THE CLASSIFICATION OF PARTICIPLES: A STATISTICAL STUDY

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Understanding participles is a major requisite for the NT scholar. This study surveys the many ways participles are used in the Greek NT and the frequency of occurrence of each functional type. Attention is given to the structural patterns involved and the significance of these classifications. Eighteen categories are distinguished, nine of adjectival uses and nine of verbal uses. The special feature of this study is the statistical information provided, which points out the relative importance of the various types; more detailed discussion of the adverbial, the genitive absolute, the periphrastic, and the imperatival categories is provided.

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INTRODUCTION

THIS article does not present a new and different approach to participles in the NT. It is, rather, an attempt to use a new avenue of study via computer analysis to supply information previously not easily available. This information concerns the relative frequencies of the various uses of participles in the NT, and some of the patterns these uses take. The first step in this process was to prepare an in-order list of all participles occurring in the Greek NT, together with a grammatical identification of each. Next, an in-context study was made in order to determine the usage classification of each. Finally, a class-by-class study of these occurrences was conducted in order to note any special features or peculiarities which might be helpful to the NT Greek student. The classification system used is for the most part the traditional one, though the purpose is not to defend this manner of treatment. In fact, in some cases a very different treatment is advocated.

The definition of a participle as a verbal adjective sets a pattern for the classification of its uses. As an adjective it stands in gender,

number and case agreement with a noun or other substantive (ex-pressed or unexpressed), and in some way modifies, describes, or limits that substantive. As a verbal, while still attached by agreement to a substantive, it affects also the action or predication of the sentence.

ADJECTIVAL USES

Just as the position of the adjective in relation to the article gives the clue to its adjectival function (attributive or predicate), it is also important to understand whether the same is true of the participle. Thus the position of the adjectival participle in relation to its govern-ing noun's article was made the basis for the classification. The first four categories show the article in "attributive position," that is, im-mediately following the article. The fifth category shows the participle in "predicate position," that is, not following the article. The last four categories are ambiguous since the governing noun (if there is one) does not have the article and this positional distinction is thus not present.

A P N (*Article + Participle + Noun*)

A glance at the statistical table will show that the placing of the participle before the noun (APN and PN) is relatively rare. Most frequently it occurs when the participle has no modifiers; sometimes the participle has become almost an adverb, such as "existing," "near-by," "coming," "present." Often the participle's own modifiers are very brief, consisting of an adverb, a short prepositional phrase, or a direct or indirect object; when the modifiers are more extended they often are separated from it and stand after the noun. In all the in-stances the participle seems to be purely attributive and usually can best be translated as a relative clause.

A N A P (Article + Noun + Article + Participle)

This so-called "second attributive position" is far more frequent with participles.[1] Characteristically it is used where the participial modifiers are extensive (although certainly not all instances are such; e.g., **ο[pathr ο[zwn** which occurs frequently), or where more than one participle is so used coordinately. Like the preceding category the function is purely attributive, best translated as a relative clause.

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[1] Of the participles identifiable by position as attributive the ratio of first to second attributive position is 1:2.7. Among adjectives the ratio is 1:0.7

N A P (*Noun + Article + Participle*)

In sharp contrast with adjectives[2] this pattern is quite frequent with participles. By far the majority of instances occur when the noun is a proper name (68 times), which is then identified as "the one called (**legomenoj, kaloumenoj, epilegomenoj, epikaloumenoj**)" by another proper name (23 times), or by a characteristic or customary action or condition when the participle is present tense (21 times) or perfect tense (4 times), or by a particular past action when the participle is aorist (20 times). This pattern occurs less frequently with common nouns (23 times), usually indefinite or general in nature, which the participle identifies more precisely by stating some specific act or condition.

It is noteworthy that one idiom belonging prominently to this category, the "proper name + **o legomenoj** + proper name" also occurs with the first proper name showing an article, the A N A P category, and with both names anarthrous, the N P category. Many of the examples classified in this category also might well be listed with the A P category, as a substantival participle in apposition to the noun it follows. Such a situation will serve to warn against pressing these differing patterns as rigid categories. Rather, they serve merely as convenient methods of systematizing patterns. All these are simply attributive.

A P (*Article + Participle*)

By far the most frequently used[3] pattern of attributive participles is the article and the participle standing alone without a noun expressed, the "substantive use" of the participle. A person or thing is sufficiently identified as "the one who. . ." or "that which. . .," where the generic term is identified by a participle which states its character, its condition, or its action. Again the participle functions purely as an attributive adjective. Usually, it is translated as a relative clause, but in many cases it is the full equivalent of a noun; **o pisteuwn** is simply "the believer."

While it is beyond the scope of this article to deal with the significance of tense in participles, it is worthwhile to note that these substantival participles demonstrate rather dramatically a characteristic difference. Present participles identify by some characteristic or customary action or condition, and frequently are equivalent to a

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[2] In comparison with the 97 instances found in participles there are only 18 examples with adjectives. All but five of these are with nouns which are proper names, like **babulwn h megalh**.

[3] 1467 examples; see the statistical chart.

name or title. So **o[stei;rwn** "a sower," **o[kl eptwn** is "a thief," **o[daimonizomenoj** is "the demon-possessed person" (cf. Mk 5:15-16; it is used *after* the demon was cast out, a title which identified the man, not a description of his present state), **o[baptizwn** is "the baptizer" (or "the Baptist"), **o[krnwn** is "the judge," **o[ajkouwn** "a hearer," **o[paradidou;j** is "the betrayer," the infamous title of Judas most fre-quently used, before (Matt 26:48), during (John 18:2), and after (Matt 27:3) the act itself. Some of these seem actually to have become nouns, listed as such in the lexicons; e.g., **o[a@rcwn** is "the ruler." The matter is different, however, with the substantival participle in the aorist and future tenses. Here the identification seems always to be specific, not general. An aorist participle identifies by referring to some specific act in past time; the future by a specific future act: so **to; rJhqen**< "that which was spoken by the prophet Isaiah, etc." (very many times); **ta; genomena**, "the things which had happened"; **o[kti;saj**, "the One who created them male and female," not "the Creator"; **o[paradou;j**, "the one who betrayed him" (John 19:11; also Matt 10:4, apparently from the viewpoint of the author's time); **o[paradwswn**, "the one who will betray him" (John 6:64).

A N P (*Article + Noun + Participle*)

This pattern is the only one which places the participle in a clearly "predicate position. " This, along with its extreme rarity,[4] raises the question whether this distinction is valid for participles. Or, to put it differently, are we justified in looking for a different meaning in these few instances solely on the basis of the analogy of the adjective? Some examples seem similar to those adjectives which are found in predicate position but are found with a sentence which already has its predication, and hence become in effect a secondary or parenthetic predication.[5] So in Mark 6:2 at **ai[duna;meij ... ginomenai** the sense is not merely an identification or description of the miracles, but rather an added admission that they really were happening. Often, however, it is difficult to see any distinction.

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[4] Only 20 were so catalogued in this study; 17 are certain (Matt 6:30 twice, Matt 27:37; Mark 6:2; Luke 11:21, 12:28 twice, 16:14; John 2:9, 8:9,14:10; Acts 13:32; 1 Cor 8: 12; 2 Cor 4: 15; Eph 5:27; I Pet 3:20, 4: 12) and 3 are so catalogued with some hesitation (John 4:39; Eph 2:4; Heb 3:2). There were other instances where a participle followed an articular noun, but they were adjudged to be verbal rather than adjectival, functioning as an adverb or as a supplement to the verb.

[5] For example, 2 Pet 1:19 **bebaioteron**; not "the more sure word" (which would require the attributive position), but rather "we have the prophetic word, which is more sure."

N P (*Participle following Noun; no article with either*)
P N (*Participle preceding Noun; no article with either*)
    Like adjectives, when a participle stands in agreement with an anarthrous noun it is not possible to tell by position whether it is attributive or predicate. This does not mean that such functions are not present; it only means that they cannot be determined by position. No attempt is made in this study to ascertain the function of these participles. The statistical chart will show that the N P pattern is more common; the P N pattern is extremely rare.

P (*Participle alone, functioning substantively*)
    Usually a participle standing alone is verbal (see below), but a considerable number of instances show that it can also be adjectival or substantival, even without the article. Most of these function as anarthrous nouns. Some stand in agreement with some other substantive word in the sentence, such as a pronoun, a numerical adjective, or with the subject implied in the person and number inflection of the verb. Anarthrous participles are placed in this category only if the sense of the sentence demands it--only if it is difficult to make sense by considering it a verbal usage.

P: Pred. Adj. (Participle alone, as a predicate adjective)
    This is a normal and proper use for a participle, although it is not often singled out as a separate category. It is clearly the predicate use and as such does not use the article. The predicating verb is either **eimi** or **ginomai**, or is left unexpressed. It most often is in the nominative case, although when the predicative verb is an infinitive the participle agrees in case with the accusative subject. Also, verbs which take an accusative object and a predicate complement (**kalew**, **poiew**) have the predicate complement in agreement with the object.
    It sometimes is a problem to decide whether a participle belongs to this category, or to another to be discussed below, the periphrastic participle. There are obvious similarities; both agree in gender, number and case with the subject of the verb, the same verbs are involved (**eimi**, perhaps **ginomai**), and the sense is similar. Two considerations have been used to help decide. First, those places where the verbal sense seemed to be primarily in the participle, where the connecting verb was "semantically empty,"[6] were classified as periphrastic. Those in which the copulative verb seemed to be predicating to the subject

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[6] A term taken from R. W. Funk, *A Beginning-Intermediate Grammar of Hellenistic Greek*, vol. 3 (Missoula: Scholar's Press, 1973) 430.

some quality, act or state expressed by the participle were classified as predicate adjectives. This factor also explains why the periphrastic construction is made a part of the "verbal" uses of the participle, for in such instances the participle does in fact express "the verb" of the clause. Second, where the participle appears in a list of predications along with predicate adjectives or predicate complements, its parallel-ism with the other predicates was taken to indicate its own predicate nature, even when it could well have been taken as periphrastic if it had stood alone.

VERBAL USES

This second general category is more frequent than the first,[7] and it is here that the versatility of the Greek participle is especially demonstrated. Here, too, the exegete faces the more puzzling alterna-tives. These participles never have the article; they stand in gender-number-case agreement with some noun or other substantive in the sentence, yet not as a "modifier" but as a connecting point for some element in some subordinating relation to the verb of the sentence. Whereas the adjectival participle is the equivalent of a relative clause, the verbal participle is the equivalent of an adverbial clause or is involved as an integral part of the principal "verb phrase."

Adverbial Participles

There are two main categories of verbal participles, the first and most frequent being the adverbial, which includes the first three cate-gories in my tabulation. The first of these is a general one and properly should include those listed here in the second and third category. For convenience these subclasses are listed separately because of some special considerations.

Adverbial (General)

Adverbial participles "modify the verb," hence the term. They describe the circumstances,[8] or "set the stage," under which the action

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[7] 61.2% of the total.

[8] There is some confusion over the use of the term circumstantial by the gram-marians. W. W. Goodwin, *Greek Grammar*, rev. by C. B. Gulick (Boston: Ginn, 1930) 329-33, and most of the classical grammars as well as some NT grammars, use the term for the entire category which I have called Adverbial, and indeed it makes a very appropriate name for it. E. D. Burton, *Syntax of Moods and Tenses in New Testament Greek* (Chicago: University of Chicago, 1897) 169, 173, followed by Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1927) 226, and many others, use this term to designate one sub-division of this group (the one called by Goodwin *Any attendant circumstance*) and the term *Adverbial* for the entire group. To avoid this confusion, I have chosen to used *Adverbial* as the general title.

of the verb takes place. These circumstances may be practically any which may be expressed by true adverbs, answering to such questions as when? where? in what way? by what means? why? under what circumstances? Grammarians have usually summed up these adverbial uses as time, cause, manner, means or instrument, purpose, condition, concession, and attendant circumstances.

The present study has made no attempt to sub-classify these adverbial participles under these headings, for several reasons. The size of the task (almost 3,500 instances), the subjectivity of the task (each one must be decided on the implications of the context alone, and frequently several choices seem equally plausible), and the limitations of publication (a mere listing would probably fill a whole issue of this *Journal*) have, at least for the present, made it impractical, in spite of the conviction that such a study would be very useful.

Only rarely is it possible to translate a Greek adverbial participle into an English participle. When it is not possible to do so, then the alternative becomes the use of a subordinate adverbial clause. To make this translation it is necessary (1) to decide what adverbial idea is being expressed (time, cause, manner, condition, etc.), (2) to choose the proper conjunction to express that idea (when, while, since, if, etc.), (3) to make the substantive with which the participle agrees the subject of the clause, and (4) to select the proper English tense to use. These are not always easy choices, and they demand a hermeneutical sensitivity as well as a rather sophisticated understanding of the Greek tense system.

Adverbial participles use the aorist tense slightly more frequently than the present (52% compared with 44%; this is the only category of participles where the present is not more frequent than the aorist). The case used is most commonly the nominative (85%), but the other cases (except vocative) are all used. The case, of course, is determined not by its adverbial character but by its agreement with its governing substantive, which may stand in any case relationship to the sentence.

Genitive Absolute

A genitive absolute is simply an adverbial participle, and all that has been said about adverbial participles in the preceding section is applicable here. Although usually temporal, they may express any of the adverbial ideas already described and their meaning must be approached in the same manner. A separate category has been made only because of a peculiar explanation for the choice of the case used. Normally the participle relates the adverbial quality it expresses to some noun or other substantive in the sentence. Its agreement with that noun determines its case. When, however, the adverbial quality is related to some substantive which is not a part of the main sentence,

and thus has no "case relation" to it (such a structure is called "abso-lute" in the grammars), the Greek idiom arbitrarily uses the genitive case for such a disconnected noun and the participle agreeing with it.[9] In the classical period it would be used only when this was the situa-tion. But in later Greek, including the New Testament, this limitation was not always observed, and there are instances where a genitive absolute is used when the reference is to a word which is present in the sentence and has a case of its own. In most instances this occurs where the genitive absolute precedes the main clause, thus the word to which the participle refers would not yet be obvious to the hearer or reader.[10]

Not all adverbial participles in the genitive case are "absolute," however; they may simply be related to a word which has a proper genitive relationship to the sentence.[11]

This special class of adverbial participles occurs frequently in the Gospels, Acts, and Revelation and is commonly agreed to reflect Semitic influence. As the term is used in this paper, it applies only to the participles **legwn** and **apokriqeij** when they are used with verbs which in themselves also express in some way the concept of speech, such as "he taught saying," "he cried out saying," and "he answered saying." **Legwn** occurs with a great variety of such words expressing speech, including **apokrinomai** and even **legw**. **Apokriqeij** occurs only with **eipon**. The two occur often together, even combined.[12]

Not all occurrences of **legwn** are pleonastic, only those which actually repeat an expression of speech. To illustrate, in Luke 1:67 **eprofhteusen legwn** is classified as pleonastic because **legwn** repeats the idea of speech involved in the verb **profhteuw**. But in the preced-ing verse **legontej** is classified simply as adverbial, because its use with **egeneto** does not involve any redundancy.

Redundancy or pleonastic are terms which speak of style rather than grammar. When these participles are so classified, it simply means that they reflect a style of speaking which was probably quite native to the early Christians with Semitic background, whose first language was probably Hebrew. But such Greek style would probably have sounded strange to most Greek-speakers of that time, much the

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[9] Compare the ablative absolute in Latin, the nominative absolute in English.

[10] For a fuller discussion, with examples, cf. A. Buttman, *A Grammar of the New Testament Greek* (Andover: Warren F. Draper, 1891) 315-16.

[11] Examples found are 13: Matt 26:7; Luke 2:13 (twice); Acts 17:16, 19:34; 1 Cor 8:10; 2 Cor 7:15; 2 Thes 1:8; Heb 11:12; 1 Pet 1:7; 2 Pet 2:4; Rev 1:15, 17:8.

[12] Cf. Luke 14:3, **apokriqeij o Ihsouj eipen . . . legwn . . . .** Such expression un-doubtedly reflects Hebrew: ויאמר . . . ויען or some similar construction.

same as Elizabethean English occasionally sounds strange to present-day speakers of English. There is nothing in this idiom that is "ungrammatical," but it is unidiomatic and simply embodies a literalistic formal translation style from Hebrew to Greek. As it stands it is an adverbial participle, probably of manner.

Supplementary Participles

The second type of verbal participle is involved directly with the main verb and in effect with it forms a verb-chain. Robertson says, "the term supplementary or complementary is used to describe the participle that forms so close a connection with the principle verb that the idea of the speaker is incomplete without it. . . . It fills out the verbal notion."[13] Turner compares it with the adverbial or circumstantial use: "The circumstantial ptc. differs from a supplementary ptc. in that the latter cannot without impairing the sense be detached from the main verbal idea, whereas the circumstantial is equivalent to a separate participial clause."[14] They occur in conjunction with specific verbs and types of verbs; frequently they are the same verbal ideas as use the participle in English, although certainly not always. For convenience I shall use the categories listed by Robertson.[15]

Periphrastic Participle

Construction of tenses and moods by using a participle with an "auxiliary" verb, thus producing a periphrastic or "round-about" expression, was always a part of the Greek verb system, but by classical standards it became much more common in Hellenistic Greek. The tendency seems to be a natural one, occurring in other languages as well (compare English). In fact, to an English-speaking student of NT Greek, **hn didaskwn** seems much more natural for "he was teaching" than the inflected form, **edidasken**. Mark and Luke use this periphrastic construction much more commonly than the other NT writers.[16] It may be another reflection of Hebrew grammar formally translated into Greek since היה plus the participle is common in second temple Hebrew.

[13] A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934) 1119.

[14] Nigel Turner, *A Grammar of New Testament Greek*, vol. 3: Syntax (Edinburgh: T. & T. Clark, 1963) 153.

[15] Robertson, *Grammar*, 1119-24.

[16] The rate per 1000 words of text is: Luke, 3.49; Acts, 3.14; Mark, 2.48; John, 2.04; Matt, 1.31, Heb, 1.21; Paul, 1.19; General epistles, 1.05; Rev, 1.01.

The auxiliary verb is almost always the present or imperfect of **eijmiv.** Some grammarians tentatively list **givnomai** and **uJpavrXw** as also involved, but to the present writer a participle occurring with these verbs seems more probably to be understood as supplementary (see below).

Participles used in this construction are the present (153 times) and perfect (115 times), perhaps also the aorist (two very doubtful instances).[17] The case used is almost always the nominative, since the participle is in a sense a subjective complement of the copulative verb, requiring that the case be the same as that of the subject. The two instances where the periphrastic participle is accusative[18] are actually following that rule; in one case the auxiliary is an infinitive, which has its "subject" in the accusative; in the other the auxiliary is itself a participle which modifies (and therefore has as its "subject") an accusative pronoun.

Usually the participle follows the auxiliary; it precedes in only 28 instances. In a few cases a participle has been identified as periphrastic when an auxiliary is not present but seems to be implied by the sense of the context or by parallels where the same construction has the auxiliary.[19]

There is necessarily some ambivalence between the periphrastic participle and a participle functioning as a predicative adjective, already discussed above. Indeed, N. Turner says, "In the same way as the ordinary adj. the ptc. may fulfill the role of a predicate and answers either to the subject or the direct complement of the preposition. In this way, with **eijnai** and **givnesqai** the ptc. forms a periphrastic tense."[20] It is hard to see how **h\n ajsqenw'n** (John 11:1) would be different if it were **h\n ajsqenhvj**; or **iJna h[xar>a hJmw'n ^#peplhrw-menh** (I Jn 1:4) if it were **^#plhvrhj**. Especially is this true when the participle occurs in a list of parallel predications alongside an adjective or other descriptive phrase.[21]

In meaning, the periphrastic tenses seem in many instances to be no different from their inflected counterparts. Perhaps the most that can be said is that, while the simple present tense, for example, is

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[17] Luke 23:19, **blhqeivj**; 2 Cor 5: 19, **qevmenoj**. The strangeness of the first of these is underscored by the textual variants which occur; one changing the form to perfect, **beblhmevnoj**, the other omitting the participle altogether. The other example is complicated by differing interpretations of the first two participles (are they periphrastic or circumstantial?) and the parallelism in sense between this clause and the final clause of the preceding verse.

[18] Luke 9:18, Col l:21.

[19] Cf. **e[con h\n** (Matt 12:4) with **e[con** (Acts 2:29); also with other similar words, such as **deon, paron, prevpon, sumfevron.**

[20] Turner, *Grammar*, 158.

[21] Cf. Luke 1:7, Rom 15:4, Eph 2:12, Rev 1:18, etc.

capable of a variety of meanings, the periphrastic seems always to require or to emphasize the continuing action sense.

"Imperatival" Participles

Some grammarians distinguish another use of the participle in which it seems to stand as the main verb of the sentence in a context which requires that it be understood as imperative; others strongly disagree.[22] The instances cited may easily be explained as depending on some other verb present, or by understanding an ellipsis of an imperative copula. The present writer would in every case adopt the latter alternative, leaving no examples to present as imperatival participles. However, in recognition of this situation, I have chosen to list it some of the most likely examples in this special category for comparison and study.

The most notable examples are found in the list of admonitions in Romans 12:9-19. Beginning three verses earlier (v 6), this series proceeds without a governing verb expressed. The first eight admonitions seem to require a verb to be supplied with the sense, "Let us do it . . . " ("If it is a prophecy which has been given to us, [let us prophesy] according to . . ."), a simple ellipsis of a verb easily supplied from the context. The pattern changes in v 9a, where the verb to be supplied is the imperative of the copulative verb, **e&tw**. In vv 9b-13 the series continues with fourteen more exhortations, twelve of which have a participle and two have an adjective expressing the content of the exhortation. It would seem most logical that these also be considered elliptical, either as periphrastic imperative verbs or as predicate adjectives, in either case with the imperative copulative verb[23] to be supplied. The series ends (vv 19b-21) with seventeen more admonitions, seven of which are again participles, interspersed with nine regular imperative verbs and one infinitive which probably should supplied with a governing verb such as **parakalw?**(cf. v 1). This cluster of participles seem most naturally to be understood as depending on an imperative supplied from the context, rather than an example of a distinct class of participles.

This situation is similar in the other examples listed. In 2 Cor 8:23, 24 a long sentence is without a single finite verb; v 23 requires

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[22] Supporting this "main verb" use of the participle is J. H. Moulton, *A Grammar of New Testament Greek, vol. I: Prolegomena* (Edinburgh: T. & T. Clark, 1908) 180-84. Opposing it is Buttman, *Grammar*, 290-94. Robertson, *Grammar*, 1132-35, takes a mediating position; he shows that these uses can be understood as anacoluthon or ellipsis, but awkwardly. In practice he recognizes them.

[23] The plural nominative participle and the pattern of speech in vv 14, 16, 19-21 point to the second person plural imperative **e&te** (or perhaps **ginesqe**). **e&te** (imperative) is never found in the NT.

supplying a main verb (one which is not very obvious) and the copula-
tive verb twice; v 24 seems most naturally to require the imperative
ἔστωσαν with the participle **ἐνδεικνύμενοι**. In 1 Pet 2:18, 3:1, 7 three
participles seem to be in parallel structure, all depending on a main
verb in 2:13, the imperative **ὑποτάγητε**. This subject of submission
continues throughout the section and includes three specific groups;
each is introduced by a participle agreeing in number and case with
the subject of that governing verb. Thus they are not standing apart
as separate finite verbs (i.e., imperatival participles), but are simply
amplifications applying the main verb to three groups. English idiom
finds it much easier to make three distinct sentences.

Complementary Participle

Robertson uses this narrower designation to include a variety of
verbs which sometimes take a supplementary participle,[24] but he does
so without assigning a descriptive name to the type of verb involved.
Blass-Debrunner labels them "verbs denoting a modified sense of 'to
be' or 'to do'."[25] They are verbs which in classical Greek used the
supplementary participle mostly in the nominative case, but this use is
greatly diminished in NT Greek. Here this group includes such verbs
as (a) **ὑπάρχω** (twice) = to be, exist; **προϋπάρχω** (3 times) = to be
first; to be continually; **διατελέω** (once), **ἐπιμένω** (twice) and **μένω**
(once); (b) to stop, to cease, to finish, to grow weary; **παύομαι** (12
times), **διαλείπω** (once), **τελέω** (once), **ἐγκακέω** (twice): (c) to be
hidden, to be manifest = **λανθάνω** (once), **φαίνω** (twice); (d) to come
before, anticipate = **προφθάνω** (once); (e) a modified sense of "to
do" = **καλῶς ποιέω** (4 times), **τί ποιεῖτε** (twice).

Verbs of Emotion

Extremely rare in the NT, this study has listed only two examples,
one each with **ἀγαλλιάω** (Acts 16:34) and **τρέμω** (2 Pet 2:10). Three
instances with **χαίρω** are sometimes cited as examples, but they seem
more probably to be adverbial (for example, John 20:20, "they re-
joiced when they saw the Lord" rather than "rejoiced at seeing" or
"rejoiced to see" or "saw him gladly").

Verbs of Perception and Cognition

This most frequently occurring type of supplemental participle is
sub-divided into (a) verbs of physical perception (seeing, hearing) and

[24] Robertson, *Grammar*, 1120-21.
[25] F. Blass and A. DeBrunner, *A Greek Grammar of the New Testament and Other
Early Christian Literature*, trans. and rev. by Robert Funk (Chicago: University of
Chicago, 1961) 213.

(b) verbs of mental perception or cognition (knowing, recognizing, finding, confessing, etc.). The verbs showing this construction in the NT, with the number of occurrences, are: **blepw** (15), **eidon** (89), **qeaomai** (5), **qewrew** (22), **oraw** (and **op**-) (12), **akouw** (34), **parakouw** (1), **euriskw** (51), **deiknumi** (2), **dokimazw** (1), **hgeomai** (1), and **exw** when it means "to consider" (2).

Since the participle in this construction goes with the object of the main verb, it is usually in the accusative case. The genitives here are all with the verb **akouw**, which takes the genitive when it speaks of physical perception. The few instances where this participle is in the nominative case are due to the passive voice of the governing verb, where the object of the action has become the subject in the nominative and the participle agrees.[26]

Participle in Indirect Discourse

Closely related to the last group, but worthy of separate consideration, is the use of the participle in indirect discourse. It is rare in the NT, being replaced largely by the infinitive and the **oti** clause. The participle is so used with **akouw** (6 times), **eidon** (once), and **oraw** (once) from those listed in the last category, plus other verbs of mental perception, **ginwskw** (3), **epiginwskw** (1), **epistamai** (1), **kata-noew** (1), and **omologew** (2). The contrast in meaning between **akouw** used with a supplementary participle and **akouw** with a participle in indirect discourse will serve to illustrate the distinction. **hkousan** . . . **autou lalountoj** (John 1:37 and frequently) clearly refers only to the physical perception; it says nothing about the content of what was heard. But **akousaj . . . onta sitia eij Aigupton** (Acts 7:12) is not physical perception, he did not hear the grain being there. Rather, he heard "that there was grain. . . ." The latter is clearly indirect discourse; the direct would be "There is grain. . . ."

The participle modifies the object of the verb of perception and as such is in the accusative case.

Appended to this discussion are three statistical tables. Tables 1 and 2 give the total number of occurrences for each of the eighteen patterns or functions described, as well as a breakdown count by tense and case for each. This information may be useful to the NT Greek student in pursuing these studies further, for purposes of comparison and evaluation of their magnitude and relative importance. Table 3 gives additional statistical information relating to one category, the periphrastic participle.

[26] Matt 1:18, 17:30; Phil 3:9; Rev 20:15. The other is Rev 5:12, where the ellipsis makes it difficult to account for the case.

The fact that about one word in every twenty in the Greek NT is a participle, together with the oft-heard comment from students that participles are one of the most difficult parts of the language to master, underscores the importance and need for any help available. If this study meets any part of that need its purpose will be realized.

TABLE 1

Adjectival Uses of Participles

	Total	Present	Future	Aorist	Perfect	Nom.	Gen.	Dat.	Acc.	Voc.
Attributive:										
APN	101	58		23	20	25	27	17	32	
ANAP	276	155	1	76	44	101	64	38	73	
NAP	97	59		32	6	48	21	7	20	1
AP	1467	1050	5	272	140	816	160	206	270	15
Non-determinative:										
NP	353	231		31	91	144	43	33	129	4
PN	23	15		2	6	6	7	4	6	
P	128	97	1	8	22	50	26	14	37	1
Predicate:										
ANP	20	14		3	3	6	2	2	10	
P. Pred. Adj.	135	89		5	41	116			19	
Total	2600	1768	7	452	373	1312	350	321	596	21

TABLE 2

Verbal Uses of Participles

	Total	Present	Future	Aorist	Perfect	Nom.	Gen.	Dat.	Acc.	Voc.
Adverbial:										
General	2881	1171	5	1593	112	2719	13	29	120	
Gen. Abs.	343	193		138	12		343			
Pleonastic	280	177		103		264	13		3	
Sub-Total	3504	1541	5	1834	124	2983	369	29	123	
Periphrastic:										
General	271	155		2	114	269			2	
"Imperatival"	21	21				21				
Sub-Total	292	176		2	114	290			2	
Supplementary:										
Verbs "to be, to do"	38	31		4	3	38				
Verbs of Emotion	3	1		1	1	3				
Verbs of Perception	240	183		5	52	5	25		210	
Indirect Discourse	15	9		2	4				15	
Sub-Total	296	224		12	60	46	25		225	
Total	4092	1941	5	1848	298	3319	394	29	350	

TABLE 3
Composition of Periphrastic Tenses

Auxiliary Verb	with Present Participle	with Perfect Participle	with Aorist Participle
Present Indicative:			
eipi<	1	2	
esti(n)	12	18	
[**esti(n)**]	3		
esmen		3	
[**esmen**]	1		
este<		6	
eisi(n)	1	7	
[**eisi(n)**]	1	1	
	___	___	
	19 Periphrastic Present Ind.	37 Periphrastic Perfect Ind.	
Present Subjunctive:			
^#		7	
[**^#**	1		
w#en		1	
h#e		2	
w#i(n)		2	
	___	___	
	1 Periphrastic Present Subj.	12 Periphrastic Perfect Subj.	
Present Infinitive:			
ei#ai	1 Periphrastic Present Inf.		
Present Participle:			
w#i		2 Periphrastic Perfect Part.	
Imperfect Indicative:			
h#hn	8	1	
h#	67	36	2 (?)
[**h#**]	2	1	
h#en	1	1	
h#eqa		1	
[**h#en**]	3		
h#e	1		
h#an	34	15	
[**h#an**]	2	1	
	___	___	
	118 Periphrastic Imperfects	56 Periphrastic Pluperfects	2 Periphrastic Aorists
Future Indicative:			
e#omai		1	
e#^	3		
e#tai	2	4	
e#esqe	5		
e#ontai	3	1	
	13 Periphrastic Futures	6 Periphrastic Future Perfects	

* Bracketed forms indicate probable examples of ellipsis, the bracketed word to be
supplied to complete the sense.