the alleged synchronous description is too often a subconscious adoption of an obsolete model" (Wallace, *Greek Grammar*, 5 n.19).

[134] That is not to say that there are not things about Wallace's grammar that makes it distinct. If anything, he certainly brings together the work of other grammars in a way that no other Greek grammar has done because he seeks to include their discussions and references them more than any other grammar.

motivations for how grammarians go about categorization reveals some of the underlying issues with this approach. And these issues will likely not go away over time unless the paradigm is changed from traditional grammar to modern linguistic theory.

A more descriptive, theoretical, and consistent approach from linguistics would likely go a long way in avoiding these kinds of issues. This approach situates lexical and morphological meaning in a wider framework that makes predictions regarding interpretive outcomes, e.g. how someone can understand a given lexeme in a given construction with certain other parts in a certain discourse context.

Using Multiple Categories

Throughout the history of NT Greek grammars, there is an understanding within the grammar that syntactical categories are supposed to be distinct enough that to label something with one category distinguishes it from another category. Winer stressed this point despite his ordinary abuse of it. Yet some of the grammars have created additional categories to allow two categories to occur simultaneously. Wallace labels this category the "plenary genitive" wherein a "noun in the genitive is *both* subjective and objective. In most cases, the subjective produces the objective notion."[135] Whereas in previous grammars these categories were maintained separately, Wallace produces a third category to allow for both to happen concurrently. He explains why he uses this category as follows:

> Though most grammarians would not like to see a case functioning in a double-duty sense, Zerwick astutely points out that "in interpreting the sacred text, however, we must beware lest we sacrifice to clarity of meaning part of the fulness of the meaning."[136] Only if we treat the language of the Bible as in a class by itself (in that it

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[135] Wallace, *Greek Grammar*, 119.
[136] Citing Zerwick, *Biblical Greek*, 13, §39.

cannot employ puns, double entendres, and the like) can we deny the possibility of a category such as this. It may be that the examples below do not fit the plenary gen., but this is not to deny the inherent plausibility of this usage. The larger issue at stake here is not the exegesis of a particular passage, but how we approach exegesis as a whole, as well as how we approach the Bible. Almost universally, when a particular gen. is in question, commentators begin their investigation with the underlying assumption that a decision needs to be made. But such an approach presupposes that there can be no intentional ambiguity or pregnant meaning on the part of the speaker. Yet if this occurs elsewhere in human language (universally, I believe, even if somewhat rare in every culture), why is it that we tend to deny such an option to biblical writers?[137]

Before getting to the primary point being made in this section regarding this quotation, there are several things that merit further consideration. First, with both Wallace and Zerwick arguing for a case to function in a "double-duty sense" shows the failure of traditional grammar to develop rigorous and explicit semantic terminology. When grammars provide separate categories for the classification of a genitive case, describe how each use is separate than the other, and even provide examples of how some categories should be applied and others not—as Wallace does throughout his grammar for nearly every section—it seems inconsistent with this approach to then argue for a "double-duty sense." Here Wallace justifies this usage based on his understanding of "pregnant meaning." There is no doubt that authors can choose to write like that, but this very realization ought to factor into the parameters that determine categories and for some clear guidance on how to handle instances like these. Traditional grammar largely remains silent on these issues. This instance also reveals the problematic nature of applying Latin categories to the Greek nominal system and expecting these categories to fit this particular language.

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[137] Wallace, *Greek Grammar*, 119–20.

Second, Wallace faults commentators about wanting to make a decision about a particular genitive case without being more sensitive to the nature of language-use. The way that traditional grammar goes about assigning categories does, in fact, lead to a kind of approach where interpreters are asked to make a decision about which category applies using only simple observation as a guide. No doubt there is merit in what Wallace is saying, but those who have utilized the categories and approach of traditional grammar have tended towards the kind of handling of a text that Wallace deplores. This result about which Wallace is clearly not happy highlights some of the issues with traditional grammar itself. It has not shown itself to be able to handle these kinds of matters well because it forces the approach to do things with its categories that are contradictory.

Third, Wallace comes close to arguing for a different approach to language study with some of his comments. When he suggests that interpreters be more sensitive to how the meaning is displayed in the text in the way that they assign a category, or, in this case, two categories for one item. It seems that he has actually pointed out an issue of the relationship between semantics and pragmatics, though without explaining his understanding of either. It would certainly be helpful if Wallace would elaborate on this particular point.

Returning to the primary argument in this section, Wallace explains his employment of this category in that the exegesis of the text warrants this kind of use and that "exegesis as a whole" needs to be more sensitive of how it understands the text. For a moment, it also seems as if he is about to adopt a more descriptive approach to understanding the Greek of the NT because he has discovered an anomaly that does not fit his current paradigm for understanding the language. Instead of breaking away from

his paradigm—something that is difficult to do for anyone—he persists with his current approach and just alters it to fit what he sees. Wallace does not stop here in his explanation of this issue:

> One of the reasons that most NT grammarians have been reticent to accept this category is simply that most NT grammarians are Protestants. And the Protestant tradition of a singular meaning for a text (which, historically, was a reaction to the fourfold meaning employed in the Middle Ages) has been fundamental in their thinking. However, current biblical research recognizes that a given author may, at times, be *intentionally* ambiguous. The instances of double entendre, *sensus plenior* (conservatively defined), puns, and word-plays in the NT all contribute to this view. Significantly, two of the finest commentaries on the Gospel of John are by Roman Catholic scholars (Raymond Brown and Rudolf Schnackenburg): John's Gospel, more than any other book in the NT, involves double entendre. Tradition has to some degree prevented Protestants from seeing this.[138]

There is much to interact with in this paragraph regarding Wallace's approach to understanding and resolving the tension created by the traditional categories as they are applied to the genitive case. First, it is clear that although he utilizes simple observation of linguistic phenomena as the only legitimate means of doing grammar, he recognizes that there is more that goes into the task when he points out how the denominational ties of an interpreter affect interpretation. He also shows that there is more to his approach when he recommends that interpreters be more sensitive to certain literary devices in the text. Wallace certainly has several commendable points here because these are the kinds of things any interpreter should be aware of. But he makes these kinds of comments in a way that is internally inconsistent with his own approach. Second, one of the larger issues that surfaces here is the use of categories from Latin for Greek, especially as it is clear in these kinds of situations that these categories do not fit the language well. Instead of adopting a different approach to categorization altogether, Wallace just adds another category of

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[138] Wallace, *Greek Grammar*, 120n134.

classification for the genitive. Part of the reason why he does this is because he creates ad hoc categories based on pedagogical usefulness. What is happening here is that he is showing the limitations of the initial set of categories he assumes because of the perceived need to add more and/or modify existing categories. Pedagogical usefulness is important— without question. But Wallace's move in this direction, again, points back to the underlying issue of silence regarding the parameters used to determine categories. Silence does not help the debate on this particular issue move forward in any way. If the approach of modern linguistic theory had been applied, these issues could likely have been avoided altogether because rigorous semantic descriptive categories would be developed and utilized.[139] In the grammars that utilize this approach, they do not encounter these same issues because they are not forcing the same kind of categorization.[140] Instead, Mathewson and Emig write about this point, "In some biblical contexts, and perhaps others, make good sense and we must entertain the possibility that the author was purposely ambiguous, and/or that we just don't know enough to make the correct call."[141] Working from a linguistic standpoint, they recognize that there is more going on in these contexts.

Abuse

One of the issues with the traditional approach is it has resulted in the abuse of the traditional understanding of tenses. Frank Stagg is among the first of scholars to demonstrate how at least one of the tenses of Greek grammar has been abused. He writes,

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[139] A traditional grammarian could agree but argue that the linguists are never getting down to the real business of interpretation or teaching Greek. Although those tasks matter tremendously, the end of the study of Greek ought not drive its means if it entails the adoption and continuation of an outmoded approach to the study of Greek. Furthermore, there are Bible colleges and seminaries that teach Greek and interpretation while still using linguistics.

[140] Porter, *Idioms*; Mathewson and Emig, *Intermediate Greek Grammar*.

[141] Mathewson and Emig, *Intermediate Greek Grammar*, 14.

"To the grammarian it may seem like beating a dead horse to protest that the aorist does

not necessarily reflect the nature of the action or event it covers. But the horse is not

dead; he is very much alive and cavorting rather freely in exegetical and theological

pastures. The fallacy of 'theology in the aorist tense' stubbornly persists, even in the

writings of distinguished scholars."[142] The essence of the theology of the aorist tense is

that scholars will recognize that a verb is in the aorist tense and then make some kind of

theological conclusion based on that tense; Stagg cites numerous examples from both

commentaries and grammars to demonstrate this problem.[143] His solution to this abuse is

for there to be clearer and more precise definition of what the aorist is and a better

handling on how to move from the grammar to exegesis, taking into account things like

prominence, albeit without using language of this sort.[144]

Despite this article having been published in 1972, this problem persists in the

abuse of other tenses. More recently, 40 years after Stagg's publication, David

Mathewson has demonstrated that the same kind of problem persists with the present

tense. He similarly highlights the abuses of making theological conclusions based on the

use of a present tense by surveying more recent scholarship that does precisely the same

thing that others had done with the aorist tense.[145] His solution to the problem of abuse is

to interpret the present tense along the lines of verbal aspect, a topic that comes from

modern linguistic theory and that scholars within biblical studies have applied to NT

Greek. In essence, what Mathewson is arguing is that the underlying approach is the

problem itself when he suggests the adoption of verbal aspect. He is recommending that

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[142] Stagg, "Abused Aorist," 222.
[143] Stagg, "Abused Aorist," 223–31.
[144] Stagg, "Abused Aorist," 228–31.
[145] Mathewson, "Abused Present," 353–59.

the approach of modern linguistic theory be utilized. And for him to co-author an intermediate Greek grammar from that perspective only further supports that point.[146]

These two instances of abuse are important for this chapter because they highlight more limitations of the approach of traditional grammar. The specific limitations are failing to develop rigorous and explicit semantic terminology and theologizing the tenses. If this approach had an over-arching theory of meaning that restricted how it draws meaning from the text, these instances of abuses may not be present. But developing this kind of theory is contradictory to the nature of traditional grammar. It prefers to assume this sort of thing and, as a result, these kinds of limitations ensue. When this approach that lends itself to this kind of "abuse" is compared to modern linguistic theory, there is no parallel because their consideration of how to move from the structure of the language to semantics is far more sophisticated and robust than what is present in traditional grammar. There is much more that goes into showing how a text means and then transitioning to explaining what it means, i.e., considering what it means to be an interpreter (hermeneutics), the aims of the interpretation, the larger social functions of the text, the context of situation, the place of the text in its book, testament, and canon. Traditional grammarians usually cover some of these kinds of issues in handbooks on biblical interpretation and sometimes commentaries, but they have yet to integrate these kinds of discussions into their traditional grammar. Chapter 6 will focus on exegesis and will discuss this matter further.

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[146] Mathewson and Emig, *Intermediate Greek Grammar*.

Conclusion

Although more points could be offered to support the larger point of this chapter, what has been provided here is sufficient evidence to reveal that the traditional approach to NT Greek grammar is limited. The result is that a different approach is not only warranted but desperately needed. These limitations are problematic at a fundamental level so that what is needed cannot simply be a retooling of the approach. As subsequent chapters will continue to reveal, the more comprehensive approach and methodological clarity of modern linguistics provides the way forward.

CHAPTER 3: A METHOD TO COMPARE AND ASSESS
TWO APPROACHES

Discussions of method are among the most important considering how determinative

methods are for results. This chapter will outline the method that will be utilized to

compare and assess traditional grammar with modern linguistic theory. Given how

largely the method used in this dissertation draws from Christopher S. Butler's work, this

chapter will first explain his use of it, consider how this chapter intends to modify his

approach, outline each of the questions that will be used throughout this dissertation, and

conclude by detailing the rationale behind this method.

Christopher S. Butler's Method

Butler has developed a method to compare six functional approaches within modern

linguistic theory on the basis of seven properties.[1] These seven properties include the

following items: 1. language as communication, 2. the rejection of autonomy of linguistic

system in favor of functional explanation, 3. the centrality of semantics/pragmatics with

the rejection of the autonomy of syntax, 4. the centrality of text/context, 5. the centrality

of cognitive dimension/non-discreteness, 6. centrality of typological considerations, and

7. a constructionist approach to language acquisition.[2] Butler focused on these seven

properties because they are of particular importance to the focus of functional

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[1] Butler, *Structure*, 1:58.
[2] Butler, *Structure*, 1:58.

approaches. To make these comparisons, he focused on a set of key functional works within functional linguistics as the basis for his comparisons. He spends almost all of two volumes exploring these approaches on the basis of these properties. He concludes his entire two-volume work with a section that provides a final assessment with the purpose of proposing composite criteria that he believes to which a truly functional theory should aspire.[3] The final section of his work differs noticeably from the rest of the two volumes because it provides a critical assessment of the functional approaches with the aim of charting a way forward. Butler's primary contribution to the field of modern linguistic theory has been in the area of theoretical and descriptive issues in functional grammars and, thus, he seeks to make a further contribution there.

History of Utilization of This Methodology

Other than Butler, it is difficult to find others who engage in this kind of work that seeks to compare approaches within linguistics for the sake of making a critical assessment of a way forward. This is not to say that there are no critical discussions with modern linguistic theory about a way forward within a given approach; there are plenty of such works that speak to current issues and how to make a way forward. The overall issue here is why there is not more of this kind of work. Although it is hard to say for certain why Butler seems to be one of the only linguists interested in this kind of comparative work, his work, nonetheless, makes an important contribution that has relevance to the kind of work that this dissertation seeks to engage in. Thus, although this kind of work is not plentiful, this kind of work still makes an important contribution within modern linguistic

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[3] Butler, *Structure*, 2:451.

theory because it shows a way forward among functional approaches. Someone could easily do similar work within other schools-of-thought with the aim of charting a way forward. But this does not happen because many, if not most, scholars work within a single area within a school-of-thought.

Key Differences between Butler's Method and This Dissertation

The method of this dissertation will draw from the kind of work that Butler did but will modify it because of at least three key differences between his work and what is presented here. First, Butler was focused solely on functional grammar—all under the much larger umbrella of modern linguistic theory. This dissertation, however, is comparing the *entirety* of modern linguistic theory with the *entirety* of traditional grammar. This difference is important because of the nature of the larger differences of the approaches being compared. When Butler makes his comparisons, each of the approaches usually, though not always, has an explicit answer to each of the properties. But, for traditional grammar, that is not always the case. Nevertheless, even when Butler found an area that a particular functional model did not address, he sought to consider how that model conceives of it anyway, e.g., how SFL handles cognitive considerations despite the framework not being focused on cognition. This dissertation will seek to do precisely the same for traditional grammar for the sake of the fairness of the comparison. The questions below will be worded to be exploratory and fair for both approaches and seek to be applied in such a way to give both the benefit of the doubt.

Second, this dissertation is applying this method for the purpose of showing the approach of modern linguistic theory is more comprehensive and methodologically

clearer than traditional grammar. Butler's final assessment of proposing a way forward

for functional approaches clearly differs from what is being presented here. Still, there is

a similarity here in that both works are attempting to advance the discussion of language

study.

Third, to apply the questions that this dissertation will use, the approach taken

will be to begin with the approaches as a whole and then move to specific examples.

Although Butler certainly referenced much material, he focused primarily on select

linguistic resources within functional linguistics. This dissertation has a broader nature of

study because it is looking at the entirety of modern linguistic theory as a unified-but-

diverse approach. Thus, the examples used will not come from a delimited set of

resources but from across the spectrum of material available within modern linguistic

theory. If this dissertation had used the same set of functional linguistic resources, then

this dissertation would not be able to support its thesis regarding the whole of modern

linguistic theory. This field is diverse with different branches of study and various

approaches.[4] In fact, the field is so diverse that deciding on how many branches it has

provides some measure of difficulty, as with any field. Bruce M. Rowe and Diane P.

Levine list the following fields focusing on the content of the research: phonology,

morphology, semantics, pragmatics, sociolinguistics, linguistic anthropology, language

acquisition, sign language, and writing systems.[5] Constantine R. Campbell, following the

lead of linguist John Lyons, lists the following branches: general linguistics, descriptive

linguistics, diachronic linguistics, synchronic linguistics, theoretical linguistics, applied

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[4] For more on this topic, see chapter 1.

[5] Bybee, *Phonology*; Lieber, *Introducing Morphology*; Cruse, *Lexical Semantics*; Huang, *Pragmatics*; Bernstein, *Theoretical Studies*; Ricken, *Linguistics*; Halliday, *Learning How to Mean*; Sandler and Lillo-Martin, *Sign Language*; Rowe and Levine, *Concise Introduction*.

linguistics, microlinguistics and macrolinguistics.[6] Researching the matter online will lead one up to some lists that include 28 branches.[7] To make this kind of study possible, then, due attention will be given to those kinds of linguistic works that summarize the whole of the approach and then use specific examples from the wide variety of work that comprises modern linguistic theory. The specific examples from modern linguistic theory will come from a wide variety of linguistic work. For traditional grammar, the approach as a whole will be considered with specific examples provided. This step poses a certain measure of difficulty because traditional grammar for NT Greek does not have the same kind of sources that draw together its assumptions. The core assumptions were provided and critiqued in chapter 2. Moving from this approach as a whole, this dissertation will focus on the NT Greek grammars primarily though with attention given to other monographs and articles as needed to present their position with their most current research. Every effort will be made to utilize as many of these grammars as possible as was done in chapter 2.

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[6] Campbell, *Advances*, 58, citing the follow works as examples of each: Lyons, *Language*, 34–36; Dinneen, *Introduction*; Jackson, *Analyzing English*; Roberts, *Diachronic Syntax*; Brogyanyi and Szemerényi, eds., *Studies*; Lyons, *Introduction*; Li, *Applied Linguistics*; Scheff, "Micro-Linguistics," 71–83; Fishman, "Domains," 435–53.

[7] Vinay Varma, "What," lists historical linguistics, geographical linguistics, descriptive linguistics, comparative and contrastive linguistics, psycholinguistics, sociolinguistics, ethnolinguistics, syntactics/Grammar, semantics, pragmatics, dialectology, morphology, phonetics, phonemics, morphophonology, lexicology, lexicography, translation theory, etymology, stylistics, computational linguistics, linguistic philosophy, philosophy of language, zoolinguistics, text linguistics, discourse and conversation analysis, non-verbal communication theory (including kinesics, paralanguage, haptics, and chronemics), and neurolinguistics. Traditional grammarians have repeatedly raised the diversity of modern linguistic theory to make several points regarding what they perceive to be the problematic nature of modern linguistic theory. Although responses to this claim can be found in several places of this dissertation, chapter 5 includes a direct response.

Seven Questions

First Question: What and Why?

The first question considers what the approach is trying to account for and why.[8] Every

approach to the study of language is trying to account for something for some larger

purpose(s). Their accounting and purposes may be explicit or implicit, but these two

things are inescapable in terms of language study. Works in modern linguistic theory tend

to make what they intend to account for and their reasons explicit whereas traditional

grammar tends to leave it implicit. The presence or absence of such discussion is not the

point of the question. Rather, the point is simply at the level of what and why. The

specific target for this question is the entire approach at a global level despite the

diversity of the two approaches.

Second Question: Method—How?

The second question investigates what kind of method the approach adopts to advance its

linguistic theory.[9] Every theory adopts some kind of method for its study of language.

This question involves considering clearly what kind of methods the linguistic framework

uses to explain its approach. A research methodology involves explaining the design,

sampling, data collection, and data analysis.[10] For example, Lise M. Fontaine devotes an

entire chapter of her dissertation to explaining her method before engaging in her

linguistic work.[11] She provides the design, sampling, data collection, and data analysis.[12]

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[8] Butler, *Structure*, 1:xvii.
[9] Butler, *Structure*, 1:xvii, 202.
[10] Kumar, *Research Methodology*, 119–350; Kumar, *Research Methodology*, 105–240; Flick, *Introducing Research Methodology*, 57–226.
[11] Fontaine, "Systemic Functional Approach," 198–230.
[12] Fontaine, "Systemic Functional Approach," 198–230.

Her approach represents an empirical method based on empirical data. Methods matter because they largely affect the results. For example, if someone begins with the method of traditional grammar, they will provide the kind of results that traditional grammar has always provided. Or, if someone utilizes a method from modern linguistic theory, that too will guide their results accordingly. Thus, this question will seek to address the kind of method used in the given linguistic framework. A discussion and careful consideration of methodology matters because, for better or worse, it affects, and in many ways, determines the results of the research. Given that every approach has some kind of method—whether implicit or explicit—this question will seek to determine what it is and consider its nature.

Third Question: How Does the Approach Handle Cognitive Considerations?

The third question addresses the cognitive considerations of the approach.[13] The term "cognitive considerations" comes from Butler's typology of linguistic frameworks. He employs this term to describe how a given linguistic framework handles cognitive factors that may influence language and how which use compares with other frameworks. This dissertation, however, plans to use it in a more general way to compare two larger approaches to language study which comprise some of the more specific approaches that Butler discusses. Butler explains this point as follows:

> This is formulated as one of the three standards of adequacy which Dik expects a functional grammar to meet, and within RRG there is a commitment to a 'communication and cognition' approach and to explaining how we use language in real time. For Halliday's version of SFG, on the other hand, this is not an aim...his latest work treats 'cognition' as 'just a way of talking about language'; furthermore,

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[13] Butler, *Structure*, 1:201.

although Fawcett's early work expressed a commitment to model the psychological reality of language, later work has not developed this aspect in any detail.[14]

Butler reveals how there is some diversity among modern linguistic theory regarding cognitive considerations given their overall approach to language. This question, then, will seek to address whether or not these concerns are present and, if so, how. Given that modern linguistic theory addresses cognitive considerations more fully, especially from branches of study like cognitive linguistics, chapter 5 will include a further discussion of that approach. But all of this discussion raises the point about whether or not cognitive considerations are significant.

Cognitive considerations are significant because scholars have shown them to be so, even within biblical studies.[15] First, Beth M. Stovell demonstrated that her linguistic-literary model that incorporates a functional-cognitive model provides "a new way of interpreting the importance of the metaphor of kingship in the gospel of John and its impact on the gospel's rhetoric and theology."[16] She employed a functional-cognitive approach to drive her research within Johannine studies, such that her conclusions are impacted by her inclusion of cognitive considerations. Similarly, cognitive linguistics is important given the nature of language study. Dirven and Verspoor write: "The cognitive perspective also holds that language is part of a cognitive system which comprises perception, emotions, categorization, abstraction processes, and reasoning. All these cognitive abilities interact with language and are influenced by language. Thus the study of language, in a sense, becomes the study of the way we express and exchange ideas and

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[14] Butler, *Structure*, 1:201.
[15] Stovell, *Mapping Metaphorical Discourse*, 39–64.
[16] Stovell, *Mapping Metaphorical Discourse*, 305.

thoughts."[17] Second, relevance theory has received attention within biblical studies, specifically within the area of interpretation and translation. Relevance theory from cognitive linguistics has argued that there are universals at the neural level regarding how language is processed in the mind regardless of the language.[18] Karen Jobes demonstrates how relevance theory is important for Bible translation.[19] These examples reveal the ongoing importance of cognitive considerations for biblical studies.

Fourth Question: How Does the Model Handle Levels of Linguistic Description and Their Relationship?

The fourth question discovers how the model handles levels of linguistic description and their relationship. Modern linguistic theories recognize layering in language, though they discuss it in different terms.[20] Simon C. Dik recognizes pragmatic, semantic, and syntactic levels of organization.[21] Butler provides an example with Halliday's work: "Halliday's position with respect to the relationship between semantics and grammar has shown considerable fluidity over the years, what has remained constant is the reluctance to recognise any components of language which can be clearly labelled as syntactic or pragmatic."[22] Butler explains Halliday's difference: "The term 'grammar' (or, more accurately, 'lexicogrammar'), as used by Halliday, embraces aspects of what in most

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[17] Dirven and Verspoor, *Cognitive Exploration*.

[18] In the larger history of language study, relevance theory serves as a kind of mediating position between the Humboldt-Sapir-Whorf hypothesis that the worldview of a given culture and its language are so mutually defining that there can be no linguistic universals and the idea of linguistic relativity that has served as the foundation for the study of linguistic universals.

[19] Jobes, "Relevance Theory," 773–97.

[20] For a more thorough comparison of the approaches, De Beaugrande explains a variety of models and handles their explanation of layering in language, see De Beaugrande, *Linguistic Theory*.

[21] Dik and Hengeveld, *Theory*, 7–8.

[22] Butler, *Structure*, 1:211.

other theories would be thought of as syntactic, semantic or pragmatic."[23] Butler explains

why Halliday emphasizes this difference: "Thus the terminology used (and that which is

deliberately not used) by Halliday, as well as the way in which the grammar is

formulated, emphasise not only the total rejection of autonomy, but also the difficulty,

within the approach taken to language, of drawing borderlines between levels of

patterning."[24] Butler demonstrates how SFL's approach to language sees levels of

linguistic analysis and considers how those levels relate one to another.[25] Then Butler

compares this approach with other linguistic approaches:

> We can nevertheless make some comparisons between aspects of Halliday's theory
> and what would be regarded as syntactic, semantic or pragmatic in FG or RRG. The
> nearest we come to a level of syntactic organisation is, as we have seen, the
> lexicogrammatical level, embracing the metafunctionally organised networks of
> paradigmatic options (systems) and their realisation in structures with multi-layered
> functional labelling of constituents. There is also an 'upper' level of semantic
> networks, choices from which are realised by those from lexicogrammatical
> networks. The most detailed picture we have of such networks so far is to be found in
> Halliday & Matthiessen and Martin.[26]

Butler's purpose here is to compare these frameworks as he explains in his work.

Because the focus of this dissertation differs, this question, then, will seek to determine

whether or not the framework accounts for levels of linguistic description and their

relationship and, if so, how, and if not, why not.

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[23] Butler, *Structure*, 1:211.
[24] Butler, *Structure*, 1:211.
[25] For more within this framework, see Halliday and Webster, *Text Linguistics*, 3–23.
[26] Butler, *Structure*, 1:211, citing Halliday and Matthiessen, *Construing Experience*, and Martin, *English Text*.

Fifth Question: How Does It Handle Syntagmatic and
Paradigmatic Relationships?

The fifth question considers how the linguistic model treats syntagmatic and

paradigmatic relationships.[27] David Crystal defines paradigmatic as follows:

> A basic term in linguistics to describe the set of substitutional relationships a
> linguistic unit has with other units in a specific parameter context. Paradigmatic
> relations can be established at all levels of analysis, e.g. the selection of /p-/ as
> opposed to /b-/, /n-/, etc., in the context   /-it/, or of the as opposed to a, this, much,
> etc., in the context—cake. Paradigmatic relations, together with syntagmatic relations,
> constitute the statement of a linguistic unit's identity within the language system.
> Classes of paradigmatically related elements are often referred to as systems, e.g. the
> 'pronoun system', 'case system'. A set of grammatically conditioned forms all
> derived from a single root or stem is called a paradigm.[28]

Crystal defines syntagmatic as follows:

> A fundamental term in linguistics, originally introduced by Ferdinand de Saussure to
> refer to the sequential characteristics of speech, seen as a string of constituents
> (sometimes, but not always) in linear order. The relationships between constituents
> (syntagms or syntagmas) in a construction are generally called syntagmatic relations.
> Sets of syntagmatically related constituents are often referred to as structures.
> Syntagmatic relations, together with paradigmatic relations, constitute the statement
> of a linguistic unit's identity within the language system. For example, the function of
> /p/ in English phonology can be summarized by identifying its syntagmatic
> relationships (e.g. p-it, ni-p, a-p-t . . .) and the paradigmatic relationships it contracts
> with other elements (e.g. p-it, b-it, n-it . . .).[29]

Some linguistic approaches, known as syntagmatic, build up structures of language.[30]

Other linguistic models are paradigmatically based approaches that derive structures from

sets of systemic features in the process of realization.[31] Given the inroads modern

linguistic theory has made into biblical studies, Campbell has included an explanation of

these concepts in his introduction to linguistics as it pertains to the study of Greek. He

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[27] Butler, *Structure*, 1:xvii.
[28] Crystal, *Dictionary*, s. v. "paradigmatic."
[29] Crystal, *Dictionary*, s. v. "syntagmatic."
[30] Butler, *Structure*, 1:236.
[31] Butler, *Structure*, 1:236.

compares syntagmatic ordering to a jazz trio as to how the piano, bass, and drums interact with one another.[32] The paradigmatic ordering would be similar to replacing the drummer with another drummer and considering how that change would impact the trio.[33]

Sixth Question: How Does the Model Deal with Puzzling Linguistic Expressions?

The sixth question concentrates on how the model deals with puzzling linguistic expressions.[34] Many, if not all, languages have puzzling linguistic expressions that non-native speakers quickly recognize whereas native speakers tend to understand given their familiarity with the language. For example, within Koiné Greek, there are plenty of puzzling expressions like when a man with an unclean spirit cried out to Jesus in Mark 1:24, τί ἡμῖν καὶ σοί ("What do you want with us?"). A very literal translation of this question would be something like, "What to us and to you?" That translation is nonsensical and is likely to be puzzling in English. Thus, as someone is studying this sentence, they are required to determine how to handle what can be considered a puzzling linguistic expression. This question seeks to understand how each approach handles these kinds of expressions in the language.

Seventh Question: How Comprehensive Is the Model?

The seventh question describes how comprehensive the model is.[35] The question of comprehensiveness finds its roots in Bertrand Russell's model of assessing any meaning

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[32] Campbell, *Advances*, 67.
[33] Campbell, *Advances*, 67.
[34] Bielik, "Theories," 331.
[35] Bielik, "Theories," 333.

theory. Lukáš Bielik applied this criterion to language models.[36] He describes comprehensiveness as follows:

> How strong and general commitments does the theory's language-model make in order to represent the fundamental and constitutive aspects of language? Does the model of language depict all aspects that are relevant for meaning constituting and acquiring or for language mastering? Many theories of meaning may or do differ in their presuppositions about language. We can therefore ask how general the theory is. How well does the language-model explain and predict linguistic behaviour? Is a language-model in question more comprehensive than any else?[37]

Bielik's explanation of comprehensiveness focuses on how general a given language-model theory is, particularly as it is compared with other models. He focuses primarily on how strong and general the model is in relation to representing the fundamental and constitutive aspects of language. This dissertation utilizes this part of Bielik's work because comprehensiveness is important for every model of language. What this dissertation will be looking for with this question is how strong and general the model of language is as it seeks to depict all fundamental and constitutive aspects relevant of the language for language study.

Meta-Issue with the Application of This Method

The final point to be considered in relation to the method of this dissertation concerns an important meta-issue that arises from making this kind of comparison. On the one hand, comparing traditional grammar with modern linguistic theory may appear to be an unfair comparison—an automatic no-contest considering the historical development of the two approaches. The latter approach is more comprehensive, methodologically clearer, and has become the primary paradigm for language study outside of biblical studies. It is

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[36] Bielik, "Theories," 325.
[37] Bielik, "Theories," 333.

doubtful, then, that a linguist would engage in this kind of comparison. But, on the other hand, given the ongoing influence of traditional grammar within biblical studies and the larger theological enterprise, this kind of comparison is worth making to encourage scholars who utilize traditional grammar to rethink their adoption of it in favor of modern linguistic theory. Traditional grammar does not offer a substantial alternative to modern linguistic theory. The following chapters will clearly demonstrate this point.

CHAPTER 4: COMPARING AND ASSESSING TRADITIONAL GRAMMAR WITH MODERN LINGUISTIC THEORY

There have been several comparisons made between traditional grammar and modern

linguistic theory through chapters 1 and 2. This chapter will continue to make

comparisons between the two using the method developed in chapter 3. The focus of this

chapter will be on the approaches as a whole.

First Question: What Is the Model Trying to Account for and Why?

To see what the model of traditional grammar is trying to account for, there is,

admittedly, some measure of difficulty because it remains primarily implicit. There are

comments throughout several of the grammars that speak to what the grammars are trying

to account. There is much mention about the focus of the grammars towards NT Greek

instead of Classical Greek. There is reference to how a given grammar will make

comparisons, as previously mentioned in chapter 1. There are also lots of other kinds of

comments. Although it could be worthwhile to get into all of these examples, it is not as

important here because none of these kinds of comments strike at the heart of what the

model of traditional grammar is trying to account. The reason why they do not account

for this more directly is because this approach is so deeply ingrained and assumed

because of its long history of usage so as not to require differentiation in most of the

grammars. At least two of the grammars, however, come the closest to making explicit

for what the model is trying to account. In Hewett's grammar, he explains his approach

as follows, "This [grammar] is neither a text in hermeneutics nor in linguistics. Nor is it a

general Greek grammar. It consciously presents the grammar of *New Testament Greek*.

As such, it introduces and familiarizes the reader with the idiosyncrasies encountered in

the various New Testament documents. The relevance of this text to the study of any

Koine Greek text is obvious, but the student should be aware of the specific focus."[1]

Hewett here distinguishes what he is doing from "hermeneutics," "linguistics," and a

"general Greek grammar" in favor of a "grammar of *New Testament Greek*." To

understand what he means by this statement, one is forced to consider how the grammar

unfolds from here. His first chapter is titled, "Traditional Components of Grammar," and

he continues from there to identify and address the traditional components of sounds,

words, phrases, clauses, and sentences, and then uses the traditional categories to

constrain what is and is not considered. He admits in the preface to his first edition that

his handling of the nominal system is "traditional," but there are no other comments

regarding what that means.[2] It would have been tremendously helpful if Hewett had gone

into more detail, but he did not.

Wallace includes some comments that perhaps come the closest to explaining

what the model of traditional grammar is accounting for. "The starting point of our

investigations will be the given structures, from which we hope to make semantic

conclusions."[3] What he means by "structures" is what occurs within the level of the word

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[1] Hewett, *New Testament Greek*, xviii–xix.
[2] Hewett, *New Testament Greek*, xvii.
[3] Wallace, *Greek Grammar*, 5.

within the clause and briefly at the level of looking at how clauses relate to one another. He goes on to develop the bulk of his grammar on what he terms "Syntax Proper" which includes its focus only at that level.[4] Wallace also includes a section on Greek clauses in which he distinguishes between two types of clauses, independent and dependent, and their functions.[5] What he begins to say almost echoes exactly the kind of thing that scholars from modern linguistic theory say, as the comparison below will reveal. The major difference is that Wallace is simply applying the categories of traditional grammar to constrain what will and will not be discussed as part of his grammar. His citation is only to reject those sources in favor of the traditional approach.

The overall problem with Hewett's and Wallace's and any other traditional NT Greek grammar is that their comments do not go far enough in addressing what is going on at a larger scale when their work is considered within the history of language-study. They are using the same categories from Latin applied to other languages for their understanding of what is to be considered in their grammar. Recalling, then, the larger history of language-study from chapter 1, the model of traditional grammar is trying to account for how the traditional categories can be applied to NT Greek, for how the traditional logic fits this given language. That is the implicit approach that drives these grammars throughout their history.

For the more recent grammars, there is a recognition that their grammars differ from the kinds of work within modern linguistic theory, even as Hewett and Wallace reveal. But there remains no effort to go into detail about what the traditional approach entails and make a more complete contrast with what modern linguistic theory entails. It

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[4] Wallace, *Greek Grammar*, 31.
[5] Wallace, *Greek Grammar*, 656–725.

had been expected that one of the most recent grammars, that of Köstenberger-Merkle-Plummer, would go in this direction given that it had been released at a time when more and more work from modern linguistic theory had been released and even occasionally cited in their grammar. But, again, the underlying traditional approach is still assumed.

The underlying motivation why traditional grammarians account what they do is to help students, usually in a seminary setting, learn the language so that they can utilize it in their exegesis and exposition of Scripture in a ministry setting. Many of the titles of the grammars include some kind of reference to exegesis, even going back to Winer's.[6] The most recent discussions unpack their reasoning more fully. Köstenberger-Merkle-Plummer write, "Since the NT was written in Greek, and since inerrancy and inspiration extend specifically to the Scriptures in the autographs (original manuscripts), a good working knowledge of NT Greek greatly enhances one's interpretive skill."[7] It is assumed that the content provided in the grammars will help to that end, especially as many of the grammars seek to make exegetical/semantic conclusions based on their classification of the grammar at the level of the word because of their assumption that the word is the basic unit of investigation.

Modern linguistic theory seeks to account for the structure of language, but in a more comprehensive and methodologically clearer way. Hudson explains modern linguistics from a global perspective: "The primary object of description for linguists is the structure of language, but many linguists study this in relation to its function (notably, that of conveying meaning) and in relation to other psychological and cultural systems."[8]

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[6] Winer, *Greek Grammar*.

[7] Köstenberger et al., *Going Deeper*, 1.

[8] Hudson, "Some Issues," 335.

Hudson's statement makes it seem like he is, in fact, saying the same thing as Wallace. But, again, the meaning of these statements differs considerably as the following examples will demonstrate.

Linguists account for the structure of language in a variety of ways with a more comprehensive approach than what traditional grammar provides. Their accounting of the structure of language happens first by them detailing the various structures and levels at which they occur. SFL considers the structure of a language, but the framework focuses on how the larger metafunctions of the language—in this model referring to ideational (logical and experiential), interpersonal, and textual—are encoded in the lexicogrammar of the language itself through a series of system networks. The focus on the structure of the language, however, goes far beyond the level of the clause. For example, as Halliday explains SFL, he considers the level of the clause, but he also focuses above, below, and beyond the clause.[9] Going further, SFL considers at least five dimensions of the language: structure (syntagmatic order), system (paradigmatic order), stratification, instantiation, and metafunction.[10] When it comes to examining the structure of the language more specifically, there is more comprehensiveness first with what a text is. Halliday explains:

> To a grammarian, text is a rich, many-faceted phenomenon that "means" in many different ways. It can be explored from many different points of view. But we can distinguish two main angles of vision: one, focus on the text as an object in its own right; two, focus on the text as an instrument for finding out about something else. Focusing on text as an object, a grammarian will be asking questions such as: Why does the text mean what it does (to me, or to anyone else)? Why is it valued as it is? Focusing on text as instrument, the grammarian will be asking what the text reveals about the system of the language in which it is spoken or written. These two perspectives are clearly complementary: we cannot explain why a text means what it does, with all the various readings and values that may be given to it, except by

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[9] Halliday and Matthiessen, *IFG*, 359–731.
[10] Halliday and Matthiessen, *IFG*, 20.

relating it to the linguistic system as a whole; and, equally, we cannot use it as a window on the system unless we understand what it means and why. But the text has a different status in each case: either viewed as artefact, or else viewed as specimen.[11]

There is more consideration given to what a text is and how it can be viewed when it comes to the approach of SFL. Going further, Halliday develops his understanding of constituency and the various rank scales within them to model the language. Under his explanation of rank scale at the level of the lexicogrammar, he lists five principles:

> (1) There is a scale of rank in the grammar of every language. That of English (which is typical of many) can be represented as:
> > clause
> > phrase/group
> > word
> > morpheme.
>
> (2) Each consists of one or more units of the rank next below. For example, "Come!" is a clause consisting of one group consisting of one word consisting of one morpheme.
> (3) Units of every rank may form complexes: not only clause complexes but also phrase complexes, group complexes, word complexes and even morpheme complexes may be generated by the same grammatical resources.
> (4) There is the potential for rank shift, whereby a unit of one rank may be downranked (downgraded) to function in the structure of a unit of its own rank or of a rank below. Most commonly, though not uniquely, a clause may be down-ranked to function in the structure of a group.
> (5) Under certain circumstances it is possible for one unit to be enclosed within another; not as a constituent of it, but simply in such a way as to split the other one into two discrete parts.[12]

These five principles are particularly useful for the current discussion because they show what this particular linguistic model is trying to account for specifically and what principles guide what they are trying to do at the level of the lexicogrammar. There is a significant amount of development within this framework regarding what precisely this model is trying to account for and why—even down to the lowest level of the text in this framework, the lexicogrammar. Certainly, SFL is only one model among many, and there

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[11] Halliday and Matthiessen, *IFG*, 3.
[12] Halliday and Matthiessen, *IFG*, 9–10.

are a variety of examples that could be cited, but this modeling of the structure of the language is more comprehensive than what traditional grammar provides.

The reason why modern linguistic theory seeks to consider the structure of the language is primarily because language has become an end in itself growing into its own academic discipline. Giving a subject this kind of focused academic treatment is a comprehensive approach to language study that allows for multiple applications of this approach. Beyond this larger reason why they account for the structure of the language, there are lots of other accompanying reasons. Taking SFL for example, this approach is often used in contexts of helping students in an English as a Second Language (ESL) setting. Meg Gebhard discusses how teachers are using SFL in the classroom to help English-language learners (ELLs).[13] She describes their work as follows:

> From an SFL perspective, teaching academic literacies involves critically apprenticing ELLs to using varieties of *school language*, or *registers*, by exploring how these registers (1) construct ideas (e.g., everyday versus disciplinary conceptions of phenomena and events); (2) manage and organize the flow of information depending on whether interactions take place orally, in writing, or through computer-mediated modes; and (3) enact relationships (e.g., differences of familiarity and status). These three functions, which Halliday calls *ideational*, *textual*, and *interpersonal*, operate simultaneously and offer teachers and students a contextual basis for critically analyzing how language varies in relation to who is communicating with whom, what they are communicating about, and the modes through which they are interacting. In addition, SFL focuses on the range of linguistic choices available to students when they attempt to read and write genres they are likely to encounter only in school.[14]

Although SFL is certainly utilized in more contexts than ESL settings, it is used in those settings in a clear way to help ELLs. This educational aim is among the many broad applications of this approach. SFL has also been applied to biblical exegesis and research into NT Greek more broadly because it is flexible enough to be applied in a variety of

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[13] Gebhard, "Teacher Education," 797–803.
[14] Gebhard, "Teacher Education," 798.

contexts. Chapter 6 will consider how one such example compares to how traditional

grammar handles exegesis.

Second Question: Method—How?

The method of traditional grammar is that of simple observation of linguistic phenomena

as the only legitimate basis for grammar. To see this point in the grammars, one has to

consider what is not said as they provide categories and examples to illustrate those

categories. Consider how Köstenberger-Merkle-Plummer go about providing categories

for the classification of the nominal system as they look at the nominative case. They

begin by providing their parent-categories "Major Uses of the Nominative" and "Other

Uses of the Nominative."[15] They provide the following chart:

MAJOR USES OF THE NOMINATIVE	Subject
	Predicate Nominative
	Apposition
OTHER USES OF THE NOMINATIVE	Address
	Appellation
	Absolute
	Hanging Nominative

The rest of their chapter continues by providing brief explanations of each parent

category and subcategory to illustrate what they observe in the text to match each

category. Notice, however, what remains unexplained. They do not explain from where

their categories originate despite differences with other traditional grammars. They do not

offer any theoretical framework that guides how they select categories. They do not

provide any kind of argumentation for how they selected a given category beyond

providing an example. They proceed by providing their subcategories under each, brief

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[15] Köstenberger et al., *Going Deeper*, 53.

explanations of each subcategory, and then examples to illustrate their point. They begin with a questionnaire-style that assumes a certain set of categories and seeks to observe the text to find what they are looking for on the basis of simple observation. And they find it—recall the "look, and it will be found" approach detailed in chapter 1. They regularly provide examples of what they have found to illustrate their categories/labels. But there is no attempt to support their work with empirical studies because it is assumed that simple observation is the only legitimate basis for grammar. It seems that their approach is guided by the intuition of the grammarian(s).

The method of modern linguistic theory is quite different. Hudson covers its method as follows, "[The method of linguists is to] describe language empirically—that is, they try to make statements which are testable, and they take language as it is, rather than saying how it should be."[16] Linguists also employ "[an] essential tool of linguistics (both descriptive and theoretical) is a metalanguage containing technical terms denoting analytical categories and constructs. None of the traditional or everyday metalanguage is sacrosanct, though much of it is the result of earlier linguistic scholarship, but many traditional terms have in fact been adopted by linguists with approximately their established meanings."[17] Hudson is certainly right to note how modern linguistic theory has adopted some of the traditional terms with some of the same meanings. Furthermore, earlier in the history of modern linguistic theory, the approaches differed. Sampson explains the situation, "As a young academic in the 1970s I went along with the then-standard view that users of a language know what is grammatical and what is not, so that language description can and should be based on native-speaker intuition. It was the

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[16] Hudson, "Some Issues," 335.
[17] Hudson, "Some Issues," 335.

structural phenomenon of 'central embedding', as it happens, which eventually showed me how crucial it is to make linguistic theories answerable to objective evidence."[18] "Central embedding" refers to grammatical structures in which a constituent occurs in the middle within a larger instance of the same kind of phrase or clause unit. Sampson provides an important example, "an invented example is [*The book* [*the man left*] *is on the table*], where a relative clause occurs" in the middle of a main clause as indicated by the brackets.[19] Sampson goes on to explain how this concept, heretofore examined without an empirical approach, led him to become more empirical because he realized that an approach driven more by intuition had resulted in descriptive issues that a more empirical approach could help avoid. He explains this change in brief, "If intuitions shared by the leaders of the discipline could get the facts of language as wrong as this [the descriptive issues previously mentioned and illustrated in his chapter], it was imperative to find some way of engaging with the concrete empirical realities of language, without getting so bogged down in innumerable details that no analytical conclusions could ever be drawn."[20] The kinds of issues that Sampson noticed were surrounding the kinds of variant hypotheses of so-called "unnaturalness of central embedding."[21] An empirical approach helped Sampson progress beyond the kinds of issues resulting from that an intuitional approach. What he began to notice is how repeated examples violated what other linguists had developed regarding their

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[18] Sampson, *Empirical Linguistics*, 13.
[19] Sampson, *Empirical Linguistics*, 13.
[20] Sampson, *Empirical Linguistics*, 22.
[21] Sampson, *Empirical Linguistics*, 13.

understanding of the variants and their types leading Sampson to conclude that a different

way of going about central embedding was needed.[22]

Getting back to the overall point of this section, what has developed in the most

recent research into language is that linguists employ a scientific framework using

empirical methods and evidence for understanding language. The specific methods

themselves differ considerably depending on the nature of research.[23] Nevertheless, the

methods remain empirical. Modern linguistic theory rejects intuition as a sole guide and

requires more in terms of how to understand language(s).[24] Sampson writes:

> Intuition is no fit basis for a science of a subject concerned with tangible, observable
> phenomena. Science must be founded on things that are interpersonally observable,
> so that differences of opinion can be resolved by appeal to the neutral arbitration of
> objective experience. That does not imply a naive belief in a realm of pure
> observation statements, uncontaminated by theoretical assumptions. Every report of
> observation carries some theoretical baggage; but, if empirical scientists believe that
> observations are being distorted by incorrect assumptions, they can bring other kinds
> of observation to bear on the task of testing those assumptions. As the great

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[22] Sampson initially noticed problems with the previously held view on central embedding in a conversation that he narrates as follows:

"Doubt about this was first sown in my mind during a sabbatical I spent in Switzerland in 1980–81. Giving a seminar to the research group I was working with, I included a discussion of multiple central embedding, during which I retailed what I took to be the standard, uncontroversial position that speakers and writers do not produce multiple central embeddings and, if they did, hearers or readers could not easily interpret them. In the question period Anne De Roeck asked 'But don't you find that sentences that people you know produce are easier to understand?' Well, perhaps, I responded, but this did not refute the theory because ... - and I got quite a long way through my answer before the expression on Anne's face alerted me to the fact that the point of her question had been its grammar rather than its semantics. (The structure of the question, with finite subordinate clauses delimited by square brackets, is *But don't you find* [*that sentences* [*that people* [*you know*] *produce*] *are easier to understand*] ?) So evidently, if multiple central embeddings were indeed 'unacceptable,' this did not mean that if produced they will necessarily draw attention to themselves by being impenetrable to the hearer. Perhaps, then, it was worth checking whether they were so completely lacking from natural language production as the doctrine alleged" (Sampson, *Empirical Linguistics*, 15).

Essentially what happened was that he began to notice how the rules of the previous approach were regularly broken in regular speech and newspapers. This realization led him to adopt an empirical approach to test the "doctrine alleged" rather than accept it on the basis of intuition.

[23] Compare Pang, *Revisiting Aspect*, with Fontaine, "Systemic Functional Approach."

[24] For a survey and discussion of the approaches, see Sampson, *Empirical Linguistics*, 1–4. This point does not intend to convey that there is not a debate within linguistics regarding the use of intuition or that the use of intuition is always problematic. Sampson shows some of its problems, but he is also well aware that intuition is still in use in linguistics. Part of the issue is how it is used. Traditional grammar uses it and is silent about their use of it. When linguistics uses it, there is much more involved than only intuition, as chapter 1 reveals regarding the more comprehensive nature of linguistics.

philosopher of science Sir Karl Popper put it, science "does not rest upon solid bedrock": scientific theories are like structures erected on piles driven into a swamp, but if any particular support seems unsatisfactory, it can always be driven deeper. There is no remedy for wobbly foundations, on the other hand, when theories are founded on personal intuitions.[25]

Although Sampson's quotation is worth including here because of the overall point he makes, some of the quotation is problematic. Linguistics is not entirely anti-intuition as Sampson makes it seem because he himself charts some of the history of how linguists have used intuition throughout its history. This point, of course, has implications for how Sampson's illustration is used here as well because checking for "wobbly foundations" may still include some measure of intuition. The inclusion of intuition itself is not the primary issue at hand. Linguists reject intuition as the *primary* basis because they want to be able to test statements and theories, not assume them as traditional grammar does. The methods of linguistic analysis remain empirical but differ depending on the nature of the linguistic work. For example, Sampson considers whether there are many Englishes or one English language; he writes:

> Should genre differences in English be understood by seeing 'English' as a family of similar but distinct languages or dialects, with separate grammars accounting for the characteristic structural differences between genres, or is there one English grammar underlying diverse genres?[26]

Many, if not most, native English speakers show awareness of how their use of language differs based on several different factors; Sampson addresses this same question. Instead of relying on his intuition to explain these differences, he uses an empirical method to answer the question. He writes: "This chapter examines the issue by comparing analyses of technical and fictional prose in a subset of the million-word 'LOB Corpus,' which was

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[25] Sampson, *Empirical Linguistics*, 4 citing Popper, *Logic*, 111.
[26] Sampson, *Empirical Linguistics*, 24.

the first electronic corpus of British English to be compiled."[27] Sampson begins his

research by detailing the specific research issue; this approach is typical for a scientific

study of an issue.[28] Sampson begins his answer to this question by detailing an empirical

method based on observable data.[29] Sampson details each part of his method carefully,

such that every term and part of his method is explained carefully. Sampson continues to

detail his method with numerous examples as he seeks to describe and apply his

method.[30] Because of the application of his method, he concludes:

> So far as this research goes, it suggests that one should not talk about different grammars for fiction or technical writing. Instead we need to think in terms of a single grammar, which generates a range of tree structures, some large and some small. Technical writing and fiction both use structures drawn from this same pool, but the selections made by technical writers cluster round a higher mean length than those made by fiction writers. If you want to guess whether a sentence structure is drawn from fiction or from technical writing, the only question worth asking about it is: how big is it?[31]

Sampson's conclusion at the end of the application of his method is based on his database

and from there conclusions are carefully drawn, as he weighs different interpretive

options of his data. The point being made here is that his method is empirical. If another

linguist wanted to challenge his work, they could do so in a variety of ways—from

considering his framework, method(s), his data, and conclusions. Similarly, subsequent

linguistic research could either confirm or challenge his work because it is testable. In

this particular instance, the empirical data would remain the same, but the categories and

approach used could differ based on the precise approach that a subsequent linguist takes.

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[27] Sampson, *Empirical linguistics*, 25–26.
[28] Cf. other linguistic dissertations that do precisely the same thing: Fontaine, "Systemic Functional Approach"; Grestenberger, "Feature Mismatch"; Porter, *Verbal Aspect*.
[29] Sampson, *Empirical Linguistics*, 26.
[30] Sampson, *Empirical Linguistics*, 25–34.
[31] Sampson, *Empirical Linguistics*, 35.

The method of linguists is also such that it seeks to understand and explain specific languages on their own terms, even redefining any kind of grammatical label to do so. For example, Dixon writes: "No two languages are precisely the same, in any feature. Although the same labels are used for describing grammatical categories in different languages (if they were not, there would be no science of linguistics) they have a slightly different signification for each language."[32] Dixon engages in linguistic typology as a way of understanding languages.[33] His point, however, is relevant for linguistics more broadly. That is, linguists want to describe languages as they are, not prescribe how they "should be" according to a traditional framework.

Third Question: How Does the Framework Model Cognitive Considerations?

Traditional grammar lacks a cognitive approach to language. The only point at which something even comes close is when grammarians speak of how mood indicates the perspective of the speaker/writer. For example, Wallace explains:

> The indicative mood is, in general, the mood of assertion, or *presentation of certainty*. It is not correct to say that it is the mood of certainty or reality. This belongs to the presentation (i.e., the indicative may *present* something as being certain or real, though the speaker might not believe it). To call the indicative mood the mood of certainty or fact would imply (1) that one cannot lie in the indicative (but cf. Acts 6:13), and (2) that one cannot be mistaken in the indicative (but cf. Luke 7:39). Thus it is more accurate to state that the indicative mood is the mood of assertion, or *presentation* of certainty.[34]

Wallace's explanation of the indicative mood is the closest thing that traditional grammar gets to a cognitive approach. When he references how the indicative "may *present*

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[32] Dixon, *Basic Linguistic Theory: Methodology*, 9.
[33] See also Dixon, *Basic Linguistic Theory: Methodology*, 5.
[34] Wallace, *Greek Grammar*, 448.

something as being certain or real, though the speaker might not believe it," Wallace is making a very distant reference to the cognition of the speaker/writer. This instance is one of the few places that this kind of reference even exists within traditional grammars. The kinds of cognitive considerations referenced by Butler in chapter 3, and that will be developed further in chapter 5, remain altogether missing. Traditional grammar does not consider any sort of cognitive approach to language because it is beyond the borders of the preconceived traditional framework.

Cognitive linguistics is a recent development compared to other approaches within modern linguistic theory. The cognitive considerations of the approach of modern linguistic theory come primarily, though not exclusively, from cognitive linguistics and, beyond that, cognitive science.[35] Langacker describes this approach further:

> Cognitive Grammar is a theoretical framework for describing language structure as a product of cognition and social interaction. It is central to the broad and growing movement known as cognitive linguistics, which in turn is part of the "functionalist" tradition. The essential notion is that grammar is meaningful (not an independent formal system) and can only be revealingly characterized in relation to its conceptual import and communicative function.[36]

Langacker's definition and explanation of Cognitive Grammar (CG) provide a glimpse into how this branch of modern linguistic theory addresses cognitive considerations. This branch focuses on the cognitive element as key to understanding its "conceptual import and communicative function." Butler summarizes the position of CG further with eight of its characteristics.[37] Cognitive considerations are central to this approach from modern

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[35] Though not an exhaustive list, these sources represent cognitive linguistics further: Geeraerts and Cuyckens, *Oxford Handbook of Cognitive Linguistics*; Geeraerts, *Cognitive Linguistics*; Croft and Cruse, *Cognitive Linguistics*; Evans and Green, *Cognitive Linguistics*; Radden and Dirven, *Cognitive English Grammar*; Langacker, *Cognitive Grammar: A Basic Introduction*; Taylor, *Cognitive Grammar*; Langacker, "Cognitive Grammar," 275–306; González et al., "Plotting Functional-Cognitive Space," 1–32; Langacker, *Essentials*.

[36] Langacker, *Essentials*, v.

[37] Butler, *Structure*, 1:56–57.

linguistics. That is why "it rejects the claim that the linguistic system is autonomous, and postulates underlying motivating factors of a largely cognitive nature," as Butler summarizes this position.[38] It views the cognitive nature as a driving force behind language.

Some linguists, however, are not convinced by cognitive grammar. SFL does not engage in cognitive grammar directly.[39] That point, however, does not mean that cognitive considerations are altogether unimportant for SFL. Halliday, along with Matthiessen, has written, "Instead of explaining language by reference to cognitive processes, we explain cognition by reference to linguistic processes."[40] Thus, although it is not a primary concern for SFL, it is not altogether absent. Furthermore, given that cognitive linguistics arose out of a functional approach to grammar, some linguists have sought to merge the two approaches together.[41] Part of the reason they can do this is that their study represents a larger approach with varying specific emphases, as discussed in chapter 1.

Making this comparison between traditional grammar and modern linguistic theory reveals how the latter provides a more comprehensive approach in that it includes cognitive considerations whereas the former does not. When Butler describes CG as "a usage-based theory, and so is concerned with language as communication, and in fact gives a great deal of emphasis to certain communicative devices, such as metaphor, which are peripheral to most other approaches," he is providing concepts, details, and a

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[38] Butler, *Structure*, 1:56.
[39] For example, one will not find such discussions in the following works: Halliday and Matthiessen, *IFG*; Halliday and Webster, *Essential Halliday*; Halliday and Webster, *Text Linguistics*.
[40] Halliday and Matthiessen, *Construing Experience*, x.
[41] E.g., González et al., "Plotting Functional-Cognitive Space," 1–32.

level of clarity that go beyond what is included in traditional grammar.[42] The way

forward for traditional grammars in this regard would be to engage in language study in a

way that is informed by linguistics.

Fourth Question: How Does the Model Handle Levels of Linguistic Description and Their Relationship?

The traditional approach to handling levels of linguistic description is to assume them

and focus on the level of the word within the traditional understanding of language.

Recalling the discussion of the limitations from chapter 2, traditional grammar focuses

primarily on morphology and syntax of the word. Within syntax, there is a recognition of

different kinds of levels. Köstenberger, Merkle, and Plummer list the word, the phrase, an

independent clause, and a dependent clause.[43] Hewett lists the traditional levels as

follows: sounds, words, phrases, clauses, and sentences.[44] These kinds of lists encompass

the sorts of things that fall within binary focus of traditional grammar on the morphology

and syntax of the word. Following Hewett's list, sounds and words, according to their

forms, all fall under the larger category of morphology. Syntax, then, focuses on the

classification of words, phrases, clauses, and sentences usually in a quick fashion. The

approach found within the grammars is that each element receives explanation and

illustration with examples from the Greek NT to show how the particular grammatical

item can be seen there based on the observation of the grammarian. Traditional grammar

does not typically discuss the relationship of the levels of linguistic description. Instead,

it is assumed that someone moves from morphology to syntax by considering the

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[42] Butler, *Structure*, 1:56–57.

[43] Köstenberger et al., *Going Deeper*, 461–62.

[44] Hewett, *New Testament Greek*, 1.

elements separately to prepare to move from one step to the other, e.g., understanding the morphology to delimit the syntactical categories related to a particular grammatical form. The most recent traditional grammar included in this chapter attempts to go a step further by discussing the relationship of some of these levels as it includes a chapter on sentences, diagramming, and discourse analysis.[45] Even these grammars do not regularly discuss how linguistic levels relate to one another.

Modern linguistic theory handles levels of linguistic description and their relationship in different ways. First, the entire idea of levels of linguistic description comes from modern linguistic theory. The basic introductions to modern linguistic theory and the various key thinkers within each approach highlight this point.[46] Second, although linguists model these levels differently, they each recognize the importance of handling levels of linguistic description and their relationship. An example of how some of the linguistic frameworks handle these levels includes Butler's explanation of Dik's approach. Dik recognizes pragmatic, semantic, and syntactic levels of organization even if "clear divisions may be elusive."[47] Dik claims that syntax serves semantics and that both come within a "pragmatic envelope."[48] Dik writes as follows,

> It will now be evident that in the functional paradigm the relation between the different components of linguistic organization is viewed in such a way that pragmatics is seen as the all-encompassing framework within which semantics and syntax must be studied. Semantics is regarded as instrumental with respect to pragmatics, and syntax as instrumental with respect to semantics.[49]

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[45] Köstenberger et al., *Going Deeper*, 435–74.
[46] E.g., De Beaugrande, *Linguistic Theory*.
[47] Butler, *Structure*, 1:205.
[48] Butler, *Structure*, 1:205.
[49] Dik and Hengeveld, *Theory*, 1:7–8.

Butler surveys Dik's functional approach to modern linguistic theory by recognizing the levels of linguistic description that he includes: pragmatic, semantic, and syntactic. Furthermore, Dik also explains their relationships in the citation included. His approach, however, is one among many given that there is debate within modern linguistic theory on this very point. Chomsky's model includes a tripartite division of phrase structure, transformational structure, and morphophonemics.[50] He then goes on to explain how each of these levels interacts with one another.[51] Thus, a grammar provides a way of reconstructing phrase structure and how a string of morphemes are converted to strings of phonemes that both together are connected by a sequence of "transformational rules" for "carrying strings with phrase structure into new strings to which morphophonemic rules can apply."[52] Although approaches within modern linguistic theory differ, they follow a similar approach in that they seek to recognize and list levels of linguistic description and characterize their relationship.

Fifth Question: How Does It Handle Syntagmatic and Paradigmatic Relationships?

Traditional grammar does not use the terms "syntagmatic" or "paradigmatic." But the ideas are still present in some fashion. Syntagmatic relationships can be seen in some of the traditional notions of syntax. Köstenberger-Merkle-Plummer handle these kinds of relationships in their chapter entitled "Sentences, Diagramming, and Discourse Analysis" in which they seek to discuss the relationships of the different parts of a Greek sentence.

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[50] Chomsky, *Syntactic Structures*, 45, 114.
[51] Chomsky, *Syntactic Structures*, 107.
[52] Chomsky, *Syntactic Structures*, 107.

Their approach to divide sentences up into "words, phrases, and clauses."[53] This is the
section in which Köstenberger-Merkle-Plummer model syntagmatic relationships. For
example, they label clauses as either independent or dependent, and then discuss the
kinds of relationships that a dependent clause can have with an independent clause. There
is also discussion of how sentences can relate to one another. There are also other
examples of how traditional grammar handles syntagmatic relationships. When grammars
discuss issues related to the subject and object of a verb and their grammatical concord—
or lack thereof, in some cases—they are showing an awareness of these kinds of
syntagmatic relationships.

As for how traditional grammar handles paradigmatic relationships, some of that
kind of discussion comes from their consideration of different kinds of conditional
clauses as they explain how different classes of clauses employ different conditional
particles.[54] They also include a discussion of the kinds of tenses and moods that are used
with each conditional clause type as a way of helping their readers understand how to
classify and understand the meaning of the given clause.[55] Köstenberger-Merkle-
Plummer acknowledge at least one limitation of the traditional approach to clauses,
namely, that some have followed their categories slavishly without giving enough
attention to "context and discourse function."[56] They continue to use these categories
because they claim that "it is still useful and (from our experience) largely correct."[57]
Here again the traditional approach to grammar can be seen in the employment of

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[53] Köstenberger et al., *Going Deeper*, 437.

[54] Köstenberger et al., *Going Deeper*, 443.

[55] Köstenberger et al., *Going Deeper*, 442–43.

[56] Köstenberger et al., *Going Deeper*, 442n18 as they reference the issue in the text of the body and expand upon it in the footnote.

[57] Köstenberger et al., *Going Deeper*, 442.

categories of the "correct" way to understand it from the prescriptive nature of traditional grammar.

Modern linguistic theory considers syntagmatic and paradigmatic relationships going as far back as Saussure.[58] When looking at modern linguistic theory as a whole, Hudson provides one statement regarding syntax that has some relevance to the issue when he writes, "The analysis of syntactic structure takes account of at least the following factors: the order in which words occur, how they combine to form larger units (phrases, clauses, sentences, etc.), the syntactic classes to which the words belong (including those marked by inflectional morphology), and the specifically syntactic relations among the words or other units, such as the relations referred to by the labels 'subject' and 'modifier.'"[59] Although Hudson did not include the terms paradigmatic and syntagmatic, it seems that a consideration of them would occur here as he discusses how syntax involves considering the "syntactic relations among the words or other units." When it comes to SFL, syntagmatic relationships are "patterns, or regularities, in what *goes together with* what."[60] When it comes to paradigmatic relationships, SFL considers "patterns in what *could go instead of* what."[61] Campbell highlights the relevance of these relationships for NT Greek as follows: "For instance, when one chooses an aorist-tense form, this choice is analyzed with reference to all the other possible choices that might have occupied the verb 'slot' in the sentence. Each choice is meaningful against the set of paradigmatic options that are unchosen."[62] These are important relationships to consider

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[58] Saussure, *Course*, 122–37.
[59] Hudson, "Some Issues," 342.
[60] Halliday and Matthiessen, *IFG*, 22.
[61] Halliday and Matthiessen, *IFG*, 22.
[62] Campbell, *Advances*, 67.

because they reveal just how systemic language is since any set of paradigmatic

alternatives "constitutes a system in this technical sense."[63]

Another way modern linguistic theory handles these approaches can be seen in the

work of Magnus Sahlgren. Admittedly, his model is not a mainstream approach, but

given that his unpublished dissertation is receiving a lot of attention and represents the

diversity of modern linguistics, it is worth including here.[64] He explains:

> Syntagmatic relations concern positioning, and relate entities that co-occur in the text; it is a relation *in praesentia*. This relation is a linear one, and applies to linguistic entities that occur in sequential combinations. One example is words that occur in a sequence, as in a normal sentence like "I am hungry." Syntagmatic relations are combinatorial relations, which means that words that enter into such relations can be combined with each other. A *syntagm* is such an ordered combination of linguistic entities. For example, written words are syntagms of letters, sentences are syntagms of words, and paragraphs are syntagms of sentences. Paradigmatic relations, on the other hand, concern substitution, and relates entities that do *not* co-occur in the text; it is a relation *in absentia*. Paradigmatic relations hold between linguistic entities that occur in the same context but not at the same time, like the words "hungry" and "thirsty" in the sentence "I am [hungry|thirsty]". Paradigmatic relations are substitutional relations, which means that linguistic entities have a paradigmatic relation when the choice of one excludes the choice of another. A *paradigm* is thus a set of such substitutable entities.[65]

Sahlgren's definitions provide clear explanations and examples of what syntagmatic and

paradigmatic relations are. He can do so because he is working within the framework of

modern linguistic theory that requires explicit definitions and empirical examples to

explain the points. Another explanation of this relationship comes in the form of an

analogy from dinner menus:

> In the food system . . . one defines on the syntagmatic axis the combinations of courses which can make up meals of various sorts; and each course or slot can be filled by one of a number of dishes which are in paradigmatic contrast with one

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[63] Halliday and Matthiessen, *IFG*, 68.

[64] His model is currently available only in his dissertation accessible online. That said, it is a model that has become widely distributed and cited; Google Scholar lists 667 citations of this thesis in scholarly works.

[65] Sahlgren, "Word-Space Model," 60.

another (one wouldn't combine roast beef and lamb chops in a single meal; they would be alternatives on any menu). These dishes which are alternative to one another often bear different meanings in that they connote varying degrees of luxury, elegance, etc.[66]

This analogy helps concretize what Sahlgren had been getting at with this explanation.

The two terms "syntagmatic" and "paradigmatic" are closely related, but this analogy

shows their difference more clearly. The approach of modern linguistic theory to handle

these relationships varies slightly from model to model, but overall the approach is to use

empirical methods to model them. Sahlgren, thus, provides an empirical method for

handling these relationships:

> The word-space model is a computational model of word meaning that utilizes the distributional patterns of words collected over large text data to represent semantic similarity between words in terms of spatial proximity. The model has been used for over a decade, and has demonstrated its mettle in numerous experiments and applications. It is now on the verge of moving from research environments to practical deployment in commercial systems.[67]

Sahlgren details his method here and elsewhere throughout the dissertation. This model is

one that is empirical, as he details it. Then, based on this method, he concludes the

following:

> It is argued that the word-space model acquires and represents two different types of relations between words—syntagmatic or paradigmatic relations—depending on how the distributional patterns of words are used to accumulate word spaces. The difference between syntagmatic and paradigmatic word spaces is empirically demonstrated in a number of experiments, including comparisons with thesaurus entries, association norms, a synonym test, a list of antonym pairs, and a record of part-of-speech assignments.[68]

Sahlgren's word-space model is a narrower and more computational model that is not

representative of what is done in most linguistics. Nevertheless, his work highlights some

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[66] Culler, *Saussure*, 104.
[67] Sahlgren, "Word-Space Model," iii.
[68] Sahlgren, "Word-Space Model," iii.

of the diversity that can be seen in this area. Other models within modern linguistic

theory could be provided to illustrate how these relationships are conceived but providing

more would only belabor the point that modern linguistic theory more considers these

relationships, albeit differently depending on which model is employed.[69]

Sixth Question: How Does the Model Deal with Puzzling Linguistic Expressions?

Traditional grammar is not the kind of approach that usually recognizes the presence of

puzzling linguistic expressions given its questionnaire-completing method. It looks for

what it intends to find, and then finds it. But there are at least some ways that traditional

grammar has gone about handling these expressions. One of the ways traditional

grammars of NT Greek have dealt with puzzling linguistic expressions is by way of their

comparative grammars. BDF does this by comparing how Koiné Greek departs from

Classical Greek as a way understanding what seems puzzling. BDF write, "Special

treatment of the grammar of New Testament Greek has been prompted for the most part

by purely practical needs. Theological exegesis and textual criticism have always

required an exact analysis of the language of the NT, more exact than was afforded by the

classical grammars of the language as a whole."[70] Part of the reason why the "more

exact" explanation of NT Greek was prompted is because of how different it is than

Classical Greek, such that some of it could be quite puzzling if someone were working

from only a grammar of Classical Greek. For example, BDF write, "Perhaps no

syntactical peculiarity of Greek is more striking to us than the use of the singular verb

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[69] An example of a more mainstream approach is that of Cysouw, *Paradigmatic Structure*.
[70] BDF, § 1.

with a neuter plural subject. The rule appears to have been most strictly followed in Attic; Homer and Koine are less consistent, while the plural is used exclusively in MGr [Modern Greek]."[71] What is seen in Classical Greek is "less consistent" in Koiné Greek with what has become known as the *schema Atticum*, the use of a singular verb with a neuter plural subject. The comparisons made here are intended to help the reader understand what may have been puzzling.

But one way to find puzzling linguistic expressions is to look for areas of disagreement in the grammars. One area with well-known disagreement is that of the genitive case. There is a substantial amount of difference in how they handle this case in terms of how many categories they provide for it. But that disagreement stems from the underlying disagreement regarding what the genitive case is. Köstenberger-Merkle-Plummer define this case as a "*description* or *quality* and in some cases *separation*."[72] Black understands the genitive case to be "the describing case."[73] Robertson explains this case as the "specifying case."[74] Brooks & Winbery claim that this case restricts the meaning.[75] Dana and Mantey assert that the role of this case is "to set more definitely the limits of an idea as to its class or kind."[76] Although there is some overlap in some of the definitions, there is also disagreement. Part of the reason why this disagreement exists is because the noun categories for Latin have been used as a template for Hellenistic Greek. Because traditional grammar adopts these categories, they make them fit despite problems that result. Another reason why this disagreement exists is because traditional

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[71] BDF, § 133.
[72] Köstenberger, Merkle, and Plummer, *Going Deeper*, 87.
[73] Black, *It's Still Greek*, 48.
[74] Robertson, *Grammar*, 493.
[75] Brooks and Winbery, *Syntax*, 92.
[76] Dana and Mantey, *Manual Grammar*, 72.

grammar fails to develop rigorous and explicit terminology, such that this kind of disagreement about what the genitive case is can result. Unless traditional grammar begins to develop their terminology along these lines, this kind of disagreement will almost certainly persist.

Modern linguistic theory, however, takes a different approach altogether. The grammars of NT Greek that take a linguistic approach almost all arrive at the same conclusion regarding the meaning of the genitive case—that of restriction.[77] This definition has received the kind of support that someone would expect from modern linguistic theory because of the data provided from OpenText.org. The scholars who published this website worked through the entire GNT and other corpora to show how this case functions utilizing SFL to understand the language. Regardless of the definition that traditional grammar provides, it does not have this kind of data behind it to support it. The approach of OpenText.org has developed their rigorous and explicit semantic terminology using SFL and the data of the GNT itself, such that the genitive case is no longer relegated to several different definitions with no way to adjudicate between them.

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[77] Porter, *Idioms*, 92; Long, *Grammatical Concepts*, 50; Mathewson and Emig, *Intermediate Greek Grammar*, 11. Young avoids providing a definition of the genitive case and explains his reasoning accordingly:

"The genitive case form is often said to display two separate functions: description and separation. In an eight-case system these functions are designated by the terms *genitive* and *ablative*. The semantic function of nominals with a genitive form, however, cannot all be subsumed under these two categories. This is especially obvious in constructions containing verbal nouns. At the deep structure level they represent a kernel clause containing a subject and verb. For example, when 'love' (a verbal noun) is followed by the genitive case 'of God,' the genitive would represent either the subject of the verbal idea (God loves us) or the object (We love God). Such usage conveys neither description nor separation. Thus it seems best to categorize the genitive by its syntactic and semantic functions as evidenced in usage rather than by the form's historical meaning" (Young, *Intermediate New Testament Greek*, 23).

Funk writes, "The *genitive* is the case of genus or kind; it specifies. It most often corresponds to the preposition *of* in English, but it has affinities with the English possessive. The various derived uses of the genitive are not at once apparent from the root idea, but in general the genitive denotes a relationship between two words, one of which further defines or circumscribes the other" (Funk, *Beginning-Intermediate Grammar*, 59).

Seventh Question: How Comprehensive Is the Model?

From the perspective of traditional grammar, it could, in theory, be argued that this

approach is comprehensive depending on what someone means. Someone could easily

argue that they are comprehensive because they handle all the items that come within a

Greek sentence, focusing on them primarily one kind of word at a time. Traditional

grammarians do this because they look at the level of the word primarily. From this

perspective, that level is the primary focus of their grammar and the kinds of exegetical

conclusions they reach. Modern linguistics has demonstrated that linguistic phenomena

cannot be satisfactorily described with reference to individual words and their uses. The

model of traditional grammar is not comprehensive because of its limited scope.

Kenneth Pike's model provides an example of how a model within modern

linguistic theory seeks to be comprehensive. His model of tagmemics is a comprehensive

model for the study of language. De Beaugrande introduces this model as follows:

> Kenneth Lee Pike's weighty volume (762 pages) *Language in Relation to a Unified Theory of the Structure of Human Behaviour*[78] documents his 'ambitious' 'attempt' to 'revise the conceptual framework of language study' and to foster 'extensive deep-seated changes in language theory.'[79]

Pike's model of modern linguistic theory seeks to provide a comprehensive approach to

language in that he seeks to cover language study in an extensive way. De Beaugrande

describes Pike's model further:

> Pike's 'tagmemic' approach differed from mainstream American linguistics in many ways (5.6, 30, 35, 54ff, 61f),[80] but most of all in its sheer elaboration and complexity. The organization of language was to be treated in: (a) 'variable depths of focus'

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[78] Pike, *Language*.

[79] De Beaugrande, *Linguistic Theory*, 5.1.

[80] These numerical references point to sections within De Beaugrande's chapter unless noted otherwise, e.g., at times he refers to Pike, *Language*, with the abbreviation "LB" with its page numbers.

determining which data or aspects merited attention (5.16); (b) a dyad of 'approaches' (etic, emic) to units seen either outside or inside a system (5.22); (c) a triad of 'views' (particle, wave, field) on the interrelatedness of units (discrete, continuous, arrayed) (5.31f); (d) a matching triad of 'modes' (feature, manifestation, distribution) (5.33); (d) a triad of 'hierarchies' (phonological, lexical, grammatical) (5.36f, 39f); (e) a structure of indefinitely many 'levels' (morpheme, word, phrase, etc.), arranged chiefly according to unit size (5.34f); (f) a miscellany of 'styles' related to social and geographical dialects, social roles, individual personalities, emotions, or voice quality (5.82); and so on.[81]

Pike's model of linguistics seeks to provide a comprehensive analysis of language seeking to include all the related factors for language analysis. That is, he seems to determine "which data or aspects" to cover based on their significance, take a varied approach to different "units seen either outside or inside a system," and so on, all to provide a comprehensive approach to the study of language. Various language models within modern linguistic theory differ in their degree of complexity, but they each represent a comprehensive approach to language that seeks to consider all the factors that influence language. SFL, for example, seeks to be comprehensive in the way that it considers how the functions, or more specifically to this model, the metafunctions, of language are seen in the lexicogrammar of the text through the various system networks in the language itself.

As an important side note, this description of SFL does not intend to communicate that there is no room for debate within this theory. There is plenty of such room both within and outside of this area, e.g., there is much debate on topics like register.[82] Furthermore, even work within modern linguistic theory applied to NT Greek has shown room for debate. For example, when it comes to Land's understanding of SFL, he

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[81] De Beaugrande, *Linguistic Theory*, 5.3.
[82] De Beaugrande, "Register," 7–25; Porter, "Register," 209–29; Porter, "Dialect," 190–208; Halliday and Hasan, *Language, Context*; Hasan et al., *Ways*.

consciously departs from Halliday and Hasan when he groups activities and relations together in contrast to Halliday's and Hasan's distinction between field ("what is going on"), tenor ("who is taking part"), and mode ("what role is being played by language and other semiotic systems") as Land explains his specific approach to SFL.[83] Regardless of precisely where someone ends up on these specific issues within this particular linguistic framework, each linguist is being comprehensive in their language study because they are considering far more than the level of the word.

Conclusion

Based on the application of this dissertation's method, this chapter concludes that the approach of modern linguistic theory provides clarity in areas that traditional grammar does not. For each of the examples, modern linguistics provides a theoretical framework, method(s), data, and conclusions. Despite the high level of diversity among the examples from linguistics, they each are explicit on these matters. This point is not intended to suggest or imply that linguists always agree on these issues. But even when they disagree, there is at least enough clarity in these key areas that someone can disagree meaningfully by discussing each area to further scholarly discussion.

For traditional grammar, this same level of clarity is missing. So much that goes into what they intend to accomplish and how remains unexplained. Even for the examples covered, although some of the ideas are present, they remain either undeveloped or underdeveloped. This lack of explanation stems from this approach's limitations that

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[83] Land, *Integrity*, 54–55n20.

were detailed in chapter 2. This overall lack of clarity makes it difficult to interact with the position of traditional grammar.

Another issue for the traditional approach is that when traditional grammarians have incorporated ideas from modern linguistic theory, they have done so only in a way to further support traditional grammar. For example, when it comes to verbal aspect, the next chapter will illustrate that traditional grammarians adopt an understanding of verbal aspect only to treat it as another category within traditional grammar without the kind of theoretical framework that linguistics uses to approach the topic. The result of this adoption is that there remains little to interact with regarding their conclusions and descriptions. On the one hand, it is encouraging to see their adoption of some of the work from linguistics. But on the other hand, the way they go about it does not go far enough in terms of comprehensiveness and methodological clarity.

CHAPTER 5: COMPARING FIVE EXAMPLES

Following the comparisons made in the previous chapter, this chapter will consider five

specific examples. What will be in view in this chapter is *how* each approach handles the

given issue. What will not be of primary importance are the results of either approach.

Where each approach lands on certain issues is significant, no doubt. But given that the

focus of this dissertation is on the approaches themselves, that is what will matter the

most here.

This chapter will present each topic from the standpoint of traditional grammar,

modern linguistic theory, and then compare the approaches. This chapter will incorporate

the most current research from each approach. Although the treatment of these issues will

not be exhaustive—especially since many of them occupy entire dissertations—what is

included is sufficient enough to demonstrate the overall thesis.

Verbal Aspect

Linguist Robert I. Binnick introduces verbal aspect as follows: "Tense and aspect have

risen to some prominence within linguistics in recent decades as various theories have

taken first the verb and then the inflectional system associated with it to be the central

component of the clause."[1] Binnick explains further: "Early in the second decade of the

twenty-first century, we can claim to know a great deal more about both subjects than we

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[1] Binnick, "Introduction," 3.

did when Comrie published his classic works *Aspect* (1976) and *Tense* (1985).[2] But as is usual in scholarship, there remain many unanswered questions."[3] Verbal aspect is a term that originates with modern linguistic theory. Furthermore, within modern linguistic theory, there are differences of how it is defined. For example, Binnick writes: "Almost every area of linguistics, with the exceptions of phonetics and phonology, has its own approach to tense and aspect."[4] These differences come in many ways; Binnick explains: "Not only do morphology, syntax, semantics, and pragmatics differ in their terminology and their methodology, but each area has its own distinct *Problematik*—they naturally seek to answer quite different questions where tense and aspect are concerned."[5] For example, Christiane von Stutterheim writes concerning aspect:

> Aspect is an important, but also a very difficult temporal category, and studies on how it should be defined and on how it is realized in different languages are legion. But we are far from reaching agreement on what is involved, except on a very global level, and our knowledge about the form and function of aspects in particular linguistic systems is far from satisfactory. Statements such as "language x is an aspect language" or "language y has an imperfective aspect," may not be false, but they hide more problems than they answer.[6]

Stutterheim writes as a linguist, and her statement also finds relevance within biblical studies; there are several different definitions within biblical studies as to what verbal aspect actually is as the debate on the issue beginning between Porter and Fanning through today have shown.[7] Their work came as a response to previous study and concepts like *Aktionsart*.[8]

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[2] Comrie, *Aspect*; Comrie, *Tense*.
[3] Binnick, "Introduction," 3.
[4] Binnick, "Introduction," 7.
[5] Binnick, "Introduction," 7.
[6] Von Stutterheim et al., "New Perspectives," 214.
[7] Porter, *Verbal Aspect*; Fanning, *Verbal Aspect*.
[8] E.g., Porter, *Verbal Aspect*, 17–65, noting especially 26–34. Porter goes into great detail regarding the history of the discussion of tense, *Aktionsart*, and then verbal aspect.

Traditional Grammar

The most recent traditional formulation of verbal aspect comes from Köstenberger-Merkle-Plummer. But because this category goes outside of the usual list of categories traditional grammar uses, the grammarians begin by defining the term from the relevant literature. They write: "There is a wide consensus in the relevant scholarly literature today that Greek, unlike English, is aspect-prominent.[9] In other words, the Greek speaker or writer chooses to present an action from a certain subjective vantage point. This choice of perspective (verbal aspect) is more prominent in Greek verbs than the *time* at which the action is performed and/or the *way* in which the action is performed (i.e., the action's objective or intrinsic nature)."[10] Following this introductory note, they list four different definitions:

> Constantine Campbell: "Verbal aspect refers to the manner in which verbs are used to view an action or state."[11]

> Stanley Porter: "a semantic (meaning) category by which a speaker or writer grammaticalizes a perspective on an action by the selection of a particular tense-form in the verbal system."[12]

> Buist Fanning's: "Verbal aspect in NT Greek is that category in the grammar of the verb which reflects the focus or viewpoint of the speaker in regard to the action or condition which the verb describes."[13]

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[9] Köstenberger-Merkle-Plummer offer no citation of any literature—from linguistics or traditional grammar—to support this claim and Porter has recently challenged this claim as follows: "This argument assumes that English is a tensed rather than an, or tensed more than an, aspectual language. Is this true? I think that strong arguments can be made that it is not. In fact, there are strong arguments that English is less tensed and more aspectual, perhaps somewhere in the middle of the cline, than is usually stated—assumptions otherwise notwithstanding (it is hard to look outside of one's own language)" (Porter, *Revisiting the Greek Verb*, 10).

[10] Köstenberger et al., *Going Deeper*, 229.

[11] Campbell, *Basics*, 6.

[12] Porter, *Idioms*, 21.

[13] Fanning, *Verbal Aspect*, 84.

Kenneth McKay: "Aspect in ancient Greek is that category of the verb system by means of which an author (or speaker) shows how he views each event or activity he mentions in relation to its context."[14]

Köstenberger-Merkle-Plummer conclude as follows: "From these definitions, it is clear that the central idea with regard to Greek verbal aspect is the *subjective perspective* or *viewpoint* from which an author communicates the action of a given verb."[15] It is not clear how Köstenberger-Merkle-Plummer drew their definition from the others, and there no explanation as to how they arrived at what seems to be a common-denominator style definition of verbal aspect.[16] They just explain that their definition captures the "central idea." This approach to determining the definition does not give a reader much to go off in terms of adjudicating between their definition and the other definitions they survey. Their adoption of this definition in this way also presents some measure of difficulty

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[14] McKay, *New Syntax*, 27.

[15] Köstenberger et al., *Going Deeper*, 229–30.

[16] These definitions are also conflicting. There has been debate between Porter and Fanning for quite some time because their understandings are so different. The Köstenberger-Merkle-Plummer definition is also problematic. In Porter's response to a more recent publication (Runge and Fresch, eds., *Greek Verb*), he writes:

"There is much in this edited volume [Runge's and Fresch's] that endorses the notion of 'viewpoint aspect.' The more I think about this definition the more I dislike it. I think that the use of this definition skews the discussion by making aspect more conducive to being conflated or confused with *Aktionsart* or whatever one chooses to call it (incidentally, the one author who claims that scholarly discussion of *Aktionsart* has occurred outside of mainstream linguistics is wrong, unless he does not consider Karl Brugmann a mainstream linguist—which he was for his time; cf. also Georg Curtius, but with slightly different terminology). I emphasize in my work—and perhaps need to emphasize again—that verbal aspect in Greek grammaticalizes a subjective choice by the language user of how to conceptualize a process, not some kind of independent viewpoint on the action, which is easily conflated with the notion of how actions are characterized, the typical issue of *Aktionsart*. Aspect is not, I believe, about the procedural character of actions, but about how authors grammaticalize their choice of conception of a process. The aspectual system is a semantic system apart from *Aktionsart*, a pragmatic category. *Aktionsart* has not effectively been systematized and cannot, I believe, simply be imported into the discussion of aspect, as do so many such as Comrie and others throughout this volume, as well as many others in the wider field of general linguistics (e.g. Thomson, Allan, Crellin, M. Aubrey, Moser in this volume). I think they do this so that they have something typologically interesting to talk about in so-called non-aspectual languages, but their expansive and voracious definition simply confuses the discussion. Much of the discussion of this volume is not about aspect but about *Aktionsart* masquerading as aspect or trying to substitute for aspect. Aspect is grammaticalized in the verbal aspectual system and is (virtually entirely) independent of how actions may be characterized in context or situation" (Porter, "Revisiting the Greek Verb," 8).

because they are using a term that originates with modern linguistic theory, but they do not use it in the same manner that modern linguistic theory does, as the next section will reveal.

As Köstenberger-Merkle-Plummer proceed to explain how to identify the aspect of a given verb, they utilize traditional grammar's questionnaire-style approach. To continue their explanation of verbal aspect, they provide a chart to explain their understanding of the three primary categories of aspect, their definition, and the corresponding tense-form:

Verbal Aspect		
Aspect	Definition	Tense-Form
Imperfective	Action viewed as in process, ongoing	Present/Imperfect
Perfective	Action viewed as complete, as a whole	Aorist
Stative	State of affairs resulting from a previous action or state	Perfect/Pluperfect

They explain how they arrived at their categories as follows, "While grammarians differ on the nomenclature and number of aspects, there is good reason to believe that NT Greek employs two true aspects: the (1) imperfective (present and imperfective tense-forms), and (2) the perfective (aorist tense-form); and these two combine to form (3) the stative (perfect and pluperfect tense-forms), which conjoins these two aspects with respect to a logically preceding event or state of affairs (perfective) and the resulting state (imperfective)."[17] Köstenberger-Merkle-Plummer do not give their readers much to go off in terms of how they arrived at each of these categories and definitions, just like their

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[17] Köstenberger et al., *Going Deeper*, 230.

handling of the definition of verbal aspect. They survey some of the relevant literature just as they did before when defining verbal aspect, but there is again silence on this methodological matter. Köstenberger-Merkle-Plummer, however, go on to provide an illustration from English to explain their understanding of the stative category. They explain:

> Some of this terminology may appear novel and confusing, but perhaps an analogy with English may help. When I say, "I am jumping" or "I was jumping," I am describing an action as progressing, whether currently or in the past. Neither the beginning nor the end of the action is in view. This is the essence of what we have called the "imperfective aspect" above. When, on the other hand, I say, "I jump" or "I jumped," I simply describe the action as a whole without reference to the beginning, middle, or end, as occurring or as having occurred without regard to *how* it occurred. This is what we have called the "perfective aspect." Finally, when I say, "I have jumped" or "I had jumped," I am correlating a preceding action with the result of having jumped. Perhaps I had jumped but not high or far enough, or just as I had jumped some more important thing happened. Use of stative aspect signals that this resulting state is important to understanding the present context, that something more will be said about it. So while the way in which English expresses aspect (i.e., by the use of helping verbs such as "is" or "was") is different from NT Greek, both languages have ways of conveying both time and aspect, as well as kind of action.[18]

Their use of this illustration provides more detail regarding what they mean with their use of this example. But, yet again, there is silence as to how this explanation of their understanding of English results in their understanding of this same category for NT Greek. They explain their understanding of the category as they see it in both languages, but there is silence regarding how they arrived at this understanding.

To continue in their explanation, Köstenberger-Merkle-Plummer write, "'What is the aspect of a given verb?' Correspondingly, students may want to think of: 1. the present tense-form as a non-past imperfective; 2. the imperfect as past imperfective; 3.

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[18] Köstenberger et al., *Going Deeper*, 231. This explanation noticeably contradicts their note regarding the aspectual differences between Greek and English with regard to how each language expresses time and aspect.

the aorist as past perfective; 4. the perfect as non-past stative (a state resulting from past action or event); and 5. the pluperfect as past active."[19] This approach to interpreting verbal aspect is similar to the way in which traditional grammar interprets other traditional categories. They find something that they think fits their understanding of a category, label it accordingly, and that label must automatically have one exact reference (e.g., "the present tense-form as a non-past imperfective"). It is methodologically unclear why they took this kind of approach to classify the aspect of the verbs because in many ways this approach is similar to that of the Rationalist period's handling of Greek verbs. In this period, it was believed that Greek tenses should conform to a set of preconceived logical categories that enacted a one-to-one correspondence between a tense and its time of action, e.g., "present tense" would equal "present time."[20] When they label a "present tense-form as non-past imperfective" with no other potential for another category, they show their adoption of this older approach to interpretation.

Part of the difficulty of maintaining this perspective is the presence of anomaly like the so-called historic present. Köstenberger-Merkle-Plummer demonstrate an awareness of this phenomenon as the grammars within the Rationalist period did, but their accounting of it reveals a clear deviation from their overall approach.[21] Köstenberger-Merkle-Plummer go on to explain the importance of understanding how aspect functions in a discourse, a discussion of time in the indicative and non-indicative moods, and a section on "contextual factors" in which they consider a text's literary

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[19] Köstenberger et al., *Going Deeper*, 234. This section, of course, focuses on the indicative. This discussion is surveying their discussion, though there are certainly important distinctions to be made between tense, aspect, and time in the indicative. They show an awareness of these differences as well, but this is how they proceed.

[20] Cf. Porter, *Idioms*, 26.

[21] Porter, *Idioms*, 27.

genre.[22] But it is hard to tell how these other factors—though very important and helpful—are supposed to play into their handling of the category of verbal aspect because there is silence as to how someone is supposed to incorporate these other factors into their traditional handling of these categories.

Modern Linguistic Theory

The approach to verbal aspect within biblical studies from modern linguistic theory starts with the work of Porter.[23] He approaches the entire subject from SFL; he, thus, defines verbal aspect as follows: "Greek verbal aspect is a synthetic semantic category (realized in the forms of verbs) used of meaningful oppositions in a network of tense systems to

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[22] Köstenberger et al., *Going Deeper*, 238.

[23] Porter, *Verbal Aspect*; Porter, "Verbal Aspect." Although this chapter is aware of the recent critiques from Runge, "Contrastive Substitution"; Runge, "Markedness," this chapter will not respond. Rather, this author plans to respond in publication. The gist of the response will demonstrate how Runge critiques Porter's work on the basis of Runge's eclectic typological framework whereas Porter uses the framework of SFL that clearly differs from Runge's. It is a logical fallacy to critique someone else on the basis of work that they never intended to do. Porter did not intend to model aspect according to the same framework that Runge uses, and Runge primarily faults Porter for just that.

Another critique of Porter's position is that published by Chrys C. Caragounis (Caragounis, *Development*). Caragounis critiques Porter on the basis of Caragounis's understanding of MGr diachronically applied to the Greek of the NT. Part of the difficulty of interacting with Caragounis's work is that he utilizes traditional grammar as his method for understanding the language. Furthermore, he assumes that a knowledge of Modern Greek results in the ability to analyze both Modern Greek and Hellenistic Greek. Caragounis writes, "On the basis of [Porter's evidence], which he explains in an *eigensinning* manner (texts, which are capable of other and better explanations), he arrives at the untenable conclusion that the Greek verb expresses no time—a conclusion that flies in the face of seventeen million Greeks, who daily use the verb to express time! And it is only on the basis of these texts that he decides that the Greek verb expresses only aspect" (Caragounis, *Development*, 333). When Caragounis refers to "seventeen million Greeks," he is referring to speakers of MGr. His specific approach is to understand the Greek of the NT diachronically using MGr as his reference. Two of the primary related problems are his assumption that a speaker of Modern Greek understands how to analyze his own language and that that same person would know how to analyze a period of the language from nearly 2,000 years ago. He does not substantiate either of these claims. There are perhaps countless speakers of English to analyze their own use of the language—much less how the language was used even 200-300 years ago, especially when looking at Old English when certain letters that used to be used have dropped out. Greek has gone through similar changes, such that Modern Greek speakers may not even be able to read Koiné Greek unless they received instruction in it in elementary school, which is still common. There is no doubt that Caragounis can read and interact with Koiné Greek, but when he chooses to interact with Porter's work this way, along with Caragounis's assumption of traditional grammar along with his use of Modern Greek, his responses remain problematic at a fundamental level.

grammaticalize the author's reasoned subjective choice of conception of a process."[24]
There are several comments worth making on this definition. First, as explained in a
previous section, verbal aspect is a category distinct from *Aktionsart*, and Porter is the
one who first demonstrated this point within biblical studies. Second, the term "synthetic
semantic category" recalls the functional approach of SFL and, thus, immediately reveals
a framework from within modern linguistic theory; this approach differs from traditional
grammar's understanding of verbal aspect as a "category" within grammar, as cited in the
previous section. Third, when there is a reference made to a "synthetic semantic
category" being "realized in the forms of verbs," there is a clear reference to an
understanding of how semantics are viewed and encoded into the language from the
viewpoint of SFL. Certainly, there is meaning to be understood from a text, but SFL
insists on seeing how meaning has been expressed in the lexicogrammar of the text itself.
Fourth, Porter's reference to "meaningful oppositions" refers to his use of the linguistic
concept of binary oppositions that are displayed and chosen between in the various
networks within the model of SFL. The networks are an attempt to display graphically
the semantic choices that an author makes to communicate through the verb forms.

The most recent research into Greek verbal aspect from modern linguistic theory
comes from Francis G. H. Pang.[25] He considered verbal aspect in his recently published
doctoral dissertation under the supervision of Porter. He writes:

> The present study is an attempt to fill a gap in the current state of Koine Greek
> aspectology. The ultimate goal is to examine the validity of the aforementioned
> predictable patterns using quantitative analysis. In terms of the corpus approach to
> Greek linguistics, this study can be considered as an extension of several recent works
> on numerical analysis on Koine Greek. It is part of an ongoing project of a corpus
> approach to Koine aspect studies. A modified version of O'Donnell's proposed

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[24] Porter, *Verbal Aspect*, 88.
[25] Pang, *Revisiting Aspect*.

representative corpus is used in this study in order to examine the use of Greek, particularly the verbal system, in the Hellenistic period.[26]

Pang details his corpus approach to Greek linguistics further in his chapter on his method. He explains his approach as follows, "The basic idea is to compile a corpus of Hellenistic Greek large enough to permit inferential statistical analyses—i.e. large enough that one can infer the validity of a particular hypothesis about Greek from an analysis of the corpus."[27] He explains the assumptions behind his approach: "I will assume that (1) language is a network of systems involving paradigmatic choices; (2) language is both a system and its instances; and (3) grammar is inherently probabilistic, involving systems that are either equiprobable or skewed."[28] Then he explains the goal of his research, "It is under these assumptions that I am going to examine interactions between Greek grammatical aspect and other lexical and co-textual factors. I assume that grammatical aspect is a grammatical system in Greek (i.e. the system of ASPECTUALITY), and my objective is then to test whether ASPECTUALITY is independent of certain semantic factors."[29] The rest of his chapter on method outlines his corpus and further nuances his method, answering certain objections as well. He explains, "To narrow down the study to a manageable scope, I will focus on the semantic feature of telicity. Telicity is a property of a verb phrase (or above) which denotes that an action is tending towards a definite goal/end. The evaluation of this semantic feature involves quite a few number of co-textual elements as well as the lexical meaning of the verb."[30] Pang also clarifies the precise focus of his study, "In this study I will look at whether there is empirical evidence

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[26] Pang, *Revisiting Aspect*, 5–6.

[27] Pang, *Revisiting Aspect*, 120.

[28] Pang, *Revisiting Aspect*, 120.

[29] Pang, *Revisiting Aspect*, 120.

[30] Pang, *Revisiting Aspect*, 6.

to support the idea that the semantic feature of telicity is related to the grammatical perfective/imperfective opposition, i.e., whether telicity or perfectivity are dependent or independent."[31] Then, Pang, on the basis of the application of his method, argues and concludes: "It is argued in this study that, based on empirical evidence, telicity and perceptivity are independent systems in Koine Greek. As a corollary, *Aktionsart* should be considered as an interpretive category, meaning that the value cannot be systematized in a linguistic analysis but can only be determined in the process of interpretation."[32] Pang's conclusion follows from an examination of the evidence based on his method as outlined in his dissertation.[33] His approach is a methodologically clear and comprehensive approach to aspectology. He explains his terms clearly, his method, and how he draws his conclusions from the basis of his examination. There is much with which to interact as a result because of the high level of detail.

There has been one scholar who has responded from the perspective of someone who works within the framework of traditional grammar. James B. Prothro writes, "Readers should be advised, however, that the book tells far more than shows: the analysis is not illustrated by representative or exceptional Greek examples, instead results are simply tabulated and discussed numerically. While the data illustrate Pang's point well enough, they leave one with less fodder to critique, nuance, or build on in understanding aspectual choice (other than that it is not determined by telicity)."[34] Prothro is right that there is plenty of data "tabulated and discussed numerically" to support Pang's "point well enough." But there remains no doubt plenty of "fodder to

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[31] Pang, *Revisiting Aspect*, 6.
[32] Pang, *Revisiting Aspect*, 6.
[33] Pang, *Revisiting Aspect*, 116–77.
[34] Prothro, Review of *Revisiting Aspect*, 222.

critique, nuance, or build on in understanding aspectual choice" just because the examples themselves are not provided.[35] What might have been expected for a reviewer to engage with was the framework, terminology, and method of Pang's work because there is so much clarity.

Deponency

The second example this chapter will consider is deponency. Deponency is a particularly important example to consider because it points to the very heart of what traditional grammar does. The category of "deponency" is one that comes from Latin and refers to "laying aside." Traditionally understood, it means that a verb has laid aside an active form and taken on the middle/passive form. Porter explains deponency as follows: "A significant factor which must be taken into account is that not all individual verbs have all verbal forms of voice, even though the verbs may have active, middle and/or passive meanings connected with them."[36] Deponency, then, may be defined as follows: "Deponency is the phenomenon whereby for a given verb one voice form (or more) is not found and the semantics (meaning) of this voice are grammaticalized by substitution of another voice form of the verb."[37] This issue has received recent scholarly attention and, thus, provides a worthy issue for consideration in this chapter.

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[35] Furthermore, for Pang to provide all his data in print would likely be very difficult and not preferable to the current published synthetic form.

[36] Porter, *Idioms*, 70.

[37] Porter, *Idioms*, 70.

Traditional Grammar

The most recent work into deponency from the perspective of traditional grammar comes

from the doctoral dissertation of Ladewig entitled "An Investigation into Greek

Deponency of the Middle and Passive Voices in the Koine Period" while a PhD candidate

at Dallas Theological Seminary under the supervision of Wallace.[38] He writes: "This

dissertation will follow a model of refined traditional grammar for its method."[39] He

explains this term in a footnote as follows:

> I am using the term 'refined traditional grammar' to refer to a method which respects
> and utilizes both traditional grammar and modern linguistics. Although he does not
> use this term, the words of David Alan Black accurately summarize the method of
> refined traditional grammar: "To the extent that both traditional and linguistic
> grammars are descriptive disciplines, there is no reason each could not profit from the
> experience of the other. Adherence to the linguistic point of view entails a preference
> for a more revealing and exact description, and eventually explanation, of linguistic
> facts, but it need not entail a rejection of traditional values and emphases." "The best
> of both traditional and linguistic approaches can be combined for a more exact and
> productive understanding of the biblical languages." Such is the approach taken in
> this dissertation.[40]

Ladewig's approach is that he seeks to refine traditional grammar with insights from

modern linguistic theory given the kind of explanation Black provided.[41] To explain what

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[38] Ladewig, "Defining Deponency."

[39] Ladewig, "Defining Deponency," 3.

[40] Ladewig, "Defining Deponency," 3n9, citing Black, "Study," 249 and 251, respectively.

[41] Ladewig's reading of Black is questionable given that he encourages the adoption of modern linguistic theory without dispensing with the concerns for exegesis and theology that traditional grammarians have had. Ladewig quotes selectively from Black—note the two page page gap between his quotations that he puts together—and the material that Ladewig did not include makes this point quite clearly and unmistakably. Consider the more complete citation of Black:

> "To the extent that both traditional and linguistic grammars are descriptive disciplines, there is no
> reason each could not profit from the experience of the other. Adherence to the linguistic point of view
> entails a preference for a more revealing and exact description, and eventually explanation, of
> linguistic facts, but it need not entail a rejection of traditional values and emphases. Since it is a
> descriptive discipline, linguistics does not, because it cannot, prove or undermine any theological or
> philosophical position. But this rejection of 'mentalism' in the study of language is the rejection of a
> grammatical method and not necessarily any theological or philosophical commitment to the Bible as
> the Word of God. The most recent developments in biblical linguistics have, in fact, returned to the
> traditional goals of exegesis but with the rigor of the scientific methods developed by linguists over a
> period of years" (Black, "Study," 249).

this refinement will look like, Ladewig surveys Porter's description of modern linguistic theory and traditional grammar to explain how Ladewig plans to draw from both approaches. As he surveys this material, his approach remains traditional. He writes:

> These are principles with which both the linguist and the refined traditional grammarian can agree. "First, modern linguistics is empirically based and explicit." This means that the data utilized in the study of language must be accessible to all observers. Due to the nature of studying an ancient language, such as Koine Greek, written samples of the language must be the basis of investigation. In the present work, emphasis will be laid upon a substantial number of written samples from the NT, LXX, and Apostolic Fathers which are readily available to an observer who wants to verify the results of this study.[42]

Here Ladewig claims to refine traditional grammar by incorporating this insight. From reading his dissertation, it appears that what Ladewig means that he will provide a traditional definition and supporting examples as traditional grammarians have always done.[43] Ladewig explains the term "deponency" as follows: "Deponency in Greek has been traditionally acknowledged. The term 'deponent' comes from the Latin infinitive deponere, which means 'to lay aside,' or 'to put down.' In Latin grammar, it came to reflect the idea that the verb had either (1) 'laid aside' its active form or (2) 'laid aside' its passive function."[44] He brings attention to the use of this definition as follows: "This definition has been applied to a particular set of Greek verbs across the centuries beginning with Macrobius."[45] For Ladewig, the lengthy history of usage is important because it is part of what he understands to be "traditional"—i.e., that it has a lengthy

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Ladewig and Black are at odds in their understanding of how to relate traditional grammar with modern linguistics. Black says to use modern linguistics without losing a concern for exegesis and theology whereas Ladewig is saying that someone can appropriate insights from linguistics to traditional grammar to refine and maintain traditional grammar.

[42] Ladewig, "Defining Deponency," 3–4, citing Porter, "Studying Ancient Languages," 151.

[43] Ladewig, "Defining Deponency," 103–4, 111–63.

[44] Ladewig, "Defining Deponency," 103.

[45] Ladewig, "Defining Deponency," 103

tradition. This is the beginning definition of traditional grammar that Ladewig will refine.

He explains as much when he explains his method:

> Following the lead of Baerman, we will identify the salient features of deponency in Latin and their corresponding features in Greek. Then, a refined definition of deponency will be offered for Koine Greek. Next, the criteria for determining deponency in Latin will be applied to Koine Greek. Koine literature will be surveyed because categories are determined by usage. During the survey, we will observe data which will confirm and illustrate the refined definition, ultimately corroborating our claim that deponency exists in Koine Greek. The survey will also inform us about the voices and the characteristics of deponency.[46]

When Ladewig writes he plans to identify the "salient features of deponency," he is

conveying that he will incorporate insights from Baerman to explain the most important

features of deponency. The end result is Ladewig's refined definition of deponency

which is as follows: "Deponency is a syntactical designation for the phenomenon in

Koine Greek in which a lexically-specified set of verbs demonstrates incongruity

between voice form and function by using middle and/or passive morphology to represent

active voice function while simultaneously lacking active morphology for a particular

principal part in Koine literature and lacking a beneficiary/recipient-subject."[47] This

refined definition accomplishes what Ladewig sets out to do. He seeks to retain the

essence of the traditional definition while refining it following his understanding of

Baerman's work.[48]

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[46] Ladewig, "Defining Deponency," 104, referring to Baerman, "Morphological Typology," 1–19.

[47] Ladewig, "Defining Deponency," 162.

[48] Ladewig's use of Baerman's work is suspect because Ladewig misappropriates Baerman's work in a way that feeds into traditional grammar. Baerman was working from within a "typological framework" from within modern linguisitc theory to make different points than Ladewig is making with regard to deponency. Baerman writes:

> "The theoretical interest of deponent verbs in Latin is clear: morphological forms are not simply a blind reflection of the categories they represent. Instead, morphology may operate at cross-purposes with morphosyntax, without apparently hindering the functioning of the system of correspondences. But the language-specific peculiarities of Latin deponents have prevented any general acknowledgment of their broader significance; few languages have phenomena which match in all the particulars. However…morphological mismatches can be found in many different languages, affecting a wide range of grammatical categories. By teasing apart the definition of deponency in Latin, I hope

When it comes to providing examples to support his definition, Ladewig

illustrates each part of his definition by providing examples from the GNT. For the part

of his definition regarding the mismatch between form and function, he lists the

following examples with his explanation of the mismatch:

> Luke 9:40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.
> ——— And I begged your disciples in order that they might cast it out, and they were unable.
> ἠδυνήθησαν is stative active.
>
> Luke 10:35b ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
> ——— "Take care of him, and whatever you spend in addition, I will repay to you when I return."
> The action of ἐπιμελέομαι is active and directed toward the victim in the parable.
>
> Rom 1:25 . . . καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα . . .
> ——— . . . and they worshiped and served the creature rather than the creator . . .
> The context helps to affirm the active function; ἐλάτρευσαν is also active.

Ladewig's pattern is similar to how traditional grammarians go about the task of

traditional grammar. They define a term and provide examples to illustrate each part of a

definition. He provides slightly more detail than some grammarians because he includes

very brief explanations of his points. In this way, he is following his Doktorvater

Wallace's, lead from his grammar.[49] Ladewig continues by providing more examples of

the various parts of his definition in the same way. Ladewig, thus, handles the topic of

deponency in a way that mirrors how traditional grammarians handle most other topics.

As a result, there remains a significant amount of silence on matters that traditional

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to have shown how broadly the notion can be applied, and to have provided a typological framework for discussing them" (Baerman, "Morphological Typology," 18).

Baerman teases apart the definition of deponency to show how the concept of a form mismatch can serve a vareity of different purposes in several different languages. He, however, is not seeking to maintain a traditional definition of deponency that can be applied from Latin to other langauges, as Ladewig is.

[49] Wallace, *Greek Grammar*.

grammar does not explain: their theoretical framework, method, and what counts as data.

It had been expected that Ladewig would take his work in this direction because of

Ladewig's inclusion of Porter's explanation of linguistics.[50] In contrast, a linguistic

approach to this same topic does cover these matters. Ladewig does not seem fully to

understand modern linguistics, because as regards deponency, the insights of modern

linguistics cannot be made to cohere with the descriptions of traditional grammar he

wants to preserve.

Modern Linguistic Theory

Unfortunately, there has been little research into deponency for Koiné Greek from the

perspective of modern linguistic theory.[51] There are some scholars who have considered

the matter, beginning with Porter: "Voice is a form-based semantic category used to

describe the role that the grammatical subject of a clause plays in relation to an action.

Voice is grammaticalized in Greek through selection among two or three sets of voice

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[50] Ladewig's inclusion of Porter's work is surprising because Ladewig disagrees with most of what Porter wrote in favor of Ladewig's refined traditional approach. For example, Ladewig is clear in his disagreement when he writes, "In the same article, Porter explains what linguistics is not. Among the features that he emphasizes is the fact that linguistics is not 'traditional grammar.' Despite Porter's assertions about all that linguistics *is* and all that traditional grammar *is not*, there seems to be a middle ground for establishing a viable method for approaching grammatical study of ancient Greek—that is, 'refined traditional grammar'" (Ladewig, "Defining Deponency," 3). It is clear that Ladewig's understanding is at odds with Porters. And given the fundamental differences between linguistics and traditional grammar, there is no room for a "middle ground" that Ladewig wants to find. His approach remains traditional grammar.

I made multiple attempts to contact Ladewig to dialogue with him about his work, but he never responded.

[51] Some of the works available are Porter, *Idioms*; Mathewson and Emig, *Intermediate Greek Grammar*; Allan, *Middle Voice*; Grestenberger, "Feature Mismatch." One of my colleagues, Bryan Fletcher, in the PhD program is arguing the following thesis utilizing SFL, "Voice (diáthesis) is an ergative feature of the verb expressed through the semantic opposition between causality (enérgeia) and actualization (páthos) according to which there are two voices—active and middle-passive—in the writings of the New Testament" (Fletcher, "Voice"). Having seen some of his chapters pre-defence, and, thus, pre-publication, it is clear that had his work been published already, it would be part of this survey.

endings."[52] He continues: "Deponency is the phenomenon whereby for a given verb one voice form (or more) is not found and the semantics (meaning) of this voice are grammaticalized by substituting of another voice form of the verb."[53] He, however, expresses some hesitation about the category itself. He writes, "This [referring to deponency] is a term which has not commended itself to all grammarians, however, primarily because of the difficulty in finding stable criteria by which one can determine how deponency works."[54] The lack of "stable criteria" is undoubtedly part of the larger reason why some of the more recent research has begun to abandon this category altogether.

More recent research in this same vein comes from the likes Jonathan T. Pennington based on the views of Peter J. Gentry.[55] Pennington writes: "The thesis of this article is that the grammatical category of deponency, despite its widespread use in Greek grammars, is erroneous. It has been misapplied to Greek because of the influence of Latin grammar as well as our general unfamiliarity with the meaning of the Greek middle voice."[56] Pennington explains his method as follows:

> As a result, we have failed to grasp the significance of the Greek middle. Indeed, most if not all verbs that are traditionally considered 'deponent' are truly middle in meaning. But because the Greek middle voice has no direct analogy in English (or Latin), this point has been missed. Comparative linguistics reveals that the use of the middle voice in Greek is akin to several other Indo-European languages and has a defined role in the verbal system. Nonetheless, the Latin category of deponency has been used to interpret these Greek forms. The consequence of my thesis is that the category of deponency should be eliminated from our reconstruction of Greek grammar. Additionally, a rediscovery of the genius of the Greek middle voice has ramifications for New Testament exegesis.[57]

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[52] Porter, *Idioms*, 62.

[53] Porter, *Idioms*, 70.

[54] Porter, *Idioms*, 70.

[55] Gentry has not published anything on this topic, but I know that Pennington derived his views from Gentry because Pennington and I took a course together that Gentry taught.

[56] Pennington, "Setting aside 'Deponency'," 182.

[57] Pennington, "Setting aside 'Deponency'," 182.

Mathewson and Emig write:

For many students, the middle voice will prove the most difficult to conceptualize since the English language does not exhibit a middle-voice form. Because of this, it is impossible at times to bring out its force in translation. Most grammars are now agreed that the reflexive sense, where the subject acts upon itself (it is both the agent and the patient; e.g., "he washed himself" in English), is not the essential or most common meaning of the middle voice in NT Greek (often called the "direct middle" in grammars), and therefore translating with a reflexive sense should generally be avoided by the Greek student unless context clearly warrants it. It is best to understand the Greek middle voice semantically as expressing *more direct participation, specific involvement, or even some form of benefit of the subject doing the action.*[58] Rutger Allan says that the semantic feature of the middle is "subject-affectedness." Or as Robertson says, "The middle calls special attention to the subject." Often the action of middle verbs is internally caused (with no outside agent; e.g., "I rise" in English), in contrast to active or passive verbs, which have an external agent (e.g., "he raised him" or "he was raised").[59]

Mathewson and Emig explain deponency from the approach of using Porter's explanation of the matter as cited above. Their work represents as far as deponency studies have gone within the application of modern linguistic theory to the study of Koiné Greek within biblical studies.[60]

Outside of biblical studies, there are several linguists that have addressed the middle voice,[61] two of whom will receive mention in this chapter. First, R. J. Allan addresses the middle voice from the perspective of cognitive linguistics.[62] He employs Langacker's Billiard-ball model, Langacker's Complex Network Category Model, and Kemmer's typological approach to the study of the middle voice.[63] Based on Allan's

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[58] Porter, *Idioms*, 67.

[59] Mathewson and Emig, *Intermediate Greek Grammar*, 148.

[60] This area is one that requires further research in terms of doctoral dissertations, articles, and monographs.

[61] See Allan, *Middle Voice*, 3 for a complete survey.

[62] Allan, Middle Voice.

[63] Allan, *Middle Voice*, 6–48, and in summary form of how these concepts relate to his conclusions, 248. He cites Langacker, *Foundations*, 283 and Kemmer, *Middle Voice*, 16–20. Allan explains each of these models/approaches. He describes Langnacker's Billiard-ball Model: "The Billiard-ball model

analysis, he argues: "the middle voice can be described as a complex, polysemous network of interrelated middle uses. The semantic property of subject-affectedness can be considered the abstract schema of the Ancient Greek middle voice. The various middle uses can be seen as elaborations of this schema."[64] Allan begins with a theoretical framework, details his methodology, and then arrives at a conclusion that he advances regarding the middle voice. Allan's work is consistent with linguistics more broadly.

One of the results of this network is that it allows Allan to make testable predictions regarding the middle voice. Allan writes, "The structure of the semantic relations among the various middle uses can be shown in a *semantic map* which, itself, can serve as a basis for two predictions: (I) A form will always cover a connected region of variant middle uses in the semantic network, and (II) a form will only spread from one variant use to another if these uses are directly semantically related."[65] Because he

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is an archetypal cognitive model that structures our conception of events. The model conceives the world as containing discrete objects which are constantly moving around, making contact with one another, and participating in energetic interactions" (Allan, *Middle Voice*, 9). Allan details Langacker's Complex Network Category as follows: "The *complex category model*, as it is developed by Langnacker, builds on Rosch's psycholinguistic work on semantic categories. Rosch's psycholinguistic experiments have shown that semantic categories tend to have a highly complex internal structure. Boundaries between categories are of a flexible and graded nature, and some members are 'better' members than others. Membership of a category is determined according to the degree of resemblance to a central member, or *prototype*. This way of determining category membership is thus radically different from the 'Aristotelian' way which requires a member of a category to possess some *essential attribute*" (Allan, *Middle Voice*, 31). Allan's appropriation of Kemmer's typological approach involves utilizing only some of the ideas from Kemmer's model. Allan explains: "Kemmer's *The Middle Voice* is a large-scale typological comparison of middle voice systems in 30 languages. After an introductory chapter, Kemmer starts off by giving an inventory of the middle situation types that are frequently marked by middle morphology across the world's languages. She enumerates 13 types of middle situations" (Allan, *Middle Voice*, 42). Then Allan explains how he incorporates part of Kemmer's work: "Kemmer describes the frequently occurring development from a reflexive pronoun (used with verbs of grooming, and many verbs of motion) to a more general middle marker that also includes mental (emotional and cognitive) events and spontaneous events. If we transpose these findings to Ancient Greek, we can assume a semantic relatedness between different middle uses in the following way: at the one extreme, the reflexive-like uses (the direct reflexive middle and the pseudo-reflexive middle) are located, and at the other, the passive is located. In between these uses lie the emotional, cognitive, and spontaneous uses" (Allan, *Middle Voice*, 48).

[64] Allan, *Middle Voice*, 185.
[65] Allan, *Middle Voice*, 248.

situates the semantics of the middle voice within a wider framework, he can make predictions regarding interpretive outcomes. This feature of his research matters because it allows his work to be tested in a way that only linguistic work can be. The overall point that this chapter wishes to highlight is how Allan's work goes from starting from a clear, explicit modern linguistic framework, explains the specific models and approaches incorporated, employs a model of analysis, and provides the results of that analysis.

Other work within modern linguistic theory comes from Laura Grestenberger.[66] She identifies her thesis as a work "which combines historical linguistics and comparative reconstruction with syntactic theory."[67] Based on her approach, she sets out to argue the following thesis based on her method:

> This thesis investigates "voice mismatch verbs" (deponent), verbs that take non-active morphology but as used in syntactically active environments. The focus is on the non-informant Indo-European languages Hittite, Vedic Sanskrit, Ancient Greek, and Latin, supplemented by data from Modern Greek.
>
> On the empirical side, this thesis contributes to the debate on the status of the external argument of deponents by showing that the surface subjects of deponents are agents (rather than experiencers). It furthermore adds new evidence to the question of whether or not mismatch behavior is continued in the non-finite formations of deponent verbs by providing a discussion of the microvariation and general topology of deponents in Indo-European.
>
> I propose an analysis of agentive deponents in bivalent ("Greek-type") voice systems that derives their properties from the nature of these voice systems, in particular the fact that non-active morphology is not valency-reducing, but spelled out post-syntactically together with tense and agreement features if vP does not introduce an external argument. I argue that this happens in deponents because their roots are lexically specified to merge their agent argument below vP. Evidence for this comes from the link between deponent behavior and verbalizing morphology in the Indo-European languages studied here. This behavior may moreover be linked to particular aspect/Aktionsart morphology.[68]

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[66] Grestenberger, "Feature Mismatch."

[67] Grestenberger, "Feature Mismatch," ix.

[68] Grestenberger, "Feature Mismatch," iii. vP refers to "verb phrase," likely originating with Chomsky, although Grestenberger nowhere explains that in her work. Also, when she refers to "agents" and "experiencers," she is actually employing predetermined categories in a fashion noticeably similar to traditional grammarians.

Grestenberger makes a number of points here that highlight her approach to deponency from modern linguistic theory. First, her thesis focuses on empirical data that she provides. Second, her method is explicit and testable. She outlines it further elsewhere in her dissertation and applies it throughout. She writes: "Before discussing deponency in the older Indo-European languages, there is an important methodological point to be made. Because some of these languages are attested over quite a long time span, it is important to be aware of different diachronic stages of each language and concomitant changes in their verbal systems, as well as individual lexical changes. That is, a given verb may be a deponent in stage A of a language, but switch to active morphology in stage B."[69] Grestenberger begins this explanation by making a distinction that will inform her later study; that is, she recognizes that deponency may look differently within different periods of a language. Thus, she explains: "In order to given an accurate descriptive account of the distribution and the paradigms of deponent verbs in Indo-European, I therefore concentrate on particular corpora from which I draw the examples discussed here. This ensures a certain degree of temporal and dialectal homogeneity. Deviations from these corpora will be specially indicated."[70] This recognition allows for her research results to be firmer because she clearly defines her corpora. Third, her conclusions follow from the application of her explicit method. She writes:

> I have argued that the intuition that some verbs that take non-active morphology fall outside these canonical contexts is correct, and I have defined the term "deponents" to refer exclusively to these non-canonical middles. This is in line with current research that suggests that the majority of verbs taking non-active/middle morphology in Greek-type languages, including middle-only verbs, are actually canonical middles. The crucial feature that distinguishes canonical from non-canonical middles (deponents) is the fact that their surface subject is an agent DP. Since this is actually contested in the literature, part of the empirical contribution of this thesis has been to

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[69] Grestenberger, "Feature Mismatch," 6.
[70] Grestenberger, "Feature Mismatch," 7.

provide evidence for the agent (rather than experiencer) status of the external argument of deponents.[71]

This approach to deponency matches that of modern linguistic theory presented elsewhere throughout this dissertation, especially in the survey of language study seen in chapter 1. She moves from a clear explanation of her method to its application to her conclusions. She contrasts her approach with that of traditional grammar: "The *intuition* that the middle is somehow a category between the active and the passive voice, sharing features of both is in fact why Ancient Greek and Latin grammarians coin the term."[72] Although her results are similar to traditional grammar's conclusions regarding the middle voice, her results remain supported by a theoretical framework, empirical method, and data.[73] These differences provide methodological clarity that allows for debate in a way that traditional grammar does not.

The Greek Article

The Greek article has been an issue of particular importance throughout the history of the study of NT Greek. The article has been the recipient of well-known further research such as Colwell's rule and the Granville Sharp rule.[74] The current divide between the

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[71] Grestenberger, "Feature Mismatch," 261–62.

[72] Grestenberger, "Feature Mismatch," 4n4; emphasis added.

[73] Grestenberger departs from the traditional definition in an important way for the following reason:

"The discussion of the morphosyntactic microvariation in deponent behavior constitutes another important empirical contribution. Previous research on deponents (normally defined in the 'broad sense') has usually focused on only one or two languages (very often Latin and/or Greek). I have argued that this has led to some incorrect generalizations, for example, concerning the ability of deponents to passivize and the syntactic behavior of deponents in non-finite environments. I have given a comparative typology of deponents in Vedic Sanskrit, Hittite, Ancient Greek, and Latin…and compared these non-informant languages to a modern language with the same kind of voice system, Modern Greek" (Grestenberger, "Feature Mismatch," 262).

[74] Wallace, *Greek Grammar*, 255–90. Colwell defines his rule as follows, "Definite predicate nouns which precede the verb usually lack the article . . . a predicate nominative which precedes the verb cannot be translated as an indefinite or a 'qualitative' noun solely because of the absence of the article; if

traditional and modern linguistic approaches can be seen clearly in the current research

on the topic.[75]

Traditional Grammar

The traditional approach to the article follows the typical *modus operandi* for traditional

grammar; that is, it assumes an understanding of the article, its uses, and then seeks to

provide those with some examples. The most recent explanation of the article comes from

Köstenberger-Merkle-Plummer. They explain: "The article is used more than any other

word in the NT—almost 20,000 times (19,864 to be more precise) or one out of every

seven words. Ironically, however, the article is also among the most misunderstood

features of NT Greek, and there are still areas pertaining to the use of the article that

require further research."[76] They write: "The basic functions of the article are at least

three."[77] They list the three uses: "1. The most common aspect of the article is its ability

to *conceptualize*, that is, it transforms a word or phrase into a concept."[78] Second, the

"article is regularly used to *identify*, that is, it distinguishes a particular substantive,

pointing it out and separating it in some way."[79] Third, they continue:

> The Greek article is also used to make a substantive *definite*. As mentioned, this does
> not mean that the article's basic function is to make a word definite; it does mean,

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the context suggests that the predicate is definite, it should be translated as a definite noun" (Colwell, "Definite Rule," 20). Sharp's rule is as follows: "When the copulative καὶ connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion, and attributes, properties, or qualities, good or ill], if the article ὁ, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i.e. it denotes a farther description of the first-named person" (Sharp, *Remarks*, 2).

[75] Contrast Peters, *Greek Article*, with Wallace, Review of *Greek Article*. Note also Peters, "A Response to Dan Wallace."

[76] Köstenberger et al., *Going Deeper*, 153.

[77] Köstenberger et al., *Going Deeper*, 153.

[78] Köstenberger et al., *Going Deeper*, 153.

[79] Köstenberger et al., *Going Deeper*, 153.

however, that when an article *is* used, the term it modifies will necessarily be definite. This point bears elaborating on as it may be confusing. A substantive with the article is always definite; however, the substantive can be definite without the article as well. As a result, while substantives with the article are always definite, this is not the only or primary function of the article.[80]

They recognize other functions of the article as well.[81] The rest of the chapter provides examples with some further explanation. Their entire discussion comes with references to primarily other traditional grammars, though with some exceptions to non-traditional grammars.[82] They make no distinction between different kinds of grammars in their explanations. Their entire discussion is noticeably and explicitly dependent on Wallace's discussion of the article.[83] Their discussion was used simply because it is more recent than Wallace's. Köstenberger-Merkle-Plummer's overall approach, as stated previously, is that of traditional grammar. They engage in language study in the questionnaire-completing approach of assuming categories and finding examples to illustrate the categories. They do not explain how someone tells which use is in view or discuss any structural variation in the uses of the article.

Modern Linguistic Theory

Ronald D. Peters applied an approach from modern linguistic theory to the study of NT Greek article.[84] He begins his chapter on method by explaining that the current view of those who adopt a traditional approach to the article relies on Moulton's view.[85] Peters, however, writes: "By contrast, the following treatment operates from the view that, by the

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[80] Köstenberger et al., *Going Deeper*, 153–54.

[81] Köstenberger et al., *Going Deeper*, 154–55

[82] Köstenberger et al., *Going Deeper*, 153, citing Robertson and Wallace, and then Porter and Young.

[83] E.g., Köstenberger et al., *Going Deeper*, 153n5 and n8.

[84] Peters, *Greek Article*.

[85] Peters, *Greek Article*, 69. Moulton, *Prolegomena*, 81.

New Testament (and more broadly, Koine) period, the article and relative pronoun had both separated themselves from the historical demonstrative for purposes that are most closely analogous to the English relative pronoun."[86] He explains: "To adapt the words of Moulton and Howard, the article and relative pronoun have detached themselves for special functions answering generally to those of our own *who*, or more specifically, *the one who*."[87] Peters, then, explains why he makes this claim. He applies SFL to understand the Greek article. Peters seeks to explain every relevant part of the framework before he seeks to apply it to the study of the Greek article. Given that linguists have applied SFL to English, Peters surveys Halliday's explanation of the article. But, as Peters notes, he cannot merely explain the Greek article according to Halliday's explanation of the semantic function of the English article. Nevertheless, the framework itself provides enough resources to adapt the framework to explain the Greek article. He writes:

> Thus, we must strive to allow the Greek article to speak for itself, resisting the urge to force it into absolute conformity with a category from a foreign language. Rather, the categories must be allowed to grow organically from the Greek language. The use of English categories must serve merely as point of departure. While there will certainly be instances of parallel usage between English and Greek, the analyst must resist the temptation to force conformity where it does not exist, allowing the two languages to depart from one another as well. By emphasizing Greek patterns of usage, this methodology allows the researcher, on the one hand, to observe general characteristics possessed by both the article and relative pronouns, while at the same time observing how the article and relative pronouns are functionally distinct.[88]

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[86] Peters, *Greek Article*, 69.

[87] Peters, *Greek Article*, 69. Moulton and Howard, *Accidence*, 117.

[88] Peters, *Greek Article*, 74–75. At this point, a traditional grammarian could argue that the other grammarians were trying to be inductive in the same way that Peters describes here. The issue is that what Peters means is different than what a traditional grammarian might mean by their use of "inductive." Peters is not talking about applying assumed categories and then attaching examples to it—the *modus operandi* of traditional grammarians. Rather, he is approaching the text with a linguistic theory, and method that requires him to be more inductive and rigorous when it comes to the development of categories that can be tested against how the language works.

Peters begins his explanation by insisting that the Greek article should "speak for itself." That is why he seeks to understand how the Greek article functions rather than assuming an English understanding of it. Part of the reason why he insists on this point is because he approaches language from the approach of modern linguistic theory, specifically utilizing SFL as his approach. That is why he writes the following: "Following Halliday's lead, we will employ the category *Ho-* items [ό- items]. like TH- items and WH- items in english, *Ho-* items are grouped together because they share traits in both morphology and function."[89] Peters notes that he follows "Halliday's lead" because Peters seeks to apply the same framework to his study of NT Greek. Following this method, he explains some of his concern for research: "In the following analysis, we are mostly concerned with this third meta-function. we are specifically concerned with how Greek speakers use structures that employ ό-items 'to build up sequences of discourse.' These structures are used by Greek speakers for the purpose of realization."[90] The term "metafunction" originates with Halliday and speaks to his linguistic framework way of modeling semantics in terms of social metafunctions.[91] In addition to incorporating Halliday's work, Peters incorporates markedness theory: "In language, one observes that there are typical patterns of realization. However, as Halliday observes so often happens in language, 'in contrast with the typical pattern there is a standing-out or marked alternative.' In relative terms, markedness theory is a fairly recent field of inquiry within linguistics. The principles of markedness theory have their origins in the Prague School of linguistics based on the pioneering work of Nikolai Trubetzkoy and Roman Jakobson

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[89] Peters, *Greek Article*, 75.
[90] Peters, *Greek Article*, 77.
[91] For more, see Halliday and Webster, *Text Linguistics*; Halliday and Webster, eds., *Continuum Companion*; Halliday and Matthiessen, *IFG*.

in the early twentieth century."[92] Peters here details his inclusion of a particular theory

from within modern linguistic theory that he plans to apply to Koiné Greek. Peters

explains his method further:

> With regard to the function of ὁ-items, it will be demonstrated that an analysis of certain structures that employ these items will reveal that they may be categorized in terms of marked and unmarked forms. one of the most common characteristics of marked forms is structural complexity. We will observe that relative clauses generally represent a more structurally complex form than articular participial clauses. In instances where a speaker or writer may choose between a relative clause and articular participial clause where both are equally suited for the production of text, the relative clause represents a marked form. Based on this, it will be argued that, at times, marked forms are employed to produce prominence or indicate salience. Specifically, we will observe that, in certain instances, when a speaker may choose between a relative clause and articular participial clause, the choice of the relative clause will indicate the speaker's desire to make that element prominent.[93]

Peters explanation of his research follows the approach of modern linguistic theory in

that he specifies his research, linguistic framework, and empirical method, and makes

conclusions on the basis of that method. He also explicitly delimits his corpus.[94] Defining

one's corpus carefully and specifically as Peters has done reveals that he has taken the

approach of modern linguistic theory.[95] All of this explicit explanation characterizes the

larger approach of modern linguistic theory.

The Genitive Case

The Greek genitive case has generated a lot of research within NT Greek studies,

primarily from within traditional grammar[96] but more recently from the approach of

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[92] Peters, *Greek Article*, 78. Halliday and Matthiessen, *IFG* (3rd), 70.

[93] Peters, *Greek Article*, 81.

[94] Peters, *Greek Article*, 81.

[95] For a response to Peters work from traditional grammar see Wallace, Review of *Greek Article*; for Peters's rejoinder, see Peters, "Response," 202–210.

[96] E.g., Burk, "Righteousness of God."

modern linguistic theory.[97] Part of the reason why this case has generated so much

research is because of its connection to theologically significant topics, as will be

highlighted below.

Traditional Grammar

The most recent explanation of the genitive case from traditional grammar comes from

Köstenberger-Merkle-Plummer. They explain, "The genitive case is the case of

description or *quality* and in some cases *separation*. Whereas the accusative case limits

verbs, the genitive limits *nouns*. The function of the genitive is similar to that of an

adjective or *adverb*, denoting the quality of a given person or thing."[98] Köstenberger-

Merkle-Plummer explain the genitive case according to their framework of traditional

grammar using traditional categories of description to do so. Then, in like fashion, they

list and explain different uses of the genitive case with examples and explanations from

biblical texts. They provide adjectival, verbal, adverbial, and other uses of the genitive.[99]

Under adjectival uses of the genitive, they list: description, attributive, possession,

relationship, source, material or content, and partitive.[100] Under verbal uses of the

genitive, they list subjective and objective.[101] Under adverbial uses of the genitive they

include time or place, separation, means or agency, comparison, and price.[102] Finally,

under "other uses," they include apposition and direct object.[103] They explain the

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[97] E.g., Porter and Pitts, "Πίστις."

[98] Köstenberger et al., *Going Deeper*, 87.

[99] Köstenberger et al., *Going Deeper*, 89.

[100] Köstenberger et al., *Going Deeper*, 89.

[101] Köstenberger et al., *Going Deeper*, 89.

[102] Köstenberger et al., *Going Deeper*, 89. As an important side note, their categories are not formally defensible categories because there is no relationship between the adjectival, verbal, and adverbial uses and any formal reflex in the relevant instances despite the use of formal sounding labels.

[103] Köstenberger et al., *Going Deeper*, 89.

rationale behind their explanation and introduce their method for identifying the uses of

this case:

> Some grammarians (such as Moule) are minimalists, trying to reduce categories to as
> few as possible, fearing that too many categories may only confuse the student.
> Others (such as Wallace) try to bring out as many variations in the NT use of
> genitives as possible. In this chapter, we will try to steer a middle course. The
> proliferation of categories for the genitive can indeed be bewildering. Students are
> encouraged to start by asking themselves if a given instance of the genitive is
> adjectival, verbal, or adverbial and then try to determine the specific use of the
> genitive within those three categories. They may want to use the summary charts in
> the back and then go to the more detailed description of each individual category
> below.[104]

Köstenberger-Merkle-Plummer are no doubt correct to note that some traditional

grammarians treat the genitive case differently than others. Their approach of "steer[ing]

a middle course" is an odd means of determining something as crucial as categories. It

further highlights the larger failure of the traditional approach to develop rigorous

semantic and explicit terminology.

Köstenberger-Merkle-Plummer's approach remains clearly traditional. That is,

they encourage students to start with a set of categories in mind, discern the type of

genitive following their structural terminology of "adjectival, verbal, or adverbial," and

then determine the exact category within those three larger categories. There is no

explanation as to how someone makes a determination regarding the parent or

subcategories.[105]

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[104] Köstenberger et al., *Going Deeper*, 88.

[105] An effort was made to dialogue with Plummer about my interaction with the grammar, but he did not have the time to do so.

Modern Linguistic Theory

Scholars from within biblical studies have also applied modern linguistic theory to the study of the genitive case. The most recent explanation of the genitive case from this perspective comes from Mathewson and Emig:

> A syntactically versatile case, the genitive has a broad range of usage, including uses that we often express with the English prepositions *of* and *from*. (Please note that *of* is not the meaning of the genitive case; it is the English preposition used sufficiently variously, and often ambiguously, to represent some but not all of the case's uses in translation.) Traditional grammars refer to the genitive case as descriptive, defining, specifying, or even adjectival; more linguistically orientated grammars prefer the term "restrictive." The genitive is most often employed in constructions in which one substantive (in the genitive, N_{gen}) particularizes, or restricts, another (the head noun, or substantive, N). Regardless of the genitive subcategory chosen in a given context to fine-tune one's understanding of a phrase like ἡ ἀγάπη τοῦ θεοῦ ("the love of God"), θεοῦ restricts "love" to love associated with God. Moreover, "restriction" is definitely the preferable term to account for uses such as genitives that modify verbs or function as direct objects. We agree with Porter, then, that "the essential semantic feature of the genitive case is restriction." The common order is for the noun in the genitive to follow its head term, the noun it modifies. When this is reversed, more prominence is given to the word in the genitive.[106]

Mathewson and Emig explain the genitive case according to the linguistic explanation that Porter provided in his *Idioms*.[107] Although there are similarities between their explanation and that of Köstenberger-Merkle-Plummer, their explanation is more comprehensive as it defines what a genitive case is and how it functions, even contrasting their explanation with that of traditional grammar. Their approach is more descriptive, as can be anticipated in the way they explain the descriptive nature of their grammar that seeks to follow the insights of modern linguistic theory rather than traditional grammar.[108] Furthermore, their explanation is on how the genitive case means rather than on what it means.

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[106] Mathewson and Emig, *Intermediate Greek Grammar*, 11.
[107] Porter, *Idioms*, 92.
[108] Mathewson and Emig, *Intermediate Greek Grammar*, xv–xxiii.

A further linguistic study of the genitive case comes from Porter and Pitts's examination of a specific instance using a linguistic, empirical method.[109] They begin by reframing this entire discussion: "The controversy over the word group πίστις Χριστοῦ is, in a number of ways, less about the genitive construction and more about disambiguating the meaning of the head term πίστις."[110] They diagnose some of the problems of the traditional approach: "Part of the problem with the contemporary discussion rests with the fact that the debate is often driven by determining what kind of genitive is modifying the head term."[111] This kind of approach "assumes that the selection of a case form determines the lexical meaning of its head term—a supposition that is hard to substantiate linguistically."[112] Thus, their approach will be as follows: "Initial analysis, therefore, should proceed from an investigation of the lexical meaning of πίστις and how particular sense components are realized by contextual and co-textual features, instead of beginning with an analysis of the word group, such as a genitive construction."[113] Porter and Pitts detail their method further in their article, and that explanation will be detailed below, but at the outset, this approach differs entirely from the traditional model given that they plan to consider how the meaning is realized by the contextual and co-textual features rather than considering only the genitive construction. They begin by considering the lexical meaning. They write: "The first issue, therefore, is to determine the lexical meaning. In terms of the theoretical discussion, this raises a central linguistic question concerning how language users disambiguate a particular contextual meaning from a lexeme's larger

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[109] Porter and Pitts, "Πίστις," 33–56.
[110] Porter and Pitts, "Πίστις," 36.
[111] Porter and Pitts, "Πίστις," 36.
[112] Porter and Pitts, "Πίστις," 36.
[113] Porter and Pitts, "Πίστις," 36.

semantic domain."[114] They explain the traditional approach: "Traditional lexica operate

under the assumption that words are polysemous, or have multiple meanings."[115] They

contrast their approach: "Several current theorists argue, however, that lexemes are

monosemous, or realize one essential meaning but have divergent functions based upon

the interaction of the lexeme's meaning with its co-text and context."[116] Their method is

as follows: "In order to disambiguate lexemes along these lines, it is necessary to observe

how co-textual features realize particular meanings in unambiguous cases in order to

develop criteria for assessing cases that are ambiguous."[117] They explain their reasoning:

"One of the major patterns of lexical usage is that a lexeme appears with its single

meaning in a given definable linguistic unit."[118] Furthermore, "Contextual and co-textual

disambiguation criteria extend from a given discourse down to syntactial configurations.

Perhaps the most promising line of analysis for the present purposes of semantic sense

determination is through collocation analysis."[119] Porter and Pitts then cite a co-authored

project by Porter and O'Donnell in which they explain collocation analysis further:

> In the field of corpus linguistics (see O'Donnell 2005), work on collocation has
> demonstrated that where a word has a number of different senses, each sense is
> accompanied by a unique syntactical pattern (Partington 1998). Some structural
> pattern, for example the combination of two words in a word group with one as the
> head-term and the other as a qualifier, can be identified and correlated with a specific
> sense. Equally within a clause specific patterns in terms of structure, transitivity (i.e.,
> a specific word as actor with a certain type of process) or word order can likewise be
> used to identify a specific sense of a word.[120]

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[114] Porter and Pitts, "Πίστις," 36–37.

[115] Porter and Pitts, "Πίστις," 37.

[116] Porter and Pitts, "Πίστις," 37.

[117] Porter and Pitts, "Πίστις," 37.

[118] Porter and Pitts, "Πίστις," 37.

[119] Porter and Pitts, "Πίστις," 37.

[120] Porter and Pitts, "Πίστις," 37, citing a 2005 SBL presentation that was published in Porter, *Linguistic Analysis*, 47–60 and O'Donnell, *Corpus Linguistics*, 314–96, as Porter explains at the end of his published chapter in Porter, *Linguistic Analysis*, chapter 3, 1st para. before the endnotes, location 1824. The reference to Partington refers to Partington, *Patterns*.

Porter and Pitts comment on this quotation as follows: "Several of these criteria should be part of the initial analysis of the lexical meaning of πίστις in the debatable instances before moving on to ask how the case of the modifying term affects the lexical context expressed by πίστις."[121]

Although there is much more that could be cited and explained about their method and its application, what has been cited heretofore is enough to demonstrate that Porter and Pitts have employed an approach from modern linguistic theory to the study of the genitive case by using an empirical method with observable data. Certainly, their focus is more on a discussion of the lexical meaning and its significance for that debate, but there is enough present in their discussion to show how they approach the genitive case from the approach of modern linguistic theory. Their conclusions, too, follow from their application of their method. They write:

> The approach that we have taken has utilized a systemic-functional approach to lexis and semantics. The semantic system has been used to encode the meanings of the forms. When we consider the lexis and larger word group—including the entire collocation of preposition-πίστις Χριστοῦ—we see a number of interesting results. The use of πίστις as a head term with a prepositional specifier, without an intervening article and followed by an element in the genitive, provides further evidence that, at least from a linguistic standpoint, when Paul used the phrase πίστις Χριστοῦ he was indicating that Christ was the proper object of faith.[122]

Porter and Pitts have made their exegetical conclusion based on the application of their method from modern linguistic theory.[123] This approach matches that of modern linguistic theory through this entire dissertation. Even if someone disagrees with their

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[121] Porter and Pitts, "Πίστις," 37–38.

[122] Porter and Pitts, "Πίστις," 53.

[123] For a further explanation of this approach, especially as a response to traditional grammar, see Porter, "Greek Linguistics," 19–61.

work, their work allows for more meaningful scholarly discussion because of their clarity.

Discourse Analysis

The final example is that of discourse analysis. Defining discourse analysis proves problematic in one sense. Porter writes: "What is discourse analysis? This is a simple question, but it would be wrong to suggest that there is a simple answer. There is no such thing as discourse analysis. After all, discourse analysis is not a thing: it is things."[124] But for the sake of this chapter, discourse analysis will be defined as a "synthetic model of the various areas of linguistic investigation" that "has the potential to unite semantics (what forms mean), syntax (the organization of forms into meaningful units) and pragmatics (meanings of these forms in specific linguistic contexts) into one coherent framework."[125] Discourse analysis has emerged in the last half of the twentieth century within the discipline of modern linguistic theory.[126] Discourse analysis has found a home among Bible translators more so than mainstream biblical scholarship.[127] There are likely two reasons why this is the case. First, given how recent discourse analysis is, the state of flux that discourse analysis is in and partly due to how this kind of analysis clashes with the model of traditional grammar.[128] On a broad scale, discourse analysis has four tenets: (1) analysis of the production and interpretation of discourse; (2) analysis beyond the sentence; (3) analysis of social functions of language use; (4) analysis of cohesiveness.[129]

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[124] Porter, *Linguistic Analysis*, chapter 8, para. 1, location 3850.

[125] Westfall, *Discourse Analysis*, 22.

[126] Westfall, *Discourse Analysis*, 22n1 for a listing of several of the references within modern linguistic theory.

[127] Westfall, *Discourse Analysis*, 23.

[128] Westfall, *Discourse Analysis*, 23.

[129] Reed, "Discourse Analysis," 189–93.

Even within NT Studies, there are at least four schools-of-thought for discourse analysis: Continental European Discourse Analysis, South African Discourse Analysis, the Summer Institute of Linguistics Discourse Analysis (SIL), and Systemic-Functional Linguistics (SFL). Part of the reason why this topic is included in this chapter is because discourse analysis has made in-roads into NT studies in a variety of ways and because although traditional grammar does not have a model of discourse analysis, the more recent grammars have begun to acknowledge and respond to it especially given the more recent publications in this area.

<div align="center">Traditional Grammar</div>

Traditional grammar does not have a one-to-one comparison when it comes to discourse analysis because the concept is one that arises out of modern linguistic theory and has not yet been adopted by traditional grammarians. At least two of the most recent traditional grammars account for why. Wallace accounts for his omission for four reasons. First, he believes that discourse analysis is still in its infancy such that the development of methods, terminology, and results are unstable and overly subjective.[130] He writes: "On a broader level, this is analogous to Robinson's blistering critique, now two decades old, of Noam Chomsky's transformational grammar: 'Fashions in linguistics come and go with a rapidity which in itself suggests something suspect about the essential claim of linguistics, that it is a science.'"[131] The full context of this quotation is worth citing for understanding it more completely, "Fashions in linguistics come and go with a rapidity which in itself suggests something suspect about the essential claim of linguistics, that it

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[130] Wallace, *Greek Grammar*, xv.

[131] Wallace, *Greek Grammar*, xv citing Robinson, *New Grammarians' Funeral*, x.

is a science. Had I been writing fifteen years ago my examples would have been very

different, and I am pretty sure that in another fifteen years they will be out of date.

Chomsky, further, is not *very* difficult to think about; he is a cause not worth spending

much life on. Tackling Chomsky is not like tackling Plato, or Shakespeare."[132] It is an

odd thing that both Robinson and Wallace believe that the regular development of a

discipline over fifteen years results in it being considered "suspect" and not "scientific."

It would be difficult to find another discipline that is so stagnant not to change over time.

In the medical field, journals publish articles weekly. They come out with such a rapid

pace that it is difficult for medical researchers to keep up. Even in biblical studies, books,

monographs, articles, and commentaries are published at a steady enough rate that

scholarship today looks different than it did even just fifteen years ago. And that is not a

bad thing. Rather, it is the product of a discipline that has intellectually productive

scholars seeking to make a responsible impact. Linguistics is no different in this regard.

Certainly, there is a widespread diversity among the scholarship, but that does not make

the discipline itself unworthwhile.

Second, Wallace takes issue with discourse analysis because it does not start from

the ground up—beginning with the word or the sentence—and for Wallace, that differs

significantly enough from his kind of syntactical investigation that he plans to embark

upon.[133] For Wallace, discourse analysis is something that seems to be noteworthy but

beyond the scope of his grammar.

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[132] Robinson, *New Grammarians' Funeral*, x. Ordinarily, a source of this nature would not be included in scholarly work because of the derogatory nature of the comment made. But it remains here because traditional grammarians like Wallace include it in their critique of modern linguistics. Furthermore, this comment is weak because Chomsky's work had an enduring impact on modern linguistics, such that it still has a major impact on linguistics in North America.

[133] Wallace, *Greek Grammar*, xv. Even though Wallace claims his approach is a bottom-up approach, this claim seems hard to justify because traditional grammar begins with an implicit

Third, because discourse analysis is not concerned with the traditional notion of syntax directly, it falls outside of the purview of his syntax grammar.[134] Part of what drives this comment is traditional grammar's insistence that the examination of a language involves only a certain set of categories to apply to the language. More recent traditional grammars have broken away from Wallace's model of not considering discourse analysis, as will be considered below.

Fourth, he does not believe discourse analysis can be handled well in his grammar because this kind of analysis deserves a book-length treatment as can be found elsewhere.[135] No doubt that this point is a fair one, but again, this one is driven by the assumptions of the traditional approach that limits what is considered and what is not.

More recently, Köstenberger-Merkle-Plummer write regarding the nature of discourse analysis, "From our observations, discourse analysis has mainly appealed to linguistically inclined scholars who write technical articles for their peers. Thankfully, helpful insights from discourse analysis are beginning to trickle down to the average NT scholar, with promise for future students and pastors."[136] Köstenberger-Merkle-Plummer cite the work of Runge as an example of the kind of "trickle down" work that "the average NT scholar" and for "students and pastors."[137] Runge's work is probably a big part of the reason why Köstenberger-Merkle-Plummer's grammar covers discourse analysis in the first place. Before the publication of Runge's grammar, it had been used

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understanding of language that is applied in a top-down approach to the level of the word primarily. A true bottom-up approach would seek to create and explain categories from the bottom-up rather than assume them.

[134] Wallace, *Greek Grammar*, xv.

[135] Wallace, *Greek Grammar*, xv.

[136] Köstenberger et al., *Going Deeper*, 461.

[137] Runge, *Discourse Grammar*.

on the campus of The Southern Baptist Theological Seminary, where Plummer works.[138]

Köstenberger-Merkle-Plummer also cite the introductory survey of Campbell as a similar

work.[139] The comments regarding the more scholarly nature of discourse analysis as for a

certain group of "linguistically inclined scholars" versus another group of "average NT

scholar[s]" creates an odd dichotomy within NT scholars that is puzzling. Nevertheless,

on a more positive note, it is encouraging to see Köstenberger-Merkle-Plummer begin to

engage with discourse analysis and hopefully they will continue growing in their

understanding of it.

Despite this resistance, what traditional scholars have done is offered at least six

other approaches.[140] This paragraph will survey three of them to show the examples. The

first model is that of the content analysis or conceptual approach that provides a thematic

analysis of the larger text primarily based on the exposition of passages usually

characterized by the indicative mood.[141] Some of the scholars who take this approach

include Brown, Hiebert, and Guthrie.[142] One of the larger problems with this approach is

that passages that contain verbs outside of the indicative mood are often ignored in their

larger outlines of the text.[143] The second model is that of rhetorical criticism. This model

is associated with the discipline of the artistry and argument of human discourse as

reflected in Greek and Roman traditions.[144] This approach has three primary currents: (1)

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[138] I know this because I used Runge's *Discourse Grammar* in a master's level course that read it pre-publication.

[139] Campbell, *Advances*.

[140] For a full survey and critique, see Westfall, *Discourse Analysis*, 1–16. She also discourses some of the work within discourse analysis on 17–20.

[141] Westfall, *Discourse Analysis*, 1.

[142] Brown, *Exposition*, 10; Hiebert, *Introduction*, 3:92–100; Guthrie, *Letter*, 58–59. One of the most recent applications of this approach is Joslin, *Hebrews*.

[143] Westfall, *Discourse Analysis*, 3.

[144] Westfall, *Discourse Analysis*, 4.

the analysis of the NT according to the canons of classical rhetoric; (2) the study of literary artistry; (3) the analysis of the social aspect of the language.[145] Some of the scholars who employ this approach include H. W. Attridge and D. E. Aune.[146] One of the weaknesses of this approach involves their top-down approach that does not do justice to the patterns of repetition of phrases and themes in the discourse.[147] The third model is literary analysis that is concerned with the final form of the text and is more ahistorical in nature because it has interpretation as the main goal.[148] The literary analysis can be either deductive or inductive.[149] The deductive approach applies the goal and elements of a given genre or form to the text.[150] The inductive approach forms a hypothesis from an analysis of the text and then forms a hypothesis of how given features relate to the whole.[151] One of the practitioners of this approach is Albert Vanhoye.[152] The first part of his methodology to find the opening and closing section involves the announcement of the subject; this part of his method is also one of the key weaknesses of his approach because a topic must account for the text and cannot be assumed.[153] These three approaches and the others that Westfall surveys are all that the traditional approach has to offer.

Discourse analysis, however, remains important and, thus, the lack of discussion within traditional grammar is a real lacuna. Although discourse analysis does not promise a fool-proof analysis—any more than any other approach—it offers, as Westfall writes,

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[145] Westfall, *Discourse Analysis*, 4.
[146] Attridge, *Epistle*, 14; Aune, *New Testament*, 212.
[147] Westfall, *Discourse Analysis*, 6.
[148] Westfall, *Discourse Analysis*, 7.
[149] Westfall, *Discourse Analysis*, 7.
[150] Westfall, *Discourse Analysis*, 7.
[151] Westfall, *Discourse Analysis*, 7.
[152] Vanhoye, *Structure*.
[153] Westfall, *Discourse Analysis*, 8.

"a unique and linguistically informed perspective from which to view the discourse and offers a way forward in the synthesis of the different strengths of the various approaches."[154] To be clear, these approaches are complementary approaches to discourse analysis that can, and should, co-exist with discourse analysis. The primary point here is that traditional grammar has no parallel to discourse analysis. Furthermore, these aforementioned approaches are strengthened with the adoption of a discourse-analytic foundation similar to Westfall's.

Modern Linguistic Theory

Several scholars have applied discourse analysis to biblical studies from the approach of modern linguistic theory within the various schools-of-thought previously mentioned.[155] This section will utilize the Systemic Functional Linguistics school-of-thought to highlight an example, focusing on a recent application of this approach by Christopher D. Land.[156] He begins by detailing his approach and describing SFL in further detail to explain its relevance for his work. He explains: "What distinguishes SFL from other functional theories is its prioritization of the text as the *de facto* locus of linguistic meaning…SFL is chiefly interested in how texts themselves function in human cultures, regarding the study of smaller linguistic units as a subsidiary pursuit that must be brought into connection with this broader explanatory task."[157] As he explains his approach, he also comments on how SFL is relevant to the study of the GNT. The discipline of biblical

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[154] Westfall, *Discourse Analysis*, 21.

[155] For modern linguistic theory, see Lambrecht, *Information Structure*; Halliday and Hasan, *Cohesion*; Dooley and Levinsohn, *Analyzing Discourse*. For some examples of biblical studies, see: *Discourse Analysis and the New Testament*; Reed, *Discourse Analysis of Philippians*; Westfall, *Discourse Analysis of the letter to the Hebrews*.

[156] Land, *Integrity*.

[157] Land, *Integrity*, 49.

studies, including NT studies, is concerned with a certain collection of texts. SFL is

particularly relevant because it is concerned primarily with texts—as opposed to

cognitive concerns, for example—to see how the social functions of the text have been

instantiated in the text itself through the various metafunctions and lexicogrammar of the

text. The context of Land's work is to focus on the literary integrity of 2 Corinthians, in

the sense of whether it is originally one document or the compilation of others—a topic

that has received debate in Pauline studies.

Land, then, begins by clarifying his application of SFL:

> To prove the literary integrity of 2 Corinthians using an SFL approach, therefore, the analyst must determine whether the text can be said to realize a single situation. Yet this should not be determined *in the first place* with reference to the text itself; rather, the sorts of meanings found in the canonical text should be generalized, and it should be determined whether the sorts of meanings in 2 Corinthians can be related to a single register and hence to a single situation type. Moreover, as part of this process, it must be asked whether there are any bundles of related meanings in the canonical text of 2 Corinthians, and also whether the ordering of these bundles or segments conforms to the structural potential of the situation type in question. Affirmative answers to these general questions will not guarantee the integrity of the canonical text. But if 2 Corinthians displays all of the *general* characteristics associated with a recognizable register, then the global and structural parameters of the associated situation type ought to play a central role in determining whether or not the *specific* language of the canonical text can be plausibly regarded as the realization of a single coherent situation.[158]

The way that Land has gone about answering the question of the integrity of 2

Corinthians differs considerably from the other work on the issue because he adopted

SFL as his approach. Notice in particular how he reframes this discussion in terms of

"bundles of related meanings in the canonical text of 2 Corinthians" and whether these

conform to the "structural potential of the situation type." This is an important point for

his approach because addressing these areas allows the approach of SFL to aid in

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[158] Land, *Integrity*, 59–60.

responding to this issue within Pauline studies. Land's explanation of his method and the application of it to the integrity of 2 Corinthians follows the model of modern linguistic theory in that he seeks to apply an explicit linguistic framework using a stated and explained method that allows for examination of the empirical evidence. He moves from his clearly defined framework with rigorous and explicit semantic terminology to his clear method to his conclusions. Those are as follows:

> In this study, I have inquired whether or not the linguistic meanings that Paul makes in 2 Corinthians give the appearance of comprising a single text. And, after analyzing various linguistic features across all of 2 Corinthians, I have answered this question affirmatively. Second Corinthians hangs together as a text because it realizes a well-structured situation wherein Paul and Timothy are enacting church leadership in relation to their converts in Corinth.[159]

Although this chapter could further explain much more about Land's work in detailing his method, this chapter merely wishes to highlight how he draws his interpretive conclusions on the basis of his application of SFL to the study of 2 Corinthians. This is the approach of modern linguistic theory applied to this issue in terms of a discourse analysis. It uses theory and argumentation as a way to consider discourse analysis for the larger purpose of arguing for the thesis of this particular work related to the integrity of 2 Corinthians. Furthermore, what is interesting about the way that Land applied this method is that it led him to approach the text in a different way because he sought to be consistent with his method even when it took him places he did not expect. He writes, "Sometimes, Paul's meta-commentaries [in the text of 2 Corinthians] confirmed my preliminary conclusions. At other times, however, his meta-commentaries disrupted my understanding of his behavior, such that I was forced to revisit my preliminary analysis and reconsider my initial conclusions about what Paul is doing in the various segments of

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[159] Land, *Integrity*, 280.

2 Corinthians. In such cases, I came to regard Paul's meta-commentaries as self-conscious clarifications prompted by the Apostle's own awareness of the ways in which his language perhaps *misconstrues* the behavior it enacts."[160] Following a method consistently can lead one to make conclusions and interpretations that had not been previously anticipated.

There has only been one response to Land's work at the time of the writing of this chapter. Adam White responds to Land's work as follows, "Needless to say, the study raises questions of its own, particularly with regard to methodology. For example, Land depends heavily on semantic similarities to establish a case for the unity of the letter. One could still argue, however, that shared language simply indicates an ongoing situation reflected in numerous fragments of letters written closely together. This would seriously undermine the overall reconstruction of events that Land proposes."[161] It is somewhat difficult to interact with White's comment because he was so brief in explicating his response. Although his primary objection is certainly a possibility, it seems unlikely given the way that Land unpacks both his methodology and analysis of the text. Furthermore, he addresses this point in several places throughout his dissertation because he anticipated this kind of objection. He writes:

> To the best of my knowledge, however, I had no personal commitment to the unity of 2 Corinthians at the outset of my analysis. Rather, even after my general linguistic analysis confirmed that 2 Corinthians looks like a single text instantiating a particular register, I found myself continually tempted towards the partition theories on account of interpretive and historical details left unaddressed by that analysis. So while a suspicious person might conclude that I refused to give up until I found what I wanted, my own introspection suggests that I sought to explain the specifics of 2 Corinthians with reference to the simplest hypothesis permitted by general analysis and that I persistently sought new ways of reading the details in the hope that I might

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[160] Land, *Integrity*, 79.
[161] White, Review of *Integrity*, online.

avoid a more complex hypothesis involving the redaction of multiple letter documents.[162]

Again, this instance is just one where Land addresses this point because it comes up repeatedly in the actual analysis of 2 Corinthians. This particular instance is cited here because it demonstrates the kind of methodological reflection that took place to show how Land arrived at his conclusions. The data that he considered using SFL did not lead him in the direction of the "redaction of multiple letter documents." It would have been ideal for White to interact with the analysis Land provides to disagree with him. What seems to be a deeper issue with White's review is that his comments create a more complicated scenario that does not seem justified by the data itself. Given that Land was able to demonstrate how a simpler solution suffices, there is no need to create a more complicated explanation.

If the technical terminology of modern linguistic theory is to be viewed as esoteric for a subset of NT scholars—such that the concept itself is too much for the so-called average NT scholar—then Land's work will likely be viewed through such a lens because he employs, and carefully explains, much of that terminology. It will, however, be hard to level this kind of comment against Land's work because he explains the terminology very carefully and clearly and uses it consistently throughout his chapters.

Conclusion: What's the Difference?

The primary difference between how traditional grammar and modern linguistic theory handles each of these examples is that linguistics is more explicit, more comprehensive, and methodologically clear. The primary point in this chapter is *how* they reach their

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[162] Land, *Integrity*, 5.

conclusions. It has explored specific examples of how traditional grammar and modern linguistic theory handle a specific issue. Undoubtedly, other examples of grammar could be used to make the same point of this chapter.

CHAPTER 6: COMPARING EXEGESIS

Following the previous chapters, a natural next question is how do traditional grammar

and modern linguistics handle the important task of exegesis? Exegesis matters

tremendously, as it is one of the larger concerns of the theological enterprise. First,

however, it is important to define what exegesis is.[1]

Stanley E. Porter and Kent D. Clarke write: "Exegesis comprises the most

important task of the study of the New Testament."[2] Given the important nature of this

task, scholars within NT studies will often focus their work on producing exegesis in

monographs, articles, handbooks on how to do it and especially commentaries given that

their students are often primarily concerned with learning how to do it in their future or

current ministries in local churches and communities. They continue: "At the same time,

there are few terms in biblical studies like 'exegesis' that are used so freely and represent

so many different things to various scholars and students."[3] Exegesis is something that is

important yet difficult to define given the variety of different definitions available.[4] This

chapter adopts the following definition of "exegesis" from Porter and Clarke: "exegesis is

no one single thing, but rather a complex and multifaceted collection of disciplines. The

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[1] It is common for the term "exegesis" to be conflated with the term "hermeneutics." This chapter will not do that. These terms speak to entirely different, albeit related, things.

[2] Porter and Clarke, "Exegesis," 4.

[3] Porter and Clarke, "Exegesis," 4.

[4] See Porter and Clarke, "Exegesis," 4–11 for a survey and critique of some of the various definitions.

approach or orientation one takes to exegesis, which is most often determined by the particular interests of the interpreter and the questions brought to the text, may only constitute one part of the whole exegetical task."[5] They continue by addressing the kinds of concerns someone would have from varying perspectives: for linguists, exegesis becomes an analysis of lexis and grammar; for an historical critic, exegesis is about uncovering ancient backgrounds and original intentions; for theologians, exegesis is concerned with contemporizing traditions and doctrines that continue to speak in a new and important way to present believers. They conclude their definitional discussion with the important note: "The fact is that there are various aspects of a text's meaning and different types of exegesis can address these various aspects. For this reason, the exegete can never hope to present *the* exegesis of a passage as if it were the final word. Rather, one does an exegesis of a passage in which a coherent and informed interpretation is presented, based upon that interpreter's encounter with and investigation of a text at a given point in time."[6] This definition has several important points. First, exegesis is complex. No one single definition from a variety of works on the topic defines it once-for-all. Second, interpreters mean different things by "exegesis" as they have highlighted. Third, there is no "exegesis" that has "arrived," in the sense that now no one else will ever need to do it again. Rather, exegesis is a task that must be done repeatedly because it is based on the interpreter's point in time. This kind of definitional clarity regarding the meaning of the word "exegesis" or "interpretation" is often missing.

Exegesis is particularly important when it comes to how and why an approach studies a given language. Campbell explains: "After all, complex theoretical discussions

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[5] Porter and Clarke, "Exegesis," 17–18.
[6] Porter and Clarke, "Exegesis," 17–18.

are one thing, but how it affects the way we read the Greek New Testament is the ultimate question that we are all interested in."[7] Similarly, Andrew David Naselli writes: "Considering verbal aspect theory leads to a legitimate practical question: so what? Or put with more sophistication: what exegetical significance does this have? This is an important question because the desire for accurate exegesis is often what starts and fuels discussions like this."[8] Exegesis is very important for anyone in the larger theological enterprise, and for some scholars, it is the reason why they consider theoretical discussions in the first place. Modern linguistic theory has shown that language itself is a worthy object of study. But that recognition does not dismiss the importance of exegesis.

This chapter will focus on exegesis of a specific text. It will narrow its focus to one commentator from traditional grammar and another from modern linguistic theory, and consider their presentation of the same text, as well as noting any methodologically relevant comments throughout their exposition, either in the preface or elsewhere in their work. It will focus on their exposition of Rom 1:16–17.

Comparing Commentaries on
Rom 1:16–17

Their Approaches

One of the commentaries that assumes traditional grammar for its understanding of NT Greek grammar is that of Thomas R. Schreiner. He begins his commentary in the same way as most Romans commentaries do by considering the standard kinds of introductory

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[7] Campbell, *Advances*, 119. Some of the problems of this kind of statement were covered in chapter 1.

[8] Naselli, "Brief Introduction," 25. His response to his question will be provided and commented on upon below.

material that is common for such commentaries to consider: authorship, date, unity, the text in terms of textual criticism, and integrity. Schreiner explains that his approach will focus on tracing the flow-of-thought so the reader can understand how Paul's argument in Romans unfolds. One of the primary purposes of this commentary is to focus on how the flow-of-thought in Romans can be understood as relating to the glory of God, as Schreiner explains in the author's preface.[9] He does not specify his approach to tracing thought despite the existence of varying models.[10] It initially seemed like he would be following John Piper's preferred model because of Schreiner's focus of Romans as relating to the glory of God and how Schreiner dedicated this commentary to Piper, but his commentary does not contain the model that Piper uses.[11]

There are, however, no comments regarding his approach to the Greek language or his overall utilization of various methods for determining the meaning of the text. Given how much space this commentary devotes to considering the meaning of the Greek text of Romans, it seems that this kind of discussion would have found some discussion in his commentary.[12] But this pattern of not discussing this matter is typical for commentaries that assume a traditional understanding of language.

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[9] Schreiner, *Romans*, xii–xiv.

[10] For a brief survey of different models, see Naselli, *How to Understand and Apply the New Testament*, 121–61.

[11] John Piper's emphasis on the glory of God can be found in most of his publications but especially in *Desiring God*. There are ample examples of his tracing model on his website DesiringGod.org. His model of tracing is described in print by Naselli, *How to Understand and Apply the New Testament*, 121–61.

[12] There are also no other kinds of comments regarding his approach to the Greek language anywhere else. In his *Interpreting the Pauline Epistles*, he includes a chapter entitled "Diagramming and Conducting a Grammatical Analysis," and he writes the following regarding his approach to grammatical analysis: "The student can diagram only after identifying the syntactical function of every word. Next to the word or clause on the diagram, I usually pencil in the function of the word or clause being examined. Thus, next to an adverbial participle I might write: adverbial concessive" (Schreiner, *Interpreting the Pauline Epistles*, 94). This is the typical questionnaire-style traditional approach to grammar. A traditional category is assigned with no further explanation.

Porter's commentary begins differently because he explains his approach at length. There are several places that highlight this approach. First, his preface reveals it. He prefaces this commentary with several methodologically relevant comments: "I believe that the purpose of a commentary is, fundamentally, to provide insight into the text of the book upon which commentary is being written, so that a reader has greater understanding of the work itself."[13] This stated purpose of explaining the text itself undergirds his entire approach. He continues: "I also fundamentally believe that one must have an appropriate understanding of the context of culture in which an ancient text is written, the situational context in which such a text is written and read, and the language in which the meanings are instantiated."[14] Context of culture, situational context, and a focus on the language "in which meanings are instantiated" is clear verbiage of an approach from modern linguistic theory. This approach stems from SFL.[15] Porter has also discussed such issues in further detail elsewhere.[16] He further explains his approach: "I have written this commentary from a linguistically informed perspective, using essentially the *UBSGNT*, a concordance, a lexicon, and the Opentext.org resources, with the NIV translation as a source for some wordings, and the occasional reference to a few journal articles and a commentary or two (usually one or two of the older ones)."[17] The "linguistically informed perspective" is the SFL approach he details.

Second, Porter also provides a section detailing the method of his commentary. He begins by noting:

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[13] Porter, *Letter*, ix.

[14] Porter, *Letter*, ix.

[15] Cf. Halliday and Hasan, *Language, Context*.

[16] Porter, "Dialect," 190–208; Porter, "Register," 209–229.

[17] Porter, *Letter*, ix–x.

A number of exegetical methods have been employed to analyze the book of Romans. These range from traditional historical-critical methods found in commentaries, to rhetorical criticism in several forms, social-scientific criticism, narrative criticism, deconstruction, and biblical theology of various sorts, among possible others. Many, if not most, of these approaches have unfortunately been hindered by the retention of outmoded Greek grammatical theory. I will not pursue any of these above methods, except as they follow on from the linguistically informed model outlined above.[18]

Porter begins his commentary by focusing on the various methods that he has employed. But he is careful to note that any of them that he uses will be done through a "linguistically informed model" as opposed to the "outmoded Greek grammatical theory," referring to traditional grammar. He identifies them by name and then will seek to explain his entire approach more fully. He writes:

> My approach to Romans is a form of discourse analysis. More particularly, my linguistic framework draws upon the notion or register analysis from Systemic Functional Linguistics (SFL). This is not the place to outline a general theory of linguistics, or even a full theory of SFL. Instead, I wish merely to mention some of the framework that underlies my analysis and appears at some but by no means all places in the commentary proper. There have been few discourse analytical treatments of the book of Romans, although there has been a growing body of work in systemic functional study of the New Testament. SFL is a system-based functional linguistical model that connects socially grounded meanings with instances of language usage.[19] As a result, SFL relies upon defining and examining various theoretical strata—context of culture and context of situation (which are non-linguistic), semantics and lexicogrammar (content), and phonology/graphology (expression)—is system driven, and SFL models meaning potential as system networks, in which meaning choices are realized as systems. SFL also utilizes a rank scale to differentiate levels of structure (syntagmatic relations) of language (there has been less work in formalizing context than there has been of the semantics and lexicogrammar).[20]

Porter, then, proceeds to explain each of these linguistic concepts briefly throughout the rest of his introduction.[21] This chapter simply wishes to note how explicit he is with his methodology and explanation of his framework. Furthermore, he even outlines his

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[18] Porter, *Letter*, 24.

[19] For a more recent introductory explanation, see Halliday and Webster, *Text Linguistics*.

[20] Porter, *Letter*, 24.

[21] Porter, *Letter*, 25–35.

understanding of language, albeit briefly, as part of the introduction of this commentary. As this dissertation has shown, this sort of approach is commonplace among work within modern linguistic theory; the approach itself requires clear, explicit explanation at every level, but especially of its method(s).

<div align="center">Specific Comments on Rom 1:16–17</div>

Schreiner's commentary on Rom 1:16–17 focuses on how certain words and phrases should be understood versus how other commentaries have understood them. Turning to his specific exposition of Rom 1:16–17, he begins by explaining how these two verses fit into the overall flow-of-thought based on some individual Greek words. He writes, "Instead, the γάρ links verses 15 and 16 together. The rest of verses 16–17 is chained together with two other uses of γάρ and καθώς (*kathōs*, just as)."[22] He proceeds by showing how he understands the flow-of-thought using a kind of phrasing approach whereby he translates the text in English, displays it using indents to show how the flow-of-thought is connected, and inserts the aforementioned Greek words as a way of doing it. He does not explain his overall approach to finding the flow-of-thought anywhere in his commentary. Instead, his assumption of traditional grammar that focuses primarily at the level of the word drives his analysis of the text. The rest of his commentary on these verses follows this similar pattern of focusing on certain words as a way of understanding what the text means given this assumption. As Schreiner continues in his "Exegesis and Exposition" of his commentary on these verses, he writes:

> The phrase οὐ ἐπαισχύνομαι τὸ εὐαγγέλιον (*ou epaischynomai to euangelion*, I am not ashamed of the gospel) is usually interpreted in nonpsychological terms today.

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[22] Schreiner, *Romans*, 58.

Continuity is posited between the affirmation here and the Jesus tradition in Mark 8:38 (=Luke 9:26; cf. Matt. 10:33). What Paul affirms, according to this interpretation, is that he is prepared to confess the gospel publicly and bear witness to its saving power. It would be misleading, many scholars say, to read any psychological dimensions into the text. But Seifrid rightly says about the phrase, "It should not be understood in purely psychological terms, although a subjective element can hardly be absent." To separate absolutely the call to bear witness from psychological dimensions is mistaken. Even if the language reflects a confessional form, it is improbable that a wedge should be driven between objective confession and one's psychological state. Those who are "ashamed" of Jesus in Mark 8:34–38 fail to confess him because they fear for their lives. So too in 2 Timothy the call to be unashamed occurs in a context in which suffering is expected. In 2 Tim. 1:8, 12 the verb ἐπαισχύνεσθαι (epaischynesthai, to be ashamed) is contrasted with συγκακοπαθεῖν (synkakopathein, to suffer hardship together) and πάσχειν (paschein, to suffer), respectively. The hesitancy to "bear witness" to the gospel was rooted in fear of suffering harm. The asseveration that Paul is not ashamed in Rom. 1:16, therefore, refers both to his willingness to confess the gospel in public and the overcoming of fear. These are not empty words in Paul's case since he had already endured much suffering (2 Cor. 11:23–27).[23]

As Schreiner comments on this text, his word-centered approach of focusing primarily on what the text means can be seen. He does so by focusing on explaining the meaning of words and phrases that have typically been commented upon in well-known commentaries on Romans by interacting with other commentaries and then offering his own interpretation. Notice, however, that there is no consideration given to *how* the text means what it means. It is all about what the text means and how it should "rightly" be understood versus what is "mistaken." To decide between what is right and what is wrong does not involve explaining the language "rightly" in contrast to how other commentaries have "mistaken" it. Instead, there is a citation from Seifrid—a fellow member of the faculty that Schreiner serves on, at least at the time—and a brief explanation of how the "objective confession" and "psychological state" relate to one another based on Schreiner's understanding of other verses throughout the NT with some

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[23] Schreiner, *Romans*, 59–60.

citations of Greek words from those texts, albeit with no explanation of how he understands how words mean, and how he arrived at his understanding of those words.

This kind of commentary contrasts with the kind that can be seen in Porter's model. He begins as follows:

> The introduction to the body of the letter to the Romans provides the theme for the entire letter (Rom. 1.16–17). Paul's theme in these two verses comes as a sharply expressed way of introducing the body of the letter. The introduction to the body of other letters often contains formulaic language, such as a disclosure formula (see Rom. 1.13 above), but none is found in Romans. Instead, Paul makes a quick transition from his introductory material found in the opening and thanksgiving and immediately states the theme of the letter. These two verses serve to initiate and motivate the major concepts found in the book. Commentators typically see these verses as comprising a theme statement for the entire book.[24]

In this section Porter introduces this part of Romans by explaining how these verses connect to other verses in the book of Romans. Although other commentaries on Romans will make similar statements, Porter does something more. He does not focus *only* on what they mean; rather, he focuses on *how* they mean in the larger letter of Romans. That is what he means by focusing on how they "serve to initiate and motivate the major concepts found in the book." This kind of comment is the result of utilizing his approach to discourse analysis. This kind of explanation is in clear contrast to an unexplained approach to tracing the flow-of-thought.

Porter's discussion of Romans focuses on how the text means in addition to what it means by utilizing concepts from modern linguistic theory. He writes:

> Paul introduces the quotation with a frequently-used formula, with the conjunction "as" and the perfect passive form of the verb "write" (this verb is used 21 times in Romans alone, and over 40 times in his other letters). The stative aspect of the perfect tense-form and indirect causality of the passive voice marks Paul's use of this quotation, as if to say: "as it stands written." Paul follows the Septuagint version closely (deleting "my" from "faith" in the LXX). Although the lexicogrammar of this verse is indecisive ("by faith" could modify "the righteous one" or "will live"), the

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[24] Porter, *Letter*, 57.

righteous one cannot expect to "live" (future form indicating expectation) by faith unless that one is righteous by faith, and then living is by faith.[25]

Porter's explanation of the Greek text of Romans follows clearly from his explanation of his framework. He comments on the language of the Greek text specifically focusing his explanation of verbal aspect using a modern linguistic framework, as explained in chapter 6, and then, similarly, employs his stated framework's language of SFL to explain the structure of the text. A discussion of verbal aspect, as explained in chapter 6, is a discussion of a topic within modern linguistic theory, especially from Porter's own model. His inclusions of terms like "lexicogrammar" and concepts like markedness just highlight that point further.[26] When he writes, "The stative aspect of the perfect tense-form and indirect causality of the passive voice marks Paul's use of this quotation," he is explaining how the text means. The terms that he utilizes are explicit in their meaning whereas the traditional terminology lacks this same level of definitional clarity. He seeks to model language using his SFL approach at every level. This approach to the Greek text of Romans is one that follows carefully from his explanation of his methodology. What this chapter wishes to highlight in his exposition is how he moves through the text using a linguistic framework to explain how the text reveals Paul's meaning.

What's the Difference?

The traditional approach to language study handles exegesis in a way that is very similar to how it handles grammar. It assumes much of what it does while utilizing the approach of simple observation as the way in which it operates. When compared to modern

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[25] Porter, *Letter*, 58–59.

[26] For more on this linguistic topic, see Andrews, *Markedness Theory*; Andrews and Tobin, *Toward a Calculus*; Battistella, *Markedness*; Battistella, *Logic*.

linguistic theory, there is much that Schreiner could have detailed regarding his approach as was noted in the comparison of the approaches. The primary focus of Schreiner's analysis is on what the text means with no explanation of how the text means. In the traditional model, *how* a text means remains assumed within the traditional understanding of language and its categories. That is part of the reason why Schreiner does not engage in these kinds of discussions in his commentary. In contrast, the approach of modern linguistic theory focuses on what the text means by considering how the text means, because the latter reveals the former. Porter repeatedly highlights how the text means using concepts from SFL.

When these two approaches are compared, the approach of modern linguistic theory with traditional grammar, it can be concluded that the traditional approach remains limited because it assumes so much of how it arrived at conclusions regarding the meaning of the text whereas an approach that utilizes modern linguistic theory seeks to take a more comprehensive approach and provide a higher-level of methodological clarity consistent with linguistics. That is why Porter repeatedly makes efforts to explain how the text means. Porter's approach is consistent with concerns within modern linguistic theory more broadly. Suzzane Eggins's comments below reveal the exegetical relevance of modern linguistic theory:

> Traditional approaches to the study of literary texts model text analysis as an interpretive activity. Students learn to read a text and try to argue about what meanings they think the writer was making in the text. From a systemic perspective, however, text analysis is not an interpretive but an explanatory activity: "The linguistic analysis of text is not an interpretation of that text; it is an explanation." While the interpretation of a text would aim to uncover and state what a text means, the systemic analysis of a text aims to uncover and state *how* a text means. But in fact there is no dichotomy between these terms. Given that a functional-semantic perspective defines the meaning of any linguistic item (morpheme, clause, text) as

that item's function in a context of use, it follows that in the very process of demonstrating *how* a text means, we are also in fact laying bare what a text means.[27]

Eggins helps show the connection between how a text means and what it means. To show that explaining *how* a text means (modern linguistic theory) has relevance for *what* it means (exegesis). It is a more comprehensive and methodologically clear approach.

Furthermore, the explicit approach of modern linguistic theory and their evidence used to support their conclusions makes academic debate more fruitful. If someone disagrees with Porter, they can begin to interact with his theoretical framework, method, and use of his data as a way to challenge his conclusions and, thus, further the scholarly discussion. Traditional grammar does not allow for this kind of debate because it is silent on these matters.

There are some from within traditional grammar who argue that linguistics is not useful for exegesis.[28] Coming back to Naselli's question regarding the exegetical

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[27] Eggins, *Introduction*, 329.

[28] Although Naselli's example probably exemplifies the most recent and clear resistance, his is not the only example. Robert L. Thomas explains his opposition to linguistics,

"Modern linguistics has usefulness in analyzing an unwritten language, in devising an alphabet for that language, in teaching the users of that language to read and write literature composed in their language. It also has positive features in relation to hermeneutics when it coincides with principles of traditional grammatical-historical principles. But in an overall appraisal of the value of the field, it stands opposed to that traditional method in so many crucial areas that it can only detract from interpretive analyses of the meaning of the biblical text.

The system's use of the interpreter's preunderstanding as the starting point in exegesis forces the interpretive procedure into a subjective mold that inevitably steers his conclusions away from an objective understanding of the author's meaning. Based upon this beginning, other fallacious principles such as underestimating the divine role in inspiration, mishandling various lexical and grammatical issues, its mixing of application into the interpretive step, its assumption of imprecision in the text, its demeaning of the importance of details, its assumption of stylistic guidelines, and its muddying of the difference between literal and figurative language combine to constitute modern-linguistic hermeneutics as a system distinct from traditional grammatical-historical hermeneutics, and therefore as a hindrance to accurate interpretation of the biblical text" (Thomas, "Modern Linguistics," 44). Thomas's comments are difficult to interact with because he seems to have meshed together the interpreter's theological and hermeneutical commitments with what modern linguistic theory is, such that to utilize linguistics entails what he has described. He nowhere defines and explains linguistics in the survey of the history of language study, as I have sought to do in chapter 1. To utilize modern linguistics need not entail a rejection of certain theological and hermeneutical convictions *ipso facto*. Certainly, linguistics stands opposed to the "traditional method," as this chapter reveals. But the difference is not what Thomas describes.

significance of verbal aspect, his response is as follows, "Embracing aspect theory rather than *Aktionsart* does not drastically change translations, exegesis, or doctrine. Its primary significance is that it changes how one expresses (and perhaps more importantly, how one does *not* express) an exegetical argument with reference to a verb's tense-form. It is invalid to argue that a certain tense-form necessitates a particular pragmatic meaning."[29] This means that Naselli believes that embracing verbal aspect, from linguistics, does not affect exegesis any more than how traditional grammar has approached the topic before, *Aktionsart*. This quotation alone, of course, does not prove that Naselli does not support linguistics. What does, however, is his recent volume on exegesis that contains twelve steps for doing exegesis without including linguistics.[30] When he was asked why, he explained that Daniel B. Wallace had encouraged him to leave out a large portion of a chapter he had written on linguistics for the sake of simplicity.[31] This encouragement comes as no surprise. But maintaining a traditional approach to grammar and to exegesis may provide a veneer of simplicity, while it does so at the expense of the clarity and explicitness that linguistics offers in showing how a text means.

From the opposite perspective, there are plenty of scholars who recognize the usefulness of modern linguistics for exegesis. M. E. Sell writes,

"Modern linguistics provides a set of tools with which the Lutheran exegete may work. The foregoing presentation reveals certain pitfalls that have become all too common with exegesis. The synchronic and diachronic perspective may assist the exegete in not falling into the trap of reading the etymological history of a word into the word's meaning in a particular context. This is nothing new, but modern linguistics does provide a clear distinction between the two perspectives as well as guidelines to keep one from forcing more meaning into a word than the author or structure allows" (Sell, "Biblical Hermeneutics," 8).

[29] Naselli, "Brief Introduction," 25.

[30] Naselli, *How to Understand and Apply the New Testament*.

[31] Naselli, "Email."

Conclusion

The purpose of this chapter was to demonstrate that modern linguistic theory provides a more comprehensive and methodologically clear approach to the exegesis of the GNT than traditional grammar. The latter approach focuses on what the text means while being silent on how the text means whereas the former takes a more comprehensive and methodologically clear approach that seeks to explain how the text means as a way of showing what it means.

CHAPTER 7: CONCLUSION

Summary

This dissertation has argued that the study of NT Greek requires a paradigm change from the limitations of traditional grammar to the more comprehensive approach and methodological clarity consistent with linguistics. This thesis suggests an entirely new way of approaching language study for NT Greek that is not simply a substitution of grammatical categories from modern linguistic theory for the labels of traditional grammar. Rather, the entire approach to language study requires change at a foundational level.

Chapter 1 showed how language study has progressed much faster outside of biblical studies than within it. It traced the history of language study from the ancient Greeks to today, evaluated each period to show its limitations, and revealed how modern linguistic theory represents a diverse though unified approach to language study. This approach also represents the best standards of science for today. This chapter also revealed that although modern linguistic theory has made in-roads into biblical studies, the majority of interpreters still employ the model of traditional grammar for understanding the GNT.

Chapter 2 considered the limitations of the traditional NT Greek syntax grammars to demonstrate the overall necessity of going beyond this approach in favor of another.

The limitations presented here are of a serious nature that show deep-seated problems within this approach.

Chapter 3 explained the method of this dissertation by focusing on the nine questions that would be applied in subsequent chapters. This chapter sought to include nine questions that covered a variety of topics and that addressed the approach to language study in a comprehensive way. These questions were intended to be descriptive questions utilized for the purpose of comparing and assessing two approaches to language study.

Chapter 4 applied the method to traditional grammar and modern linguistic theory for the sake of comparing the two approaches. The paradigm of modern linguistic theory contains a considerable amount of diversity in how these questions were answered, but there remains a unified approach to language study that is far ahead of traditional grammar.

Chapter 5 turned to the consideration of specific examples to demonstrate the superiority of modern linguistic theory to traditional grammar. This chapter included verbal aspect, deponency, the article, the genitive case, and discourse analysis.

Chapter 6 continued in a similar vein to consider how modern linguistic theory provides a methodologically clear model for exegesis of the GNT. Although exegesis should not be the primary concern for understanding and studying NT Greek—as if the ends drive the means—exegesis still matters. It matters for the academy and the church. The goal of this chapter was to demonstrate how modern linguistic theory provides a way forward because it seeks to show how a text means as a way to reveal what it means rather than merely stating what it means.

Implications of This Dissertation

This dissertation has several implications. First, a new paradigm, that of modern

linguistic theory, is required for the study of NT Greek. Adopting this new paradigm will

entail leaving the old paradigm behind in favor of a new one. It is hoped that if this

dissertation accomplishes anything, it will help scholars within biblical studies see that it

is time that they move on from traditional grammar to modern linguistic theory. As they

adopt this new approach, they need to realize that this matter is not so simple as to

substitute categories from modern linguistic theory and apply them to Greek in the same

way traditional grammar does. Rather, the entire underlying paradigm should change.

Second, as Richard J. Erickson writes: "the field is wide open."[1] He explains: "An

enormous amount of work needs to be done in reevaluating and reanalyzing the Biblical

languages and literature from points of view informed by modern linguistic theory."[2] He

gives the following examples: "Transformational-generative grammar, case grammar,

syntactic distribution, co-occurrence data, semantic fields, meaning relations,

componential analysis, and many other theories, concepts and techniques from linguistics

can be and are being fruitfully applied in Biblical studies."[3] Each of these areas certainly

has potential for further research and application within biblical studies.

But there are other areas that linguistics could more readily influence.[4] First,

linguistics would most naturally be applied to the writing of new grammars. There is a

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[1] Erickson, "Linguistics," 263.

[2] Erickson, "Linguistics," 263.

[3] Erickson, "Linguistics," 263.

[4] I am, of course, not the first person to suggest these kinds of areas. Black has suggested nine worth mentioning:

"1. The problem of the reticence to break the traditional mold and strike out for newer and more productive territory...2. The problem with atomzation of methods currently employed in New Testament philology...3. The present crisis over the nature of 'New Testament Greek'...4. The problem of defining the relationship between linguistics proper and New Testament 'philology,' which

need for new elementary Greek grammars that adopt modern linguistic theory as their

framework. Although there are plenty of elementary grammars already,[5] and more on the

way,[6] none of them adopts a linguistic framework as its basis. One of the only grammars

that comes close is Porter, Reed, and O'Donnell's *Fundamentals of New Testament*

Greek because they reduce the traditional explanations of syntax to a minimum and

utilize linguistic principles in their usage-based approach.[7] A grammar completely

written using modern linguistic theory would look very different.[8] Second, there remains

a need for intermediate and advanced syntax grammars using modern linguistic theory.

There are some that have ventured in that direction,[9] but none that adopts an entire

linguistic framework for its production. This area is a lacuna in biblical studies since the

dawn of modern linguistic theory. Fourth, lexicons should be produced using modern

linguistic theory. To date, other than Louw and Nida's work on semantic domains,[10] there

is no lexicon produced using modern linguistic theory.[11] Fifth, scholars could produce

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can refer both to *Literaturwissenschaft* (the study of the New Testament as a part of ancient Greek literature) and *Sprachwissenschaft* (the study of the Greek of the New Testament)…5. The riddle of the Greek verbal system: Can the tense structure of New Testament Greek continue to be described in terms of a rigid time structure when the latest research indicates that verbal aspect is the predominant category of tense?…6. The challenged posed by 'rhetorical criticism' in taking us beyond hermeneutics and structuralism…7. The meaning of structuralism raises the onerous hermeneutical question concerning surface and deeper linguistic meaning in the interpretation of New Testament texts, a question posed most radically by Erhardt Guttgemanns but certainly not by him alone…8. The value of linguistics for NT Greek pedagogy…9. Finally, the place of discourse analysis (textlinguistics) requires further discussion" (Black, "Study," 249–51).

[5] E.g., Porter et al., *Fundamentals of New Testament Greek*; Mounce, *Basics*; Black, *Learn to Read New Testament Greek*; Machen, *New Testament Greek*; Decker, *Reading Koine Greek*; Hewett, *New Testament Greek*; Goetchius, *Language*.

[6] E.g., Gibson and Campbell, *Reading Biblical Greek*.

[7] Porter et al., *Fundamentals of New Testament Greek*. Goetchius's grammar (Goetchius, *Language*) takes a similar approach. For further explanation of their approach, see Porter, "Usage-Based Approach," 120–40.

[8] E.g., Fontaine, *Analysing English Grammar*.

[9] E.g., Porter, *Idioms*; Mathewson and Emig, *Intermediate Greek Grammar*; Young, *Intermediate New Testament Greek*.

[10] Louw and Nida, *Greek-English Lexicon*. See also Nida and Louw, *Lexical Semantics*; Louw, *Semantics*.

[11] BDAG; Liddell et al., LSJ; Montanari, *Brill Dictionary of Ancient Greek*.

monographs using linguistic frameworks. Many scholars have produced monographs

using modern linguistic theory as their basis. But compared to the rest of the work

produced within the larger theological enterprise, this kind of work occupies only a small

portion of published work. Sixth, many grammatical and interpretive issues could provide

several lifetimes of work in journal articles. NT scholars could approach some of the

current topics using modern linguistic theory to show how this new approach allows for

progress in areas that have made little progress as of late. Seventh, commentaries could

continue to be written from the perspective of modern linguistic theory. Porter's

commentary on Romans is the first of its kind to apply SFL to produce a commentary on

Romans.[12] There is a need for this kind of work to be completed on all the books of the

NT and OT. Eighth, there is also a need for theologians to adopt modern linguistic theory

for their understanding of language as they seek to move from their understanding of

language to their discussion of theological meaning. Theologians, whether conscious of it

or not, adopt a certain view of language that they include in their theological method. In

fact, James Barr's initial claim regarding the need to switch to modern linguistic theory

was levelled first at theologians, primarily those focused on biblical theology.[13] Some

theologians, like Kevin J. Vanhoozer, have begun to adopt some insights from modern

linguistic theory.[14] He, however, has only adopted one small part, speech-act theory,

rather than adopting an entire framework for understanding language.[15] This chapter,

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[12] Porter, *Letter*.

[13] Barr, *Semantics*.

[14] Vanhoozer, *Meaning in this Text*; Vanhoozer, *Drama*; Vanhoozer and Treier, *Theology and the Mirror*.

[15] For a critique of Vanhoozer's position, see Porter and Robinson, *Hermeneutics*, 266–68. As regards Vanhoozer's method, Porter and Studebaker ask several important questions:
"Kevin Vanhoozer's *The Drama of Doctrine*, for instance, may be an excellent presentation of his so-called canonical-linguistic theory, but *why* would one want to take this approach? What does it look like to employ this method when actually doing theology? How is a pastor, a seminarian, a thesis

then, would urge theologians to adopt an entirely new approach to understanding language and apply that framework for understanding their theological topics.[16] For example, Porter has done that with his application of "hyponymy" regarding the doctrine of the Trinity.[17] Ninth, there are countless topics that dissertations could investigate further. Finally, there is a need for Bible software that can be used to study the biblical languages using modern linguistic theory.[18] Merely having a tagged text is not enough for the kind of language study that modern linguistic theory requires.

Objections

This dissertation does not presume that traditional grammarians will not have any objections to its argument, or that what follows will answer all of them. In fact, if previous research and response has demonstrated anything, then it shows that there will be responses to work that challenges the current paradigm.[19] And that is expected given the nature of a paradigm change. Kuhn writes: "The transfer of allegiance from paradigm to paradigm is a conversion experience that cannot be forced."[20] Furthermore, he notes

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writer or a professor to apply this method? How does one *do* canonical-linguistic theology on a particular topic such as Christology? Moreover, books on theological hermeneutics and method often advance a particular approach or examples from within a theological genre, but they neither provide students and professors with a more comprehensive orientation to the field of theological method nor give specific guidance on the application of their particular theological approach" (Porter and Studebaker, "Method," 7).

[16] For example, for the approach of propositional theology by the likes of those like Wayne Grudem and Milliard Erickson, their approach is threefold: (1) gather all the relevant passages on the selected topic of study; (2) read, study, and articulate the teachings of these passages; (3) summarize the teachings into theological statements and correlate them with other teachings of Scripture on the same topic (Grudem, *Systematic Theology*, 36–37; Erickson, *Christian Theology*, 59–80). Linguistics can help with all of these steps, but especially chapter 2 when they move from understanding *how* the texts to mean to help determine what they mean.

[17] Porter, *Linguistic Analysis*, 377–84. This term refers to inclusion, like *tulip* is included in *flower*.

[18] For more on this topic, see Porter, *Linguistic Analysis*, 29–46.

[19] Peters, *Greek Article*; Wallace, Review of *Greek Article*; Peters, "Response" 202–210.

[20] Kuhn, *Structure*, 151.

how long it can take for true change to take place: "A generation is sometimes required to effect change . . . Though some scientists, particularly the older and more experienced ones, may resist indefinitely, most of them can be reached one way or another. Conversions will occur a few at a time until, after the last holdouts have died, the whole profession will again be practicing under a single, but now a different, paradigm."[21] Although this dissertation recognizes that it will take time, even another generation, for the change to be complete, it is hoped that scholars who employ traditional grammar have been given serious reason to consider abandoning their current approach in favor of the approach of modern linguistic theory.[22]

Some objections could include the following kinds of questions. First, how can biblical scholars who already have so much secondary literature to read also gain a competence in modern linguistic theory? Although the answer to this question is straightforward, this question is more about determining whether investing the time is worth it.[23] They could begin by reading introductions to the entire field of study.[24] These introductions will help orient scholars to the basics of the field in the same way that their own introductory works do for beginning students. Reading about the history of linguistics would also help in this area.[25] They should consider different models. Ideally

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[21] Kuhn, *Structure*, 152.

[22] Even if someone is not willing to abandon traditional framework, I would encourage traditional grammarians seek to bring more clarity and explanation to the larger discussion as opposed to the silence that is consistently found within their scholarship. Throughout the research and writing I process, I looked for such a publication and found nothing.

[23] Scholars within the larger theological enterprise have to do this with other fields of study depending on their research focus. Asking someone to acquaint themselves with another field to make a contribution in biblical studies or theology, then, is nothing new.

[24] Fromkin et al., *Introduction*; Dixon, *Basic Linguistic Theory: Methodology*; Dixon, *Basic Linguistic Theory: Grammatical Topics*; Robins, *General Linguistics*; Lyons, *Introduction*.

[25] Robins, *Short History*, would provide a good introductory start before diving into some of the lengthier works referred to in chapter 1.

this work would happen by diving into the primary works of individual scholars.[26] But this work could easily begin by accessing the secondary literature first.[27] They should seek to understand the kind of work that scholars within biblical studies have already completed. There is a wealth of scholarship that this dissertation has surveyed. Nevertheless, there is little in comparison to what there could be, especially given the number of scholars within the discipline. They should also engage in linguistic work proper, testing it out at the level of annual conferences in a workshop style format. Scholars ought to apply it in their publications more broadly. As chapter 6 has shown, applying modern linguistics can help propose new solutions to interpretive problems. It would help if Bible colleges and seminaries began to offer courses on the topic; nevertheless, if someone has gone so far as to earn a PhD, they should have the necessary skills to learn how to gain a level of competency in any other discipline as needed. Biblical studies, after all, is inherently interdisciplinary.

Second, why can we not adopt the best of both approaches? That cannot be done because the approaches are incommensurable.[28] Although scholars have tried to do this, they cannot because the approaches themselves are too different. While modern linguistics can account for why traditional grammar observed what it did, traditional grammar lacks all of the theoretical and methodological advances made in modern linguistics and offers no substantive alternative. Traditional grammar offers a simpler approach to language study, no doubt. But the difficulty is simplicity shuts down

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[26] E.g., for Halliday, Halliday and Matthiessen, *IFG*; Halliday and Webster, *Text Linguistics*; Halliday and Webster, *Essential Halliday*.

[27] De Beaugrande, *Linguistic Theory*.

[28] Kuhn employs this term repeatedly throughout Kuhn, *Structure*, to describe two approaches that are so different that they involve a change in a worldview.

academic debate and progress because of a lack of explicitness. All that remains is their inductive categories from their readings of the text instead of interaction with theory and methodological sophistication.

Third, pastors are too busy to study linguistics amid everything they need to do. Why, then, should seminaries bother with it? Certainly, pastors are busy; nevertheless, they are supposed to handle the Word of God, a written text, well. Thus, they should seek to understand how to work with texts as best as possible. Linguistics can enable them to show how a text means as a clear way of showing what the text means.[29]

Finally, if this dissertation is correct, then why are scholars so reluctant to engage in work using modern linguistic theory? Erickson writes: "Perhaps for Biblical scholars the most disquieting side of modern linguistics and of the recent theological works making use of it is the strange, esoteric terminology, and perhaps even more so the unfamiliar procedures. But of course the basic terminology and procedures are no more strange and esoteric to the nonlinguist than traditional theological terminology and procedures are to the nontheologian. It is a matter of learning them."[30] It is hoped that this chapter, and the entire dissertation, has shown the importance of taking the time to learn them, how to do it, at least to some extent, and the way for the further application of a new paradigm to the study of NT Greek.

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[29] I make these comments as someone who has served in full-time pastoral vocational ministry for six-years while also studying and learning about linguistics.

[30] Erickson, "Linguistics," 262.

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