

NOUN CLAUSES IN THE GREEK NEW TESTAMENT: A STATISTICAL STUDY

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This second in a series of studies dealing with subordinate clauses in the Greek NT will look at noun clauses which are introduced by conjunctions. They will be classified as to the function they fill in the sentence and statistical counts will be given for each group. The structure of the noun clauses will be explored, summarizing the conjunctions used and the moods employed with each. Alternative forms of noun clauses will be examined.

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INTRODUCTION

SUBORDINATE clauses in the Greek NT structurally are of two main groups, those introduced by relative words and those introduced by conjunctions. We have previously looked at the relative clauses¹ and found that 473 or 28% of them functioned as noun clauses. In this article we begin our study of clauses introduced by subordinating conjunctions. Of these, 1220 function as noun clauses, the largest category of all the subordinate clauses.

Several designations are used for this type of clause. Simplest is the term "Noun Clause", the one that will be used in this paper. It indicates a clause which functions in the sentence as a noun, and can be used almost anywhere a noun can; usually as subject or object of the verb. Other designations are "Nominal" or "Substantival", with no distinction in meaning.

CLASSIFICATION ACCORDING TO NOUN FUNCTION

This classification of noun clauses is based on what functional part of the sentence is filled by the clause. Noun clauses are used in

¹ See my article, "Relative Clauses in the Greek New Testament: A Statistical Study" *GTJ* 9 (1988) 233-56.

three primary ways; they are either subject, or object, or epexegetic, with sub-classifications based on the structure of each. It should be noted that in this matter they conform to a pattern similar to that found in the use of the verbal noun-substitute, the infinitive.²

Noun Clause as Subject of Sentence

In these sentences the clausal subject always stands after the verb in Greek, as it usually does also in English, except that there is in Greek no equivalent to the English "it" which stands before as a sign of the delayed subject. This English structure is a most natural one to translate these Greek sentences. Example: I Cor 4:3 **εἰς ἃ ἐξέτασθε ἐμὲ καὶ ἐστὶν ἡμῶν ἡ ἀκριβία;** "But to me it is a very small thing that I should be examined by you."

Subject of Copulative Verb, **Εἶμι**<

A relatively small number of these are found. Sometimes the verb is expressed (6 examples), more commonly it is left to be supplied (14 times). In two instances³ the clause seems to function as subjective complement rather than subject, but it is difficult to tell which is which.

Few as they are, a couple patterns appear. In seven instances⁴ the sentence opens with **οὐκ ὅτι** without a verb, and the sense seems to be a dis-avowal of something: "It is not that," "I do not mean that," "The situation is not such that."

Another recurring pattern involves the predicate adjective **δύσκολον**, with the verb **εἶστιν** to be supplied. Twice **δύσκολον** is expressed,⁵ once it is found in the variant readings.⁶ In another passage, to assume that **δύσκολον εἶστιν** should be supplied furnishes, in the judgement of some commentators⁷ and of the present writer, a preferable explanation to a very difficult problem of interpretation.

² See my article, "Classification of Infinitives: A Statistical Study" *GTJ* 6 (1985) 4-6.

³ John 4:34; 2 Cor 11:10. Lists of all these classifications, together with much other coded information, has been placed in a Supplemental Manual of Information. It is available to those interested through their local library by interlibrary loan from the Morgan Library, Grace Theological Seminary, 200 Seminary Dr., Winona Lake, IN 46590. Similar manuals are available for the other grammatical studies published in this journal by the same author.

⁴ John 7:22; 2 Cor 1:24; 3:5; Phil 3:12; 4:11,17; 2 Thess 3:9. The NASB in the first and last of these translates "because", elsewhere they use simply, "Not that. . .".

⁵ 1 Cor 15:27; Gal 3:11.

⁶ 1 Tim 6:7. Cf. the critical apparatus.

⁷ 1 John 3:20. Cf. Henry Alford, *The Greek Testament* (London: Longmans, Green, and Co., 1894) 477-80.

Subject of Impersonal Verbs

Only eight instances occur.⁸ Example: John 11.50 **sumf erei uñiñ iha ei\$ a@rwpoj apoqan^ ufer tou? aou?** "it is expedient for you that one man should die for the people."⁹ Again, the noun clause takes the place of the impersonal "it" used in English with such verbs, except that it stands after the verb. In five of these the verb is one which elsewhere uses an infinitive subject.

Subject of Passive Verbs

There are 37 of these. In every case the clause would be the object of the verb if it were in the active voice, but becomes subject in the passive transform. Interestingly, in 21 instances the clause is a direct or indirect quotation from OT scriptures; 18 of them using **gegraptai**, "it is written that. . ." An example not involving the quoting of scripture is Mark 2:1: **hkusqh oti eh oil& estin**. "It was heard that he was at home."

Noun Clause as Object of Verbs

Again the use of a clause as a substitute for a noun parallels the use of the infinitive, with the same type of verbs and many of the same individual verbs showing both constructions. Our classification of the object clauses will therefore parallel our classification of object infinitives.

Object of Verbs Taking an Objective Complement

Many verbs are of such a nature that they take another verbal idea to complete their meaning. Such verbs I have dealt with at length in another place¹⁰ and will only briefly touch them here. They commonly use an infinitive as complement, but there are 42 examples in the NT where a noun clause serves as complement. Example: 1 Cor 14:1 **zhl oufe deta>pneumatika>mañ lon deiha prof hteukte**. "yet desire earnestly spiritual gifts, but especially that you may prophesy."

These verbs include those expressing (1) wish or desire (**qelw*** has a noun clause complement 8 times with the verb expressed, 3 times where it is understood from the context); (2) an activity to the end that something may or may not be done (**boul euw***, **sunboul euw***, **sunbouñ ion labeññ**, **sunbouñ ion didonai** 7, **poiew** 7*, **efoimazw** 3, **aggareuw** 2, and **bañ lw**, **diatigemai**, **tighmi**, **zhlow***, **zhtew***, one

⁸ Matt 5:29, 30; 18:6; Mark 4:38; Luke 10:40; 17:2; John 11:50; 16:7.

⁹ Unless otherwise stated, NT translations will be given from NASB.

¹⁰ See my article, "Infinitives" *GTJ* 6, 7.

each); (3) to permit, allow (**af ihni***, **didwni** one each); (4) ability, sufficiency (**afkw**, **eaw***, **eufigkw**, one each); (5) need or obligation (**didwni*** one); and (6) emotion (**agal liaw**, one¹¹). Those marked with an asterisk (*) are used elsewhere in the NT with the objective complement supplied by an infinitive. It is significant that the NASB uses an infinitive to translate 22 of these 42 noun clauses in the NT.

Object in Direct Discourse

Direct discourse usually stands as a complete unit without needing to be introduced by a subordinate conjunction, therefore the majority of them lie outside the scope of this study. However, in the Greek NT there is a tendency to introduce direct discourse by using the same conjunction as is used for indirect, **oti**. This **oti recitativum** as it is called by grammarians¹² cannot be translated and is the equivalent of our English quotation mark. The category is included to call attention to this phenomenon. There are 171 instances so designated, although there is sometimes ambiguity as to whether such a quote is direct or indirect. An example of this ambiguity is Mark 3:21: **elegon gar oti epesth** "for they were saying, 'He has lost his senses.'" It could be understood, "they were saying that he had lost his senses."

Object in Indirect Discourse

By far the largest category of noun clauses is their use in indirect discourse, 750 instances. The clause stands as object of a verb of mental perception or communication and expresses the content or substance of the thought or of the communication. Again, the classification of this group is patterned after that used with infinitives in indirect discourse.¹³

Verbs of Recognizing, Knowing, Understanding. This sub-class alone accounts for almost half (372) of the whole group. Example: 1 John 5.2 **eh tout& ginwskomen oti agapwmen ta tekna tou qeou?** "By this we know that we love the children of God."

The verbs involved, with the number of occurrences and in the order of frequency, are: **oida** 156* (+ one where it is to be understood), **ginwskw** 60*, **akouw** 3, **eidon** 28, **epiginwskw** 14, **blepw** 7, **epistamai** 7, **agnoew** 6, **mim^skw** 6, **mhmoneuw** 6*, **qewrew** 6*, **ahaginwskw** 5, **noew** 3*, **qeaomai** 3, **f anerow** 2, **katalambaow** 2*,

¹¹ Perhaps this should be listed under verbs of wishing and desiring, cf. F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. by Robert Funk (Chicago: Univ. of Chicago, 1961) 199.

¹² Cf. BDF, *Grammar* 205, 246-47.

¹³ See my article "Infinitives" *GTJ* 7-9.

and once each **epexw**, **efomlogew**, **geuomai**, **gnwrizw**, **gnwston eithai**, **graf w**, **ofaw**, **paralambaw**, **proeidon**, **proginwskw**, **punqanomai**, **sfragizw**, **sumfhmi**, **sunihmi**, **upomim^skw**. Those marked with the asterisk (*) also use the infinitive of indirect discourse, but the noun clause seems to be preferred with this category of verbs.

Verbs of Thinking, Believing, Feeling, Deciding. 102 noun clauses belong to this group. Example: Gal 1:6 **Qaumazw oti outwj taxewj metatigesqe apotoukalesantoj ufhaj . . .** "I am amazed that you are so quickly deserting Him who. . ."

Verbs using this construction are **pisteuw** 25*, **dokew** 15* (once where it is to be understood), **peiqw** 12*, **merimaw** 5, **dialogizomai** 4, **logizomai** 4*, **nomizw** 4*, **qaumazw** 4, **zhtew** 4, **ew** 3*, **nimm^skw** 3, **sunihmi** 2, and once each, **agalliw**, **aphanim^skw***, **bouleuw**, **xairw**, **eipon**, **eplepw**, **katamanqanw**, **katanoew**, **krinw**, **mhmoneuw**, **oimai***, **plhrof orew**, **sullalew**, **sunbibazw**, **suntiqemai**, **upolambanw**. The infinitive is common with these verbs.

Verbs of Hoping, Expecting. There are only six examples in this category, all involving the same verb, **elpizw**. Example: Luke 24:21 **hfeij dehlpizomen oti aufoj estin o[mel lwn lutroušqai ton Israhł**: "But we were hoping that it was He who was going to redeem Israel." This verb also uses the infinitive.

Verbs of Indirect Statement. The three previous classes involved mental activity; the three following involve the communication of that mental activity. The first group expresses a simple statement of the content of that activity; in direct discourse it would be a declarative sentence. Example: John 5:36 . . . **marturei?peri?epou?oti o[pa-thr me apestal ken**. ". . . bear witness of Me, that the Father has sent Me." The idiomatic expression used by Jesus, **legw gar ufiñ oti**, "for I say to you" and **aphn gar legw ufiñ oti**, "truly I say to you" accounts for 32 of the total 164 so classified.

The verbs used are verbs of saying, speaking, reporting, witnessing, etc.; **legw** 58, **eipon** 24, **marturew** 12, **euxaristew** 7, **apaggel lw** 6*, **dihgeomai** 5, **ofmologew** 5*, **marturomai** 4*, **prolegw** 4, **graf w** 3, **apaggel lw** 2, **apokrinomai** 2*, **didaskw** 2, **epf anizw** 2, **efhgeomai** 2, **lalew** 2, **paratiqhmi** 2, once each **aphaseiw**, **apodeiknumi**, **afneomai**, **deiknumi**, **diamarturomai**, **euaggelizw**, **gnwrizw**, **kathxew**, **khrussw**, **nhnuw**, **ofnuw***, **proeipon**, **profhteuw**, **sunbibazw**, **summarturew**. The verb is left to be supplied, the context pointing to **f hmi** (3 times), **eipon** once, and three times it is uncertain.

Verbs of Indirect Question. Of those clauses introduced by conjunctions identified in the GRAMCORD schedule as SN (Subordinating Nominal) I found no example where the indirect quote would have been a question in the direct. However there is another

group of conjunctions labelled by GRAMCORD as SG (Subordinating Interrogative) which also produce noun clauses. When this group is included there are at least 14 examples of indirect quotations which would have been questions if quoted directly.

Verbs introducing these questions are: **eperwtaw** 5*, and one each **deomai***, **eipon**, **efwtaw***, **legw***, **prosdexomai**, **punqanomai**, **qaumazw**.

Verbs of Indirect Command or Entreaty In these the noun clause expresses the content of the command or request. In direct discourse they would probably be in the imperative mood. Here they become potential clauses, usually with **iha** or **opwj** and the subjunctive mood. They are appeals to the will. Example of a command: Mark 7:36 **diesteil ato aufoij iha mhdeni legwsin** "He gave them orders not to tell anyone." Example of an entreaty: John 17:15 **ouk efwtw iha a@j aufoij ek tou kosmu a l iha thrhs ^j aufoij ek tou ponhrou?** "I do not ask Thee to take them out of the world, but to keep them from the evil one."

Arbitrarily I have divided them into two groups, commands and entreaties. The basis for the division is two-fold: (1) the meaning of the verb used to introduce them; verbs speaking of commanding introduce commands, verbs speaking of asking, pleading, etc., introduce entreaties; (2) where this distinction is not explicit the context is made to decide. Obviously there are instances of uncertainty.

Verbs of commanding followed by noun object clauses are: **eipon** 6*, **epitimaw** 6, **diastel lw** 4, **legw** 3*, **blepw** 3, **graf w** 2*, and one each, **akouw**, **apagget lw**, **diamarturomai***, **eptel lomai***, **eforkizw**, **khru ss w***, **labein eptol hn**, **paideuw***, **paragget lw**, **upodeiknumi**, and two instances where the verb is not expressed; The total is 35.

Verbs of entreaty found with this construction are: **parakalew** 20*, **efwtaw** 14*, **prosexomai** 10* (+ 3 where it is probably to be supplied), **deomai** 6, **kanptw tagonata** 3, **aifew** 1 *, and another where the word to be supplied is uncertain; total, 57.

Object of Verbs of Fearing, Apprehension

After some verbs which express fear or warning the cause of the apprehension is expressed by a noun clause. Example: Matt 24:4 **blepete nh tij ufnj planhs ^** "See to it that no one misleads you." 31 instances are so classified. They involve the verbs, **blepw** 11, **fobew** 10, **episkopew** 3, **ofraw** 2, **skopew** 2, **prosexw** 1; twice the verb is left to be understood.

Object of Other Verbs

Three noun clauses involving the verb **ecw** have been grouped simply as direct object of that verb. In each case a simple noun object

could easily be substituted for the noun clause. For example: Luke 9:58 **oide uiōj tou? aqrwpou ouk ecei pou? tha kef al hn kl in^**. "The Son of Man has nowhere [i.e., no place] to lay His head." This of course sacrifices the dramatic force of the indirect interrogative **pou?** which points to some such meaning as "He does not have a place where an answer can be found to the question, 'Where shall I lay my head?'" The other two are similar (Matt 8:20; Luke 12:17).

Noun Clause as Epexegetic of or in Apposition to Another Substantive

To a noun

Very often the noun clause stands as an explanation of or in apposition to a noun, 70 instances. Example: Matt 18:14 **outwj ouk estin qelhma epros qen tou? patroj uhn tou? eou? anoij iha apo htai e twn nikrw toutwn**. "Thus it is not the will of your Father who is in heaven that one of these little ones perish." A great variety of nouns (37 by count) have such amplifying clauses. 13 of them also are used with an epexegetic infinitive, and six more are cognate with words which use this infinitive.

To an adjective

This construction is less common with adjectives, only 10 instances. Example: John 1:27 **ou suk eiji egw acoj iha lusw au tou? ton ianta tou? podhmatoj**. "the thong of whose sandal I am not worthy to untie," Again four of the ten also use an epexegetic infinitive.

To a pronoun

Most frequently the noun clause stands in apposition to a pronoun, usually a demonstrative (59 times), sometimes a relative (9 times) or an interrogative (8 times). But since a pronoun refers back to an antecedent, it follows that the appositional clause also represents the antecedent noun. Thus these clauses in effect have a double identity; in structure they stand in explanation of or in apposition to the pronoun, in function they represent that part of the sentence occupied by the antecedent.

In this secondary sense these clauses function like the various classes of noun clauses already described. Some (18) are explanatory of a noun present in the sentence. Example: John 15:12 **Auth estin h[eptol h[ehn, iha agapate al lh ouj**, "This is My commandment, that you love one another." Sometimes the antecedent of the pronoun is left to be supplied from the context. Example: Luke 1:43 **po qen moi touto iha e q^ h[mh thr tou? kuriou mou proj epe;** "how has it happened to me, that the mother of my Lord should come to me?" (the antecedent of **touto** is left to be supplied--"this event", "this that

is happening"; the noun clause supplies a description of what that event was). In five instances the demonstrative is in a phrase which by context expresses purpose and the noun clause states the content of that purpose. Example: Col 4:8 (**of epenya proj uhnaj ej aufo>touto, iha gnwte ta>peri>hfnh kai> . .** "For I have sent him to you for this very purpose, that you may know about our circumstances and. . ." By these secondary identifications, there are 6 instances where these clauses might be considered also as subject of the copulative verb.

The same verbs which we have already seen may take a noun clause as object may also use an intervening pronoun, the pronoun being the object and the noun clause in apposition to it explaining its content. Example: Rom 6:6 **touto ginwskontej oti o!palaioj hfnh a!qrwpoj sunestaurwqh . . .**, "knowing this, that our old self was crucified with Him. . ." 29 of them are with verbs taking indirect discourse, and one with a verb of fearing.¹⁴

Noun clauses in apposition with relative and interrogative pronouns show a similar doubling of the construction. Example: 1 Cor 11:23 **Egw>gar parelabon apo>tou!kurieu, o!kai>paredwka ufnh, oti o!kurioj Ihsouj . . .** "For I received from the Lord that which I also delivered to you, that the Lord Jesus. . ." The noun clause is explanatory of the relative clause introduced by **o!** which is the object of the verb **parelabon**, but it also gives the content of that which was delivered; there are not two objects of the verb, but one. It is described by two statements, the relative clause identifies it and the noun clause gives its contents.

Another recurring pattern is the expression **ti>oti**;¹⁵ The interrogative pronoun **ti** introduces a question and the noun clause with **oti** states what the question consists of. The expression is much compressed; the antecedent of **ti** must be supplied by the sense of the context, also the verb **e!stin** is probably to be understood. The full statement would probably be "For what reason is it that. . . ?" or "Why is it that . . . ?" or simply "Why . . . ?"

CLAUSE STRUCTURE

The conjunctions used in noun clauses and the mood of the verbs appearing in them is considered next. Remember that we are not in this study dealing with all noun clauses, but only those introduced by conjunctions. There are 1220 of these in the NT.

¹⁴ In indirect discourse, with verbs of knowing: Matt 24:43; Luke 10:11; 12:39; Rom 6:6; Eph 5:5; 1 Tim 1:9; 2 Tim 1:15; 3:1; 2 Pet 1:20; I John 3:16, 19; with verbs of thinking: Mark 4:41; Luke 10:20 (twice); John 16:19; 1 Cor 7:26; 2 Cor 5:14; 10:7; Phil 1:6; 2 Pet 3:3; 5, 8; with verbs of saying: I Cor 1:12; 15:50; 1 Thess 4:15; with verbs of commanding and entreaty: John 15:17; Phil 1:9; with verbs of fearing: 2 Cor 8:20.

¹⁵ Luke 2:49; John 14:22; Acts 5:4, 9; Phil 1:18; Heb 2:6 (twice).

Oti With Noun Clauses (855)

The most frequently used conjunction with noun clauses is **oti**. Such clauses are found as subject, as object, and as epexegetic, and in almost every sub-classification of these outlined in the preceding part of this article.

Oti Introducing Direct Discourse

This group has been described above. The direct discourse is a subordinate clause within the main sentence. The **oti** actually is not needed and most often is not used. When it is used it serves to introduce a noun clause which consists of the direct discourse. It is different, however, from other **oti** clauses, in that the **oti** does not govern the verb of the clause. The direct discourse has its own verb relationships; it can be in any mood, and the **oti** has no effect whatever on it. 20% or 168 of the 855 occurrences of the conjunction **oti** in noun clauses belong here.

Oti with the Indicative Mood

oti almost always governs a verb in the indicative mood. Of the remaining 687 places where **oti** introduces a noun clause there are only three exceptions¹⁶ and even these are only apparent exceptions, not real (see next paragraph). There are 34 places where the **oti** clause has no verb expressed, it is left to be supplied from the sense or the context. In each instance the verb supplied would be indicative.

Oti with the Subjunctive Mood

There are three instances where the verb is subjunctive in a clause introduced by **oti**.¹⁷ Each of these is an example of the "emphatic negation" construction, **ou mh** with the subjunctive,¹⁸ a construction which can stand anywhere an indicative can and is the equivalent of an indicative.

Ina With Noun Clauses (194)

Second in order of frequency of noun clauses are those introduced by **ina**. Again they are included in almost all of the classes already discussed, though not as widely as **oti**. When **ina** is found in

¹⁶ While this statement is dealing with **oti** in noun clauses, it also is true with causal clauses (**oti** = because), the subject of a later study.

¹⁷ Matt 5:20; John 11:56; 1 Thess 4:15.

¹⁸ For a discussion of this construction, its meaning and its structure, see my article, "The Classification of Subjunctives: A Statistical Study" *GTJ* 7 (1986) 6.

a noun clause it of course is not to be translated "in order that" (its most familiar translation as a final clause), but rather, simply "that", or frequently by an infinitive.

Ina with the Subjunctive Mood

The normal mood in a **iha** clause is subjunctive and the noun clauses with **iha** follow that rule, 187 times out of 194 or 96%.

Ina with the Future Indicative

The ambivalence between future indicative and aorist subjunctive has been examined in considerable detail elsewhere.¹⁹ All examples of **iha** with the indicative in noun clauses are futures, and interestingly all are in the book of Revelation, a book which displays a great variety of unusual grammatical features. If, as we have attempted to demonstrate in the earlier study, there is no distinction in meaning between the two constructions, then these seven future indicatives with **iha** are simply variant forms of the subjunctive.

Pwj With Noun Clauses (37)

Pwj with the Indicative Mood

Pwj in noun clauses is almost limited to indirect discourse after verbs of knowing, thinking, saying, etc. Since **pwj** is an interrogative the original which is being stated indirectly is always a question, asking "How?" It normally uses the indicative mood, and 26 of the 37 NT examples are indicative.

Pwj with the Subjunctive Mood

In 11 instances **pwj** is followed by a subjunctive verb. The reason is quickly obvious; in every case the question being indirectly quoted was originally a deliberative question, already a subjunctive.

Mh and **Mhpote** With Noun Clauses (34)

In final clauses **mh** often represents **iha mh**, the negative of **iha**, but in noun clauses there is no **iha mh**. The conjunctions **mh** and **mhpote** are most commonly (31 out of 34) found introducing the object of a verb expressing fear, warning, or apprehension, in the sense "lest, that not," with the indefinite **pote** adding a sense of uncertainty, "lest perhaps." One of the other three (2 Cor 8:20) also secondarily belongs to the same category, although structurally it is

¹⁹ See my article, "Subjunctives" *GTJ* 7 (1986) 16-19.

listed as epexegetic of a pronoun that stands as the object of such a verb.

The other two (Luke 3:15; 2 Tim 2:25) are objects in indirect discourse where the direct would be a question.

Mh̄nhpote with the subjunctive mood

The normal mood expected would be subjunctive as indicated by the potential quality of the construction; the count is 25, plus 3 where the verb is unexpressed and presumably would have been subjunctive.

Mh̄nhpote with the indicative mood

Three of the five indicatives are future and should be considered as equal to a subjunctive. Two are seemingly irregular or unusual and we look for some reason. Perhaps they are representing something actual rather than potential. Luke 11:35, **skopei oū nh̄-to-f w̄j to-eh̄ soi-skotoj ēstin**. "Then watch out that the light in you may not be darkness." may by the indicative be implying that, in the case under consideration (namely, that the eye is bad), the light in them is actually darkness. In Gal 4:11, **f oboūnai ūh̄aj nh̄-pwj eik̄^kekopi-aka eij ūh̄aj**, "I fear for you, that perhaps I have labored over you in vain," certainly the apprehension has to do, not with what might happen, but what already has happened.

Mhpote with the optative mood

Luke 3:15 is the only example: **kai-dial ogizomenwn pantwn eh̄ taij kardiaīj aūtw̄n peri-tou?Iwannou, nh̄pote aūtoj eik̄o-xristoj** "and all were wondering in their hearts about John, as to whether he might be the Christ." Again, the verb would already have been optative in the direct question and normally retains its mood when quoted indirectly.

Ei With Noun Clauses (33)

Ei with the Indicative Mood

Like **pw̄j, ei** is an interrogative word. When it introduces a noun clause that clause is always an original question now being quoted. In at least two instances²⁰ there is doubt whether they should be considered as direct or indirect quotations; NASB translates them as direct quotes, with quotation marks. If they are direct then the conjunction **ei** is functioning like the **oti recitativum**. If they are

²⁰ Acts 7:1; 19:2

indirect the **ei]** becomes "whether," or even "if" since English permits the word "if" to be used sometimes in that sense.

Almost always the mood in the noun clause is indicative, 30 times.

Ei]with the Subjunctive Mood

One example shows a subjunctive verb, Phil 3:12: **diwkw de-ei] kai-katal abw . . .** "if I may even lay hold. . ." (NASB margin). This admittedly is a difficult sentence to translate, but it seems clear that the question being indirectly quoted was originally a deliberative question (note the first person), thus the subjunctive simply carries through to the quote.

Ei]with the Optative Mood

Two passages have optative verbs after **ei]** in indirect questions, Acts 17: 11 and 25:20.²¹ The potential quality is clear in both passages and the optative should be considered as belonging to the original question, not to the conjunction **ei]**

Pou?With Noun Clauses (18)

Pou?with the Indicative Mood

Pou?s another interrogative word pointing to an original question being indirectly quoted. When it represents a simple question the mood is indicative, 13 times.

Pou?with the Subjunctive Mood

The three examples all involve the verb **ew** in a very compressed statement; Matt 8:20 (cf. also Luke 9:58; 12:17) **o]de-uib] tou?ahqrw< pou ouk e-ei pou?thn kef al hn kl in ^**. "The Son of Man has nowhere to lay His head." The original question was "Where shall I lay my head?"--a deliberative question expressed in Greek by the subjunctive mood and thus is retained in the indirect discourse. **Exw** here may be expanded in sense to "have [the answer to the question]: "Where shall I sleep?"

Wj With Noun Clauses (16)

These occur with verbs of mental perception, expressing the object by using "how" instead of "that". Example: Luke 24:35 **kai> au]toi-e]hgou]nto . . . wj e]gnwsqh au]toi] e]h t ^kl ase]i tou?a@tou.**

²¹ For a rather full treatment of the optative mood and its use in indirect questions, see my article, "The Classification of Optatives: A Statistical Study" *GTJ* 9 (1988) 134.

"And they began to relate. . . how He was recognized by them in the breaking of bread." The "how" is not interrogative (as if answering a question "in what manner?") but descriptive. All are indirect discourse, although five of them are listed as epexegetic since they stand in apposition to another word which is the grammatical object.

All of the 16 examples use the indicative mood.

Opwj With Noun Clauses (15)

Opwj like **iha** is more often final, but like **iha** it can serve with a noun clause.²² In the NT it usually is used with verbs of asking and deciding, never with verbs of commanding.

Opwj with the Subjunctive Mood

In every instance except one the mood is subjunctive, as is normal with this conjunction and often is appropriate with verbs of asking.

Opwj with the Indicative Mood

In one example the mood is indicative, where unquestionably the content of the clause is actual, historical, and in no sense potential; Luke 24:20. The clause introduced by **opwj** is in answer to the question **poia**; (v. 19), which itself is governed by **ouk egnwj** (v. 18).

Pogen With Noun Clauses (12)

Pogen is an interrogative and in each instance it is an indirect quote of a question. The mood is indicative.

Pote With Noun Clauses (4)

The interrogative **pote** occurs only four times in noun clauses; each is an indirect question, in indirect discourse. Three have an indicative verb. The other, Luke 12:36 is an indirect question, but the clause does not appear to be object; rather it seems to depend on some implied verb. The mood is subjunctive; Robertson calls it an indirect deliberative question.²³

Kaqwj With Noun Clause (2)

Only two are found (Acts 15:14 and 3 John 3), objects in indirect discourse with the sense of "how", cf. **wj** and **opwj**. The mood is indicative.

²² "More and more replacing the info after verbs of asking *that*" BAG 580.

²³ A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934) 1044.

Other Nominal Structures

It may be helpful to conclude this consideration of subordinate conjunctive noun clauses by a brief review of other structures which are used in place of nouns. The nominal relative clauses, already mentioned, have been treated at length in the preceding article in this series.²⁴

Another group of noun clauses not included within the scope of this paper needs to be brought to attention here; those introduced by interrogative pronouns, **tij** and **posoj**. Most are direct questions and main clauses, but about 116 out of a total of 540 are quoted indirectly and are thus subordinate noun clauses, though not introduced by a subordinating conjunction.

One of the commonest substitutes for a noun is a substantival participle, usually with the article, occasionally without it. Technically this is not a "clause" since it contains no finite verb. But it has a verbal sense in the participle, it identifies the "doer" of the action involved in that verbal sense, it can take direct or indirect objects like any other verb form, as well as adverbial modifiers. In English almost the only way it can be translated in most cases is by a noun or a nominal relative clause. These have been dealt with in a previous article in this series.²⁵

Another similar structure which functions as a noun is the infinitive "clause". Again, it is not technically a clause but it relates to it much as the participle does; with "subject", verbal action, objects, and modifiers. It serves as subject of a sentence, as object, as complement. It sometimes takes the place of clauses, as in indirect discourse. In fact, almost every type of noun function seen in noun clauses has its parallel and pattern in infinitive structures. These too have been studied in depth in a previous article in this series.²⁶

Much less frequent but characteristically Greek is the structure which places the article **to** before a clause, with the effect that the clause becomes a noun. This "substantivizing" use of the article is more familiar when it is used with adjectives and participles, also with adverbs (e.g., **apou?nuh**), with prepositional phrases (e.g., **ta?peri?h?wuh**), with genitive phrases (e.g., **oi[tou?Xristou?]**, even with verbs (e.g., **to?a?hebh**; Eph 4:7).

The same construction occurs occasionally with whole clauses. Among the clauses included in the present study four of those intro-

²⁴ Please see footnote #1.

²⁵ See my article, "The Classification of Participles: A Statistical Study" *GTJ* 5 (1984) 165-67.

²⁶ See my article, "The Classification of Infinitives: A Statistical Study" *GTJ* 6 (1985) 4-10.

duced by **pwj** have this article preceding.²⁷ Six of the noun clauses introduced by an interrogative pronoun show it.

But especially is this noun-making effect of the article worth noting in some passages where whole sentences, or even groups of words which are not even a clause, are, as it were, put in quote marks and treated as a single word by an article preceding. Examples: Rom 13:9 **to>gar ou|mixeuseij, ou|f oneuseij, ou|kleyej, ou|k epiqumh<seij kai>ei@ij eferā eptol h, ept t&?log& tout& aphafe alaioutai, ept t&?agaphseij ton plhsion sou wj seauton** "For this, 'You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,' and if there is any other commandment, it is summed up in this saying, 'You shall love your neighbor as yourself.'" (cf. also, Matt 19:18; Gal 5:14). In Mark 9:23 the article **to>** before **ei|dun^** (quoted from the lips of the supplicant) calls attention to the element of doubt it reflects, as if to say "Watch out for that expression "If you can." In 1 Cor 4:6 Paul takes an incomplete clause (there is no verb, but one is implied by the **nh>** and by putting an article before it makes it a policy-setting principal which he admonishes the Corinthians to learn, the "not-beyond-what-is-written" rule.

²⁷ Luke 22:2, 4; Acts 4:21; 1 Thess 4:1.

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